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GOUGE ON HEBREWS.

VOL. II.

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A

COMMENTARY

ON THE WHOLE

EPISTLE TO THE HEBREWS.

BEING THE SUBSTANCE OF THIRTY YEARS' WEDNESDAY'S LECTURES
AT BLACKFRIARS, LONDON.

BY THAT HOLY AND LEARNED DIVINE
WILLIAM [✓]GOUGE, D.D.,
AND LATE PASTOR THERE.

BEFORE WHICH IS PREFIXED
A NARRATIVE OF HIS LIFE AND DEATH.

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A COMMENTARY UPON THE EPISTLE TO THE HEBREWS.

CHAPTER VI.

SEC. 1. *Of the analysis of Heb. chap. vi.*

In this chapter the apostle prosecuteth his digression, which he began chap. v. ver. 11.

The first part of his digression was reprehensory, in the four last verses of the fifth chapter.

The other part is exhortatory, throughout this whole chapter.

He exhorteth unto two Christian duties :

1. To *progress* in the Christian course, from the beginning to ver. 11.

2. To *perseverance* therein, from ver. 11 to the end.

His exhortation to progress is,

1. Briefly propounded, ver. 1 ; 2. Secondly, largely amplified.

In the amplification are set down,

1. The distinct heads of those first principles from which they must proceed, or wherein they must grow. These are six in number, ver. 1, 2.

2. A motive to enforce that progress.

Betwixt those heads and the motive there is a transition, ver. 3.

The motive is taken from the danger of not proceeding. This is first propounded, secondly illustrated.

The danger propounded is apostasy ; which he sets out two ways.

1. By the steps whereon men ascend, before they fall, which are five, ver. 4, 5.

2. By the fearful downfall of apostates. This is,

1. Affirmed ; 2. confirmed.

That which is affirmed is an impossibility of recovery, ver. 4, 6.

The confirmation is taken from an utter rejecting of the only means of recovery, ver. 6.

The illustration is set forth by a comparison of ground moistened with rain, ver. 6, 7.

Betwixt the fearful downfall of apostates, and the

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other part of the exhortation to perseverance, the apostle inserteth a sweet insinuation, whereby he testifieth,

1. His good persuasion of them, ver. 9.

2. The ground of that persuasion, ver. 10.

The second part of the apostle's exhortation is to perseverance.

This is, 1, propounded, ver. 11 ; 2, proved by sundry arguments.

1. By their own former practice, implied under this phrase, *the same diligence*, ver. 11.

2. By the pattern of such saints as were before them, ver. 12.

3. By the recompence of reward. This is,

1. Generally hinted in this phrase, *inherit the promises*, ver. 12.

2. Distinctly confirmed in Abraham's example, ver. 13.

The confirmation is by God's oath. About which the apostle noteth,

1. The object of it, God himself, ver. 13.

2. The form of it, ver. 14.

3. The issue of it, ver. 15.

4. The reason why God swore. This is set out two ways :

1. Comparatively, by men's confirming matters, ver. 16.

2. Simply, ver. 17, 18.

In the simple consideration, two reasons of God's oath are rendered : one in reference to God himself, which was to manifest his *immutable counsel*, ver. 17 ;

The other in reference to men : wherein two points are expressed :

1. The benefits arising from God's oath, *strong consolation*.

2. The persons that partake thereof, ver. 18.

A

The last argument which the apostle useth to incite them unto perseverance, is the certainty of their hope. This is,

1. Set out by a fit resemblance, namely, an *anchor*.
2. It is amplified by the place where that anchor is settled.

This place is described, 1. by a type, *the veil*, ver. 19; 2. by Christ's abode there.

For illustration of this last point, the apostle sets out Christ two ways:

1. In his entrance thither, as a *forerunner*.
2. In his abode there, as a *priest*. Thus he falleth upon the main point, from which he had digressed, namely, the *order* of Christ's priesthood, ver. 20.

Sec. 2. *Of adding exhortation to reproof.*

Ver. 1. *Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God.*

The apostle here beginneth the second branch of his digression; which is in general an exhortation to the duties which they had neglected.

The first particle is a note of inference, $\Delta\iota\omicron$,¹ *therefore*; it hath reference to his former reproof, and sheweth that as faults be reproofed, so remedies are to be prescribed.

This was usual with the prophets, as Isa. i. 16, with Christ himself, John vi. 27, and with the apostles, Gal. v. 1.

1. The end of reproof is reformation; even as the end of potions and pills is health, 2 Cor. ii. 7.
2. Thus it will appear that reproofs are not in malice to disgrace, but in love to amend; and that reprovers aim thereat.

This is a good direction for such as are in place to reprove. This also is a motive to such as are reproofed, patiently to take reproof, and to endeavour to redress the faults reproofed. Thus will reproof prove to be as good physic.

Sec. 3. *Of staying still upon the first principles.*

This word $\alpha\zeta\eta\tau\epsilon\iota\varsigma$, *leaving*, both in Greek and other languages, implieth two things:

1. Utterly to forsake a thing upon dislike. Thus those hypocrites that assayed to tempt Christ, but could not ensnare him, 'left him, and went their way,' Mat. xxii. 22. In this sense, saith Christ to his disciples, concerning blind leaders, $\alpha\zeta\eta\tau\epsilon$, 'let them alone,' or leave them, Mat. xv. 11.
2. To go further off from a thing, without any dislike of it. In which sense, saith Christ, $\alpha\zeta\eta\tau\epsilon$, 'leave thy gift,' Mat. v. 24. He would not have him abide by his gift, while his brother remained offended with him; but rather go from his gift to his brother. Thus runners in a race leave the place where the race begins, and make speed to the goal where it ends.

¹ See Chap. x. 5, Sec. 13.

Thus grammar scholars leave their accidence. The meaning then of this phrase is, that they should not always stay, and abide in learning the first principles; but go on forward in learning more and more the doctrine of Christ. Thus the apostle expoundeth himself in these words following, 'let us go on.'

That which good Christians must so leave, is in our English styled 'The principles of the doctrine of Christ;' in Greek, $\tau\omicron\nu\tau\tilde{\eta}\varsigma\ \alpha\zeta\eta\tau\tilde{\eta}\varsigma\ \tau\omicron\tilde{\upsilon}\ \chi\epsilon\iota\sigma\tau\omicron\tilde{\upsilon}\ \lambda\acute{o}\gamma\omicron\nu$, 'the word of the beginning of Christ,' which intendeth the beginning of the doctrine of Christ; which is that word whereby we are at first brought to know Christ, and to believe in him. This is the very same which before he called 'the first principles of the oracles of God,' whereof see Chap. v. 12, Secs. 63, 65.

The main drift of the apostle's intendment lieth in this word *beginning*, or *principles*. For the word, or doctrine of Christ, generally taken, containeth all the mysteries of godliness, not the deepest excepted. In this extent Christ's word is to be left by none; no, not by the strongest.

It is a proud conceit for any to think that they are above or beyond the Scripture, which is the word of Christ. 'They are they,' saith Christ, 'which testify of me,' John v. 39. These are the things in which the apostle would have Timothy to continue, though he had 'known the holy Scriptures from a child,' 2 Tim. iii. 14, 15.

He terms it *the word of Christ*, because Christ was the subject matter thereof. For Christ is the object of a Christian's faith, and that which above all he most desires to be instructed in, 1 Cor. ii. 2.

But that which the apostle especially intendeth is, that Christians must not always be learning the first principles. That which he further mentioneth, of 'not laying again the foundation,' tendeth to the same purpose; for a wise builder will not always be spending his time, pains, and cost, upon the foundation only. If any should so do, all that behold him will mock him, saying, 'This man began to build, and was not able to finish,' Luke xiv. 28-30.

Such are those, who, being trained up in a religious family, or under a pious ministry, and taught the principles of religion, have no care to learn any more.

This incomparable privilege, that they live where the word and doctrine of Christ is taught, even the word of their salvation, doth much aggravate their carelessness. See more hereof, Chap. v. 12, Sec. 63, and ver. 13, Sec. 71.

This phrase, *principles of the doctrine of Christ*, gives us to understand that the church then had her catechism. See Chap. v. 12, Sec. 61.

Sec. 4. *Of going on in learning Christ.*

The word $\pi\epsilon\gamma\acute{o}\mu\epsilon\theta\alpha$, translated *let us go on*, is of the passive voice, thus, *let us be carried*; but it implieth a voluntary act, yet such an one as is performed with some earnestness and diligence. It is

the word that is used of those that penned the Scriptures: 'They were moved (or carried) by the Holy Ghost,' 2 Pet. i. 21. They faithfully and diligently did what the Spirit moved them to do. In that a voluntary act on our part is here required, it is in our English not impertinently translated, 'let us go on.'

That whereunto we must proceed, is here said to be *perfection*, ἐπὶ τὴν τελειότητα. Perfection is taken simply, for that which is every way absolute, so as nothing need be added thereunto. In this sense, the apostle saith of charity, that it is 'the bond of perfection.' It being here thus taken, the *going on* here required implieth a faithful and constant endeavour after perfection. Thus Christ requireth us to be 'perfect, even as our Father which is in heaven is perfect,' Mat. v. 48.

Perfection is also taken comparatively, in reference to the first beginning of things. Thus in relation to the first principles, it implieth deeper mysteries; so as, going on to perfection, is a proceeding further and further in learning the deep mysteries concerning Christ. Hereof see more, Chap. v. 14, Sec. 72.

Both the foresaid acceptions tend to the same intent, namely, that there ought to be a continual progress in understanding the mysteries of godliness. Saints are in this respect resembled to growing cedars, Ps. xcii. 12; and to the increasing light of the sun, Prov. iv. 18; and to the increasing waters, that came out of the sanctuary, Ezek. xlvii. 3, &c.; and to the growing corn, Mark iv. 28; and mustard seed and leaven, Mat. xiii. 32, 33; and to the rising up of a building, Eph. ii. 21; yea, also, to runners in a race, 1 Cor. ix. 24.

Frequent are the exhortations of Scripture to this kind of proceeding, Philip. iii. 16; Eph. iv. 15; 1 Pet. ii. 2; 2 Pet. iii. 18. The metaphors also of walking and running, frequently used in Scripture, tend thereunto.

Of necessity there must be a going on, because that measure and degree which is appointed unto us, Eph. iv. 13, cannot be attained till death. Besides, the greater measure of grace that we here attain unto, the greater degree of glory we shall hereafter attain unto, Mat. xxv. 29.

This much concerns those who have well begun, to take heed that they stand not at a stay, but still go on. Herein lieth a main difference betwixt the upright and hypocrites. The former are never satisfied, but still desire more and more; the latter are contented with a mere show. Among good husbands, he is almost counted a prodigal who only keeps his own. Remember the doom of him that improved not his talent, Mat. xxv. 30. See more in *The Saint's Sacrifice*, on Ps. cxvi. 9, sec. 61.

Sec. 5. Of endeavouring after perfection.

The object whereat Christians should aim in their continual progress is perfection; which, whether it be

taken simply for an absolute perfection, or comparatively, for an increase in measure, tends in general to the full scope, namely, that no stint must satisfy a Christian; he must not content himself with a mediocrity, but still proceed as far as possibly he can. We are hereupon exhorted to 'seek that we may excel,' 1 Cor. xiv. 12; to be 'rich in good works,' 1 Tim. vi. 18; to 'abound in the work of the Lord,' 1 Cor. xv. 58. Yea, more and more to 'abound in knowledge and in all judgment,' Philip. i. 9; to 'abound in hope,' Rom. xv. 13; and 'in faith, and in all diligence, and in love,' 2 Cor. viii. 7; and to be 'filled with the Spirit,' Eph. v. 18; and 'to be perfect,' 1 Cor. xiii. 11.

The patterns that are set before us, do prove as much, for the choicest worthies of God in all former ages are set before us as examples for us to follow, Heb. xi. We are commanded to 'take the prophets for an example,' who were endued with an extraordinary spirit, James v. 10; and an apostle requires us to follow him, 'as he followed Christ,' 1 Cor. xi. 1. And, as if the best patterns on earth were not sufficient, we are enjoined to pray, to 'do God's will on earth, as it is in heaven,' Mat. vi. 10; and, as if the patterns of all mere creatures were not sufficient, it is required that 'that mind be in us which was also in Christ Jesus,' Philip. ii. 9; yea, yet further, we are exhorted to be 'followers of God,' Eph. v. 1, and to be 'perfect as he is,' Mat. v. 48.

Such is the excellency, such the commodity, such the sweetness of Christian knowledge and grace, as a man ought never to be satisfied therewith.

How corrupt is the treasure of the men of this world, who account an earnest pursuance after those things to be more than needs? yea, not only need-less, but madness, as Festus said to Paul, Acts xxvi. 24.

Let this add a spur to those who are most forward, still to press on further, and to do as the apostle professeth of himself, Philip. iii. 13, &c.

Of propounding a perfect pattern, and aiming at more than we can attain to, see *The Guide to go to God*, or my *Explanation of the Lord's Prayer*, on third petition, secs. 68, 69.

Sec. 6. Of building upon a foundation well laid.

This phrase, *not laying again the foundation*, is metaphorical. In effect it setteth down the same thing which was intended under this phrase, *leaving the principles*, Sec. 3. Only by this metaphor the point is more fully and plainly declared. For he resembleth principles to a foundation. If only a foundation be laid, and no more, no benefit will redound to the builder, but rather loss of labour: there is no fit house to dwell in. We can be no fit house, or temple, as is intended we should be, Heb. iii. 6; Eph. ii. 21; 1 Cor. iii. 16, if we stick only in principles.

What a θεμελίον, *foundation*, in the proper signifi-

cation of the word, is, hath been shewed, Chap. i. 10, Sec. 131.

A foundation is both the beginning of a greater building, Luke xiv. 29, 30, and also the groundwork, whereupon the rest of the building is erected, and whereby it is upheld, Eph. ii. 20, 21.

It is therefore needful that it be very solid and substantial, for it must last as long as the building, and it useth to be but once laid.

By the way, here note an undue cavil of the Rhemists against reading the Scriptures, and for traditions, raised out of this place, which is this: We see hereby that there was ever a necessary instruction and belief had by word of mouth and tradition, before men came to the Scriptures.

To grant there was such a kind of instruction, I deny that it was merely by tradition, without the word of God. I deny also that it was before men came to the Scriptures, for all sorts had liberty to read the Scriptures. As for the points which by word of mouth were taught them that were catechised, they were no other than the doctrine of the prophets and apostles, as also the higher and deeper mysteries were. For milk and strong meat may for matter be of the same doctrine, but the difference betwixt them is in the manner of delivering it. For that instruction which was brought into easy and familiar principles, and by word of mouth delivered to babes, was taken out of the Scripture, as the several heads following shew. See more hereof, Chap. v. 14, Sec. 75.

The participle καταλαμβάνειν, *laying*, joined with this noun *foundation*, addeth further emphasis. It signifieth to *cast*, or *lay down*; and from thence is derived another Greek word, καταβολή, which also signifieth *a foundation*, as is shewed Chap. iv. 3, Sec. 29.

This conjunction πάλιν, *again*, giveth hint of a total apostasy, as if they were in danger to fall from all their former principles; so as a new foundation must be laid, or else there could be no further going on. This danger is more fully manifested ver. 6.

In this caution, *not laying again the foundation*, each word is observable.

1. For erecting a good edifice there must be θεμελίον, a foundation; the first principles must be taught them who would be well instructed in the Christian faith. See Chap. v. 12, Sec. 61.

2. A foundation must be well laid, surely, and soundly. The notation of this word καταλαμβάνειν, *laying*, intends as much. This Christ distinctly observeth, Luke vi. 48. This phrase, 'As a wise master builder, I have laid the foundation,' 1 Cor. iii. 10, sheweth that the apostle was very circumspect about laying the foundation. Now there is no such way to lay the foundation of religion soundly, as to ground it on God's word. See Chap. v. 12, Sec. 65.

3. Laying a foundation intendeth a further building; for a foundation is but the beginning of an edi-

fice. The negative particle μή, *not*, imports thus much: for by forbidding to lay a foundation, he stirs them up to diligence in building up the house. So as more must be learned than the first principles, see Sec. 4.

4. The inserting this word *again* gives us to understand, that a foundation useth to be but once laid. A Christian once well instructed must not stand in need to be taught the first principles again. Such an one in disgrace is called a babe. See Chap. v. Sec. 71.

Sec. 7. *Of the six principles of the apostle's catechism.*

The manner of joining the particular principles following with this general word, *foundation*, sheweth that they are as so many stones of that foundation. They are joined with this note of the genitive case,¹ *of*. This phrase, 'The foundation of costly stones,' 1 Kings vii. 10, sheweth, that those stones made up the foundation.

The number of principles here set down is diversely taken by different expositors. I leave others to their own opinion. I suppose that the most proper distribution will be into six heads.

1. *Repentance* from dead works: which manifesteth the natural man's misery.

2. *Faith* towards God: which declareth the way of freeing man from misery, and bringing him to happiness.

3. The doctrine of *baptisms*: which pointeth at the outward means of working faith and repentance, and of revealing and sealing up unto us God's mercy, which are the word, and sacraments.

4. *Imposition* of hands: which hinteth the order and discipline of the church.

5. *Resurrection* from the dead; namely, of our bodies.

6. The eternal *judgment*: and that of all sorts, good and evil; the one to receive the sentence of everlasting life, the other the doom of eternal death.

These are the heads of that catechism which the church had in the apostle's time, and was to be learned of such as were to be admitted into the church.

Sec. 8. *Of repentance from dead works.*

The first of the foresaid principles is thus expressed, 'Repentance from dead works.' By dead works are meant all manner of sin; which are so styled in regard of their cause, condition, and consequence.

1. The cause of sin is privative, the want of that Spirit which is the life of the soul; as the want of life is the cause of putrefaction. Men that are without that Spirit are said to be dead in sin. They must needs be dead works which come from dead men, Eph. ii. 1.

2. The condition of sin is to be noisome and stinking in God's nostrils, as dead carrion, Ps. xxxviii. 5.

¹ Μίττανιας.

3. The consequence of sin is death, and that of body and soul, temporal and eternal, Rom. v. 12, and vi. 23.

Repentance implieth a turning from those works. The several notations of the word in all the three learned languages imply a turning. The Hebrew noun *חַטָּוּת* is derived from a verb, *חָטָה*, that signifies to turn, and is used Ezek. xxxiii. 11. The Greek word *μετάνοια*, according to the notation of it, signifies a change of the mind, or change of counsel, *μεταμέλεια*. So the Latin word also, *resipiscētia*.

Μετάνοια et *μεταμέλεια* componuntur ex prepositione *μετά*, quod significat *post*, Acts xv. 13.

Prior vox *μετάνοια* componitur ex *μετά* et *νόος*, *mens*, Titus i. 15, seu *intellectus*, Philip. iv. 7. Inde *νόος*, *intelligo*, *considero*, Mat. xxiv. 15, *μετανοέω*, *post*, vel *iterum considero*; ut ii solent quos hujus vel illius facti poenitet. Est igitur *μετάνοια*, *posterior cogitatio*, qualis fuit in prodigo, Luke xv. 17, *μετανοέω* et *ἐπιστρέφω* (convertito, vel converter) tanquam synonyma, conjunguntur, Acts iii. 19, and xxvi. 20.

Μεταμέλεια componitur ex *μετά* et *μίλει*, *cura est*. Est impersonale. Inde *μεταμέλει* poenitet. Impersonale. Est enim poenitentia posterior cura. Solemus nos poenitere alicujus facti, cum animum id attentius expendentem cura et sollicitudo subit.

Hinc *μεταμελόμαι*, *poenitentia ducor*.

Μεταμέλεια exponitur apud alios authores *mutatio consilii*, sed nunquam legitur in novo testamento.

Alii componunt *μεταμέλομαι*, ex *μετά* et *μελέω*, *meditor*, 1 Tim. iv. 15. Ita ut significet *iterum* vel *postea meditor*, ut senior filius, Mat. xxi. 29.

In general, repentance implieth a reformation of the whole man. It presupposeth knowledge, sense, sorrow, and acknowledgment of sin; but yet these make not up repentance, for they may all be where there is no true repentance. Judas had them all, yet was he not reformed. He retained a murderous mind, for he murdered himself.

Reformation makes a new man. A man turns from what he was, to what he was not. This the apostle thus expresseth, 'To turn them from darkness to light, and from the power of Satan unto God,' Acts xxvi. 18.

From this ground there are made two parts of repentance:

1. Mortification, whereby we die to sin. Sin is like the Egyptian darkness, which extinguished all lights; it is like thorns in the ground, which soak out all the life thereof. Sin therefore must be first mortified.

2. Vivification, which is a living in righteousness. If grace be not planted in the soul, it will be like the ground which will send forth weeds of itself.

The foresaid reformation is of the whole man. For the mind seeth a necessity thereof; the will pursueth it; the heart puts to an holy zeal, and the outward parts help to accomplish it.

Therefore repentance consisteth not simply in sin's

leaving a man; for a prodigal, when he hath spent all, may cease to be prodigal; and an old adulterer, when his strength is ceased, may forbear his adulterous acts; but in these, and others like them, though the act be forborne, the inordinate desire may remain.

Nor doth repentance consist in leaving some sins only; so did Herod, Mark vi. 20. Nor in turning from one sin to another, as from profaneness to superstition; so did they whom the pharisees made proselytes, Mat. xxiii. 15.

Nor in a mere ceasing to do things unlawful; so may such as are idle on the Sabbath day.

The special principles that are comprised under this first head have reference either to the expression of dead works, or of repentance from them. They are such as these:

1. Man by nature is dead in sin, Eph. ii. 1, Titus i. 16, though he live a natural life, 1 Tim. v. 6.

2. All the acts of a natural man are dead works: his thoughts, words, and deeds, though they may seem never so fair, Gen. vi. 5, Titus i. 15, for they are acts of dead men.

3. The end of all a natural man doth is death, Rom. vi. 16.

4. There is a necessity of man's being freed; for there must be 'repentance from dead works.' He were better not be than not be freed. Repentance is necessary for freedom from dead works, Luke xiii. 3, 5; for this end knowledge, sense, sorrow, desire, resolution, and endeavour to forbear dead works, are requisite.

Under this first head is comprised whatsoever is meet to be taught in a catechism of the law, the rigour, and curse thereof; of sin, the kinds, and issue thereof; of death, and the several sorts of it; of all man's misery and impotency; of repentance, of the nature, necessity and benefit thereof; of means and motives to attain it, and signs to know it.

Sec. 9. Of principles concerning God.

The second principle is this, 'faith towards God.' By virtue of this principle they were instructed in two great points, one concerning God, the other concerning faith.

God is here to be considered essentially, in regard of his divine nature, or personally, in reference to the three distinct persons, Father, Son, Holy Ghost.

In the former respect they were taught what God is, what his divine properties, what his works.

In the latter respect they were taught the distinction betwixt the three persons, and that in regard of order, and kind of works, which are to beget, to be begotten, and to proceed, and also in their distinct manner of working, the Father by the Son and Holy Ghost; the Son from the Father by the Holy Ghost; the Holy Ghost, from the Father and the Son.

Concerning the Father, they were taught that he is the primary fountain of all good; that he sent his Son

to save the world, John iii. 17; that he gave the Comforter, which is the Holy Ghost, John xiv. 16-26.

Concerning the Son, they were instructed in his two distinct natures, and the union of them in one person, which was 'God manifest in the flesh,' 1 Tim. iii. 16., and in his three offices, which were king, priest, and prophet.

A king, to gather, preserve, and protect his church. A priest, to make satisfaction for our sins by offering himself up a sacrifice; and being risen from the dead, to make intercession for us, by entering into the most holy place, and there presenting himself to his Father for us.

A prophet, to make known his Father's will to us; and to enlighten our understandings, so as we may conceive it.

Concerning the Holy Ghost, they were instructed that he was true God, a distinct person, and the Spirit of sanctification.

Sec. 10. *Of principles concerning faith.*

The reason why Christians were at first instructed in principles concerning God was, that they might believe on him. Therefore this principle is thus set down, 'faith towards God.'

The Greek preposition, *ἐπι*, translated *towards*, properly signifieth *to*, and it is oft used in the same sense that the preposition *ἐν* is, which we translate *on*, John i. 12. So is the preposition here used in this text oft translated by our English, as Acts ix. 42, and xxii. 19; Rom. iv. 5, 24.

Thus do most interpreters here translate it, *faith on God*. The faith then here meant is a justifying faith, about which they who are catechised might be instructed in these and such like principles:

God is to be believed on.

Faith in God is the means to free us out of our natural, miserable condition.

They might also be further instructed in the nature of faith, and in the distinct kinds thereof; and how a justifying faith differeth from other kinds of faith; and what are the grounds of faith, and what the fruits thereof; how it is wrought, and how it worketh; what are the signs and evidences thereof; and concerning the benefits thereof, how thereby we have a right to the things of this world, yea, and a right to all that Christ did, and endured to purchase man's salvation, and thereupon a right to salvation itself.

Of faith, see more in *The Whole Armour of God*, treat. ii. part vi. on Eph. vi. 16, sec. 1, &c.

Sec. 11. *Of principles about God's word.*

Ver. 2. *Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

This is the third principle, 'the doctrine of baptisms.' Some make these two distinct principles, comprising one under this word *doctrine*, the other

under this word *baptisms*. Whether they be made two distinct principles, or only one, it is without question, that both the foresaid points of doctrine and baptisms are included, and were both taught, as repentance and dead works in the first principle, and God and faith in the second.

The Greek noun, *διδασκαλῆς*, translated *doctrine*, is derived from a verb, *διδάσκω*, that signifieth *to teach*. It pointeth at God's word in the holy Scriptures, whereby God instructeth us in his will. But more particularly the gospel may be here intended. For the gospel is the most proper means of working faith, Rom. i. 16, 17, and the gospel is in special manner the doctrine of baptism, that doctrine which first taught baptism, and whereof baptism is a seal.

About this *doctrine*, or word, they might be instructed in these particulars: that it is a doctrine of divine authority, even the word of God himself; that it is the ground and rule of all things to be believed and practised about salvation; that it instructeth us in all the ordinances of God, and declareth both what are divine ordinances, and also how they ought to be observed; that it instructeth us in all manner of duties to be performed to God, or our neighbour; that it is the only true light that can direct us in the way to salvation; that it is the ordinary means to breed and increase grace; that by preaching it is made most powerful; that it containeth the covenant, whereof the sacraments are seals.

Of God's word, see more in *The Whole Armour of God*, treat. ii. part viii. on Eph. vi. 17, sec. 1, &c.

Sec. 12. *Of the reasons of baptisms in the plural number.*

Baptism is added to the foresaid *doctrine*, because the first preacher of the gospel did preach baptism; and upon his preaching it people submitted themselves to that ordinance, Mark i. 4, 5; and because baptism is a seal of the gospel, and from time to time all that have embraced the gospel have been baptized.

The plural number, *βαπτισμῶν*, is here used, thus, *of baptisms*, whereabout sundry reasons are given, such as these:

1. To put a difference betwixt the baptism of John and the baptism of Christ; for some affirm that they were two distinct baptisms, and that many that were baptized with John's baptism were rebaptized with the baptism of Christ, Acts xix. 5.

Ans. This is a great error; John's baptism and Christ's were the same. For John preached the same doctrine that Christ and his apostles did, and with the same baptism confirmed it. Christ himself was baptized with John's baptism. He did thereupon confirm and sanctify that baptism, which ratification and sanctification that baptism which the Christian church now useth would want, if John's baptism were not the same with Christ's. Besides, the apostle acknowledgeth but one baptism, Eph. iv. 5. We cannot,

therefore, imagine that there were two distinct and different baptisms taught in the apostles' time. As for that which is alleged about rebaptizing those which were before baptized by John, it is a manifest mistake of Scripture. For that baptism which is mentioned Acts xix. 5, was not a rebaptizing of those who were baptized before, but a declaration of the ground why they were at first baptized by John in the name of the Lord Jesus, namely, because John taught them that they should believe on Christ Jesus; so as this phrase, 'when they heard this,' Acts xix. 5, hath reference to those who heard John preach, and not to those disciples with whom Paul then conferred.

It is again objected, that John professeth that he baptized with water, but Christ with the Holy Ghost, Mat. iii. 11.

Ans. John speaks of himself as a minister, who only could use the outward element; and of Christ as of God, the author of baptism, who could also give the Holy Ghost. Peter, Paul, and other ministers of the gospel, may say as John did, 'We baptize with water,' for it is all that a mere man can do.

2. Others say, that the apostle hath respect in using this plural number, *baptisms*, to the legal washings which were among the Jews, and are called *baptisms*. For this word in the plural number is but three times more used throughout the new Testament, and in every one of them applied to legal washings, as Heb. ix. 10, Mark vii. 4.

Ans. All those legal washings were either abolished by the coming of the Messiah, or else they were but superstitious rites invented and used by men, so as it was not probable that the church then would instruct such as were to be her members therein.

3. Others suppose that the two parts of baptism, inward and outward, John iii. 5, are called baptisms.

Ans. This reason must warily be taken, for howsoever the inward and outward washing may be distinguished, and so respectively called baptisms, yet are they not to be severed; they are but two parts of one and the same sacrament, and both of them indeed make but one baptism.

4. Others think that the apostle hath reference to a threefold baptism,¹ one of water, another of the Spirit, a third of blood, which they say martyrdom is. For this they allege 1 John v. 8, and compare together John iii. 5 and Mat. xx. 22; this is the reason ordinarily rendered by popish expositors. But they mistake the meaning of this word *blood*, mentioned 1 John v. 8; it is not the blood of martyrs, but the blood of Christ, which the apostle there meaneth.

5. Some of our best expositors are of opinion, that this plural number *baptisms* is here used in reference to the many persons which were baptized together, and to the several set times when baptism was administered, which reason is confirmed by that name, which in our ancient ecclesiastical authors is given

¹ Baptisma fluminis, flaminis et sanguinis.

to the days wherein baptism was solemnly administered, for they were called 'days of baptism.'

6. Baptism may here synecdochically be put for both sacraments; and to shew that the Lord's Supper is included under the sacrament of baptism, the plural number, *baptisms*, is used.

Sec. 13. *Of principles about sacraments.*

We cannot imagine that the sacrament of the Lord's supper was clean left out of the catechism used in the primitive church. This therefore will be the fittest place to observe the principles about a sacrament in general, and in particular about baptism and the Lord's Supper. Wherefore about a sacrament there might be delivered such principles as these:

Christ instituted sacraments in his church. A sacrament was a seal of God's covenant. There were two parts of a sacrament, the outward sign and inward grace. A sacrament was of use to ratify God's promise, and to strengthen our faith.

It was of singular use in regard of our dulness to conceive, and backwardness to believe. The resemblance betwixt the sign and the thing signified was of use to help our understanding in the mysteries set out in a sacrament. There are only two sacraments of the new Testament: one, a sacrament of regeneration; the other, a sacrament of spiritual nourishment.

Sec. 14. *Of principles about baptism.*

Baptism is a sacrament of regeneration. The outward sign in baptism is water. The inward thing, or substance thereof, is the blood of Christ. The pouring or sprinkling of water upon the party baptized setteth out the inward cleansing of the Holy Ghost. The form of baptism is, 'In the name of the Father, and of the Son, and of the Holy Ghost.' Baptism is to be administered by a minister of the word. They who profess the true faith are to be baptized. The children also of such are to be baptized. By baptism we are ingrafted into Christ's mystical body. Baptism setteth out both our dying to sin, and also our rising to righteousness. Baptism is but once to be administered. The force and efficacy of baptism lasteth as long as a man liveth.

Of baptism, see more in *Domestical Duties* on Eph. v. 26, treat. i. sec. 40, &c.

Sec. 15. *Of principles about the Lord's supper.*

The Lord's supper is a sacrament of spiritual nourishment. It is added to baptism, to shew the spiritual growth of such as are new born. There are two outward signs thereof, bread and wine. These set out the body and blood of Christ. The bread sheweth that Christ's body is spiritual nourishment; the wine, that his blood is spiritual refreshing. These two elements shew, that Christ is sufficient nourishment. The bread and wine at the Lord's table differ from other bread and wine, in use only, not in

substance. The form of that sacrament consisteth in the sacramental union betwixt the signs and things signified. A minister of the word must administer that sacrament. They who have been baptized, and are fit and worthy, may partake thereof. The minister is to bless the elements, to break the bread, to pour out the wine, and to give them to the people. The people are to take the elements, and to eat the one, and drink the other. The body of Christ is eaten, and his blood drunk, spiritually by faith. This sacrament is oft to be received, in regard of the weakness of our faith, and repentance, which need oft to be renewed, and that Christ might oft be remembered.

Sec. 16. *Of imposition of hands.*

The fourth principle is thus set down, ἐπιθέσεις τε χεῖρας, 'of imposition of hands.' This hath been an ancient rite in the church of God: no other so long continued. Jacob, when he blessed the sons of Joseph, laid his hands upon them, Gen. xlviii. 14. Under the law it was usual to lay hands on the sacrifices that were offered up, Lev. iv. 15, xvi. 21, Num. viii. 12.

But because we have to do with the time of the gospel, and with a rite then used, we will pass over the times of the law, and shew about this rite of imposition of hands: 1, by what persons; 2, in what cases; 3, to what ends; 4, with what exercises, it was used.

1. They were public persons that used it, as Christ, Mark x. 16, Luke iv. 40; his apostles, Acts viii. 17; other public ministers and elders, 1 Tim. iv. 14, and v. 22.

2. It was used in extraordinary and ordinary cases. The extraordinary were spiritual or temporal. Spiritual extraordinary cases wherein imposition of hands was used, were the giving of extraordinary gifts, oft expressed under this title, the Holy Ghost, Acts viii. 17, 19, and xix. 6; extraordinary temporal cases were an extraordinary manner of restoring health, and other like miracles, Luke iv. 40, Mark vi. 5, Acts xxviii. 8. Ordinary cases wherein imposition of hands was used were,

(1.) Blessing children, Mark x. 16.

(2.) Setting men apart to a public function, as ministers of the word, 1 Tim. v. 22; and deacons, Acts vi. 6.

(3.) Deputing men to some special work, Acts xiii. 3.

(4.) Confirming such as had been instructed in the principles of religion.

This last particular is not expressly set down in Scripture, but gathered out of it by the ancient orthodox fathers; and with a joint consent acknowledged by most divines, not papists only, but protestants also. It hath indeed been much abused by papists, with their manifold superstitious additions, and vain opinions thereabout; which hath been, I suppose, one cause of protestants much neglecting it.

Imposition of hands for confirming him on whom hands were laid, was of old used in two cases.

1. When one of age, having been well instructed in the principles of Christian religion, was brought to the Church to be baptized.

2. When such as had been baptized in their infancy, and afterwards well instructed in the foresaid principles, were judged fit to be made partakers of the Lord's table.

Sec. 17. *Of laying on of hands at ordination.*

This rite of laying hands on them that were to be set apart to the ministry, is most expressly set down in God's word. For Timothy was set apart 'by laying on of the hands of the presbytery,' 1 Tim. iv. 14, and the apostle setteth out the act of ordination under this rite, when he saith, 'Lay hands suddenly on no man,' 1 Tim. v. 22.

Such as under the gospel are to be set apart for ordinary ministers, are pastors and teachers. Men's abilities to these functions are to be tried; and good testimony given of their orthodox judgment and pious conversation: and in a public assembly, on a day of fasting and prayer, they are, after some exhortation and direction concerning the ministerial function, and prayer made for God's blessing on them, they are to be set apart to the ministerial function, by this rite of imposition of hands.

This rite was used to shew that the blessing which they desired, and the ability which was given, or was further to be expected, was from above; and for obtaining thereof, prayer used to be joined with imposition of hands, Acts vi. 6, and xiii. 3, and xx. 8.

Of ordaining ministers, see more Chap. iii. 2, Sec. 35.

Sec. 18. *Of principles about prayer and thanksgiving.*

Because prayer was joined with imposition of hands, and lifting up of hands is a rite proper to prayer, and put for prayer, 1 Tim. ii. 8, I suppose this to be a fit place to bring in that head of our Christian religion, which was questionless one branch of that ancient catechism.

Principles about prayer may be such as these:

Prayer is a bounden duty. It is to be made only to God, and in the name of Jesus Christ. It is to proceed from the heart, and to be made with reverence, and in faith. It is a means of obtaining all needful blessings. All things that tend to God's glory, our own, or brother's good, whether temporal or spiritual, may be sought of God by prayer.

To this head also may thanksgiving be referred. Christians ought to be as conscionable in giving thanks as in making prayers. Hereby they shall testify their zeal of God's glory, as well as they testify their desire of their own good.

Thanks must be given to God, and that for all

things, and at all times, and in all places, publicly and privately, ever in the name and through the mediation of Jesus Christ.

Of prayer and thanksgiving, see more in *The Whole Armour of God*, treat iii. part i., on Eph. vi. 18, sec. 1, &c.

Sec. 19. *Of principles about death.*

The fifth principle is thus set down, 'and of the resurrection of the dead.' Of this principle there are two heads: one concerning *the dead*; the other concerning *their resurrection*.

About the dead, there might be these principles. No man ever yet remained alive on earth for ever. 'It is appointed unto men once to die,' Heb. ix. 27; only one exception is recorded, which was Enoch's, of whom it is said that 'God took him,' Gen. v. 24, which phrase the apostle thus expoundeth, 'Enoch was translated that he should not see death,' Heb. xi. 5. As for Elijah, who went up by a whirlwind into heaven, 2 Kings ii. 11, it is not expressly said that he died not; though in his body he were taken up from the earth, yet might his soul only be carried into heaven. Yet I will not deny, but that he also might be exempted from death. But if this be granted, there are only two that we read of exempted from this common condition; and one or two exceptions, especially they being extraordinary, do not infringe a general rule.¹ Death is only of the body, which the soul leaveth, and thereupon it remaineth dead; the soul itself is immortal, Eccles. xii. 7; man's body was not at first made mortal, for death came by sin, Rom. v. 12, yet by Christ is the sting of death pulled out, 1 Cor. xv. 55, and the nature of it is altered. For at first it was denounced as an entrance to hell, Gen. ii. 17, Luke xvi. 22, 23; by Christ it is made a sweet sleep, 1 Thess. iv. 13, and the entrance into heaven, 2 Cor. v. 1, Philip. i. 23; it is to believers, a putting off the rags of morality, 1 Cor. xv. 53, 54; it is a full abolition of sin, Rom. vi. 7, and they rest from all labours and troubles, Rev. xiv. 13.

Sec. 20. *Of principles about resurrection.*

The bodies of men are not like the bodies of beasts, which ever remain in the earth, but they shall be raised. Which the apostle proveth by many arguments, 1 Cor. xv. 12, &c. They shall be raised by the power of Christ's voice, John v. 29, and that at the last and great day, Mat. xiii. 49, all at once in a moment, 1 Cor. xv. 52, even the very same bodies that they had on earth, Job xix. 27; not the substance, but the quality only of the bodies shall be changed,

¹ This rule must not be extended to such as shall be living at the moment of Christ's coming to judgment; for in reference to them thus saith the apostle, 'We shall not all sleep,' 1 Cor. xv. 51; and again, 'We which are alive shall be caught up together in the clouds,' with them that are raised from the dead, 1 Thes. iv. 17.

1 Cor. xv. 43, 44. Being raised, each body shall be united to his own soul, and that for ever, not to be separated again. As for men's souls, they never die; but immediately upon their separation from the body, they go to those places where, after the day of judgment, their bodies shall be with them, Luke xvi. 23. They that are living at the day of judgment shall be changed, 1 Cor. xv. 51, and suddenly caught up to judgment: only the dead shall first rise, and then the quick shall be taken up with them, 1 Thes. iv. 15, 17. Of Christ's resurrection, see Chap. xiii. 20, Sec. 164.

Sec. 21. *Of principles concerning the last judgment.*

The sixth and last principle is thus expressed, 'and of eternal judgment.'

This principle noteth out two points: 1, the matter itself, *judgment*; 2, the continuance thereof, *eternal*.

About the matter itself, these particulars following are observable:

There shall be a day of judgment. All men shall be judged. Jesus Christ in his human nature shall be the visible judge, Acts xvii. 31. He will judge all men according to their works, Mat. xvi. 27; every work shall be brought to judgment, whether it be open or secret, whether it be good or evil, Eccles. xii. 14; men shall give an account for every idle word, Mat. xii. 36. All shall not receive the same sentence: the righteous shall receive a blessed sentence of life; the wicked a fearful doom of condemnation, Mat. xxv. 34, &c. There is a set day for this judgment, Acts xvii. 31; but it is unknown to men and angels, that men might always watch, Mark xiii. 32, 33, but it shall not come till the number of God's elect shall be fulfilled, Rev. vi. 11.

The continuance of the day of judgment, under this word *eternal* (which is to be taken of the time following, that shall never have an end), hath respect to the reward of the righteous and of the wicked.

The righteous shall be taken with Christ into the highest heaven, where they shall enjoy such glory and happiness, as the tongue of man cannot express, nor heart of man conceive. It shall never be altered, but be everlasting, and therefore called 'eternal life,' Mat. xxv. 46.

The wicked shall be cast down into hell fire, prepared for the devil and his angels, where they shall be tormented in soul and body, which torment shall be endless and remediless, and therefore called eternal fire, Jude 7. Many more principles, especially such as may be counted strong meat, might have been reckoned up. But the principles intended by the apostle are such as may be comprised under the metaphor of milk. In that respect we have reckoned up no more. Yet these which are reckoned up do evidently demonstrate that the six principles named by the apostle are such as may comprise a complete catechism, even all the fundamentals of religion.

Sec. 22. *Of the resolution of Heb. vi. 1, 2.*

Ver. 1. *Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God,*

Ver. 2. *Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

The sum of these two verses is an exhortation to progress in the Christian religion. Hereabout are two points:

1. An inference, *therefore*. 2. The substance.

The substance is set down two ways: 1. Negatively; 2. Affirmatively.

The negative declares *from* what we must proceed. The affirmative *to* what.

The negative is, 1, proponnded; 2, repeated.

In the proposition there is,

1. An act required: *leaving*.

2. The object to be left. Herein is shewed,

1. The kind of object: *the principles of the doctrine*.

2. The author thereof: *Christ*.

The affirmative also noteth,

1. An act to be done: *let us go on*.

2. The mark to be aimed at: *unto perfection*.

In the repetition of the negative, another act is inhibited: *not laying again*. And another object is specified, and that is,

1. Generally set down in a metaphor: *the foundation*.

2. Particularly exemplified in six heads.

The first declares a duty, *of repentance*; and the subject thereof, *from dead works*.

The second manifesteth a grace, *of faith*; and the object thereof, *towards God*.

The third hinteth two special means of grace, *doctrine and baptisms*.

The fourth pointeth at an ancient rite, *laying on of hands*.

The fifth reveals a special privilege, *resurrection*; and the persons to be made partakers thereof, *the dead*.

The sixth declareth the last act of Christ as mediator, *judgment*; and the continuance or the issue thereof, *eternal*.

Sec. 23. *Of the doctrines raised out of Heb. vi. 1, 2.*

I. *To reproof, instruction must be added*. This chapter contains many instructions, which the apostle adds to his reproof, in the latter end of the former chapter. See Sec. 2.

II. *Christians must not always stick in first principles*. This is the meaning of this word *leaving*. See Sec. 3.

III. *The principles taught in Christ's church must be the doctrine of Christ*. This is here expressly set down. See Sec. 3.

IV. *Christians must daily grow in grace*. This is to go on. See Sec. 4.

V. *Perfection must be a Christian's aim*. This is it whereunto he must go on. See Sec. 5.

VI. *A foundation of religion must be laid*. This is implied under the metaphor of a foundation here used. See Sec. 6.

VII. *The foundation must be but once laid*. It is here forbidden to be laid again. See Sec. 6.

VIII. *The primitive church had a set catechism*. The distinct principles here set down import as much. See Sec. 7.

IX. *The natural man's works are all dead*. So here they are said to be. See Sec. 8.

X. *Repentance is necessary*. It is here set down as the first principle. See Sec. 8.

XI. *God is to be known*. For this end mention is here made of God. See Sec. 9.

XII. *Faith is a true grace*. It is therefore here expressly required. See Sec. 10.

XIII. *Faith is to be fixed on God*. This is the meaning of this phrase, *towards God*. See Sec. 10.

XIV. *God's word is the church's doctrine*. It is that wherein the members of the church are to be instructed. See Sec. 11.

XV. *Baptism is the church's privilege*. It is here reckoned among the privileges which belong to the church. See Sec. 14.

XVI. *There is an inward and outward baptism*. This may be one reason of using the plural number, *baptisms*. See Sec. 12.

XVII. *Baptism is common to many*. This may be another reason of the plural number. See Sec. 12.

XVIII. *Imposition of hands is an evangelical rite*. It is one of the principles of the Christian's catechism. See Sec. 16.

XIX. *Ministers may be set apart by imposition of hands*. Hereabout was this rite used in the apostle's time. See Sec. 17.

XX. *Our bodies are subject to death*. This is here taken for granted. See Sec. 19.

XXI. *Our dead bodies shall be raised*. The resurrection here mentioned is of our bodies. See Sec. 20.

XXII. *There shall be a general judgment*. This also is here taken for granted. See Sec. 21.

XXIII. *The sentence at the last judgment will be unalterable*. In this respect it is styled *eternal judgment*. See Sec. 21.

Sec. 24. *Of the sense of these words, 'And this will we do.'*

Heb. vi. 3, *And this will we do, if God permit*.

The apostle, to his exhortation made to the Hebrews, that they would 'go on to perfection,' by this copulative particle *and*, addeth a promise of his own endeavour to do what in him lieth for helping them on in that progress.

The relative *τοῦτο*, *this*, hath reference to that

general point, which he intended about leaving principles, and going on to perfection.

Thereabout he maketh this promise, *ποιήσομεν, we will do*, namely, that which belonged to a minister, to help on people's going to perfection; which was not to lay the foundation again, but to open deeper mysteries, as he doth in the seventh and other chapters following.

In setting down the promise, he useth the plural number, *we* will do.

1. In reference to other ministers. For there were other ministers of this church besides the apostle himself, who were all of the same mind, as the apostle testifieth of himself and Titus thus: 'Walked we not in the same spirit?' 2 Cor. xii. 18.

2. To set forth the disposition of other ministers in his own example, as where he saith, 'We, ambassadors for Christ, as though God did beseech you by us, we pray,' &c.

3. In relation to the endeavour of them to whom he wrote. For being persuaded that they would make progress according to that doctrine which should be delivered to them by him, he saith, 'This will we do.' I in doctrine, and you in proficiency, will go on to perfection. Thus he includes them with himself where he saith in the plural number and first person, *φεζόμεθα*, 'let us go on,' ver. 1.

Thus it appears that it was not an ambitious, episcopal humour in which he here useth this plural number, as they who in their edicts thus begin, *We Gregory, We Pius*.

By expressing his mind in the future tense, he declareth his purpose beforehand, which is a lawful and useful course. Other faithful ministers in all ages have so done; yea, and Christ himself, especially about the time of his departure, as John xiv. 3, 13, 16, 18, 21, 23. All God's promises are such professions.

Such professions beforehand do much support the spirits of them to whom they are made, and make them expect the accomplishment of what is professed; yea, this is an holy tie and bond to him that maketh the profession, to be faithful in performing the same.

This may be a good pattern for such as intend good to others, freely to profess their intent beforehand, and that with a faithful resolution to perform what they profess.

Sec. 25. *Of the ministry of the word a means of going on to perfection.*

The foresaid apostolical promise is both a means to lead on people forward to perfection, and also a motive to stir up people to endeavour after it. That it is a means is evident, by this effect of making people to grow, attributed to the ministry of the word. In this respect saith an apostle, 'Desire the word, that you may grow thereby,' 1 Peter ii. 2; and, 'I commend you to the word, which is able to build you up,' Acts xx. 32.

God hath sanctified the ministry of the word, both for our spiritual birth and also for our spiritual growth, to begin and to perfect grace in us; in which respect ministers are styled *planters* and *waterers*, 1 Cor. iii. 6; *fathers* and *instructors*, 1 Cor. iv. 15.

Such ministers as, having well instructed their people in the first principles of religion, do there set down their staff, and go no further, though they may seem to have gone far, yet come far short of that which becomes a faithful minister. Should a parent that had well trained up his child in the childhood and youth thereof, then leave it, and take no care of fitting it unto some good calling, he would be counted both improvident and unnatural; much more ministers, that do not what they can to perfect their people. This was the end why Christ gave pastors and teachers, Eph. iv. 11-13.

Sec. 26. *Of ministers helping their people to attain perfection.*

As the apostle's promise was a means of drawing on his people to perfection, so it was a motive to incite them so to do. For a minister's pattern in doing his duty is a forcible inducement unto people for them to do their duty. Hereupon, saith the apostle, 'Brethren, be followers together of me,' &c., Philip. iii. 17.

Men are much moved by the example of their guides. A generous mind will count it a great disgrace to be a slothful hearer of a diligent preacher, and to remain ignorant under a well instructing minister.

This should stir up us ministers still to be going on in laying forth all the mysteries of godliness, that thereby we may draw on our people nearer and nearer to perfection.

This is the rather to be done because it is a singular help to people's progress, which ministers must endeavour every way they can. As they incite their people to perform duty, so they must direct them how to do it. Where the apostle exhorteth to 'covet earnestly the best gifts,' he further addeth, 'And yet shew I unto you a more excellent way,' 1 Cor. xii. 31. See Chap. iii. ver. 13, Sec. 142.

Thus there may be hope that a minister's labour shall not be in vain. Exhortation is of good use to work upon affection; but directory doctrine so worketh upon the understanding as a man's affection is thereby well ordered and directed.

They much fail in their ministerial function who are earnest in exhortation and reproof, but scanty in directing the people. They are like a foolish rider, who letteth go the reins of his bridle, and whips and spurs on his horse, so as the horse may carry him much further out of the way than he was before. Many cry out against ignorance and non-proiciency, and earnestly exhort to knowledge and good progress in grace; they complain that their people care not how they present themselves to the Lord's table; yet

do not such ministers perform their duty in instructing their people, and building them up from one degree of grace to another.

For our parts, as we desire to be accounted faithful (as Moses was, Num. xii. 7), and would be 'pure from the blood of all men, let us not shun to declare unto our people all the counsel of God,' Acts xx. 26, 27, but upon the good foundation which we have laid, build gold, silver, and precious stones. 1 Cor. iii. 11, 12. This is the way to bring people to perfection.

Sec. 27. *Of subjecting our purposes to God's will.*

The apostle's foresaid promise is thus limited, 'if God permit.' The conditional particle, *if*, implieth such a limitation as makes him subject his purpose to the guiding providence of God: as if he had said, I fully purpose what I promise: but yet with this caution, if God suffer me to do what I intend; by which pattern we see that our purposes must be submitted to God's permittance. This is thus expressly commanded, 'Ye ought to say, If the Lord will,' James iv. 15; and this hath been the practice of God's saints. When David had a purpose to bring the ark of God into a settled place, he thus expresseth his purpose, 'If it be of the Lord our God,' 1 Chron. xiii. 2: and Saint Paul thus, 'I will return again unto you, if God will,' Acts xviii. 21; and again, 'I will come to you shortly, if the Lord will,' 1 Cor. iv. 19: and 'I trust to tarry a while with you, if the Lord will.'

This submission giveth evidence of that knowledge which we have of the over-ruling providence of God, of our faith therein, and respect thereto. For though there may be 'a preparation in the heart of man,' yet 'the answer of the tongue is from the Lord.' And though 'a man's heart deviseth his way,' yet 'the Lord directeth his steps,' Prov. xvi. 1. 9. So as a man's purposes and promises will be all in vain without this permission.

They are impious and blasphemous thoughts and speeches of men who think or say they will do this or that whether God will or no. An heathen poet¹ who noteth out this speech of Ajax. He that is nobody may, with the help of the gods, much prevail; but I am confident to get this done without them, withal observeth that divine vengeance followed him. How much more is that pope of Rome to be condemned,² who, being forbidden by his physician to eat of a dish which he liked exceeding well, but was hurtful to his health, blasphemously said, Bring me my dish in despite of God. Such speeches argue atheistical minds.

They go too far in this point of atheism who per-

emptorily promise, vow, and bind themselves to do such things as are against the mind and will of God, as those Jews who 'bound themselves under a curse to kill Paul,' Acts xxiii. 12.

It becomes us who are instructed in the over-ruling providence of God, to have always in our heart, and, as occasion is given, to manifest in our words, our submission of all our intents to the divine providence, that so we may rest content if at any time we be crossed in our intent. Well may we know what we would have fall out, but God doth best know what should fall out, and what is best so to do. Let us not, therefore, be too eager in pursuing our own purposes. This caution, being interposed, may keep us from breach of promise when matters fall out otherwise than we have promised.

Sec. 28. *Of the efficacy of man's ministry, depending on God's blessing.*

The Greek verb *ἐπιτρέπω*, which here setteth out God's permitting act, is a compound of a simple verb, *τρέπω*, *verto*, that signifieth to turn, and a preposition, *ἐπι*, that signifieth *unto*. He that permits a thing, to testify his permission, will turn to him and grant his desire.

The same simple verb joined with another preposition, *ἀπὸ*, that signifieth *from*, intendeth the contrary, namely, to turn from one, and that in dislike to what he desired. Thus is it used, 2 Tim. iii. 5.

The word of this text implieth God's approving of a thing, and such a permitting as he adds his helping hand thereunto. For God doth not barely suffer good things to be so and so done; but he hath his hand in ordering and disposing them, and thereby brings them to a good issue. Well therefore doth the apostle, in reference to the efficacy of his ministry, add this caution, 'If God permit;' for man's ministry is so far effectual, as God adds his blessing thereunto. 'I have planted,' saith the apostle, 'Apollos watered; but God gave the increase,' 1 Cor. iii. 6. In this respect also he saith, 'God hath made us able ministers of the New Testament,' 2 Cor. iii. 5. To this purpose may that in general be applied, both to the efficacy of man's ministry, and also to the profit of people's hearing, which a prophet thus expresseth, 'I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go,' Isa. xlviii. 17.

All means are voluntarily appointed by God, subordinate to his providence, and ordered thereby, as the lower wheels in a clock by the great one.

This is a great encouragement with diligence, good conscience, and in faith to use the means, which are warranted by God; and in the use of them to call on God, and to depend on him for a blessing.

Sec. 29. *Of the resolution and observations of Heb. vi. 3.*

Ver. 3. *And this will we do, if God permit.*

¹ Sophocles, in Ajax.

ἄλλος μὲν καὶ ἐπὶ τοῖς θεοῖς,
κρατὶς κατακτείνουσι· ἡ γὰρ οὐ καὶ δόξα
κίονα πεινῶσα τοῖς ἐπὶ στασιάζουσιν.

² Julius III. Palae Chron. de Act. Pontif.

The sum of this verse is a minister's duty.

In it two points are observable :

1. The connection of this verse with the two former, by this copulative particle *and*.

2. A declaration of the duty itself. Hereabout is set down,

1. The minister's intention ; 2, the limitation thereof. In setting down the intention, the matter and manner are both observable.

The matter setteth out an act, *do*. And the object thereof, *this*.

The manner is manifested in two circumstances.

1. The plural number, *we* ; 2, the time, future, *will*.

The limitation is, 1, generally propounded in this conditional particle, *if*.

2. Particularly expressed in this phrase, *God permit*.

Doctrines.

I. *Ministers must endeavour to effect what they exhort their people to*. This ariseth from the connection of this verse with the former, by this copulative *and*. See Sec. 24.

II. *Ministers must direct their people in what they incite them to*. By this word *do*, he intendeth his preaching or writing, which is a means to direct them. See Sec. 26.

III. *Ministers must lead on their people to perfection*. This relative *this* hath reference to that point. See Sec. 25.

IV. *Ministers must judge others in good things to be of their mind*.

The plural number *we* includeth other ministers. See Sec. 24.

V. *Good purposes may be beforehand professed*. This the apostle here doth by a word of the future tense, *we will do*. See Sec. 24.

VI. *Men's purposes must be submitted to God's providence*. This conditional particle *if*, as here used, intends as much. See Sec. 27.

VII. *God's blessing makes men's ministry effectual*. Thus much is intended under this phrase, *God permit*. See Sec. 28.

Sec. 30. *Of declaring beforehand the utmost danger*. Heb. vi. 4-6.

Ver. 4. *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,*

5. *And have tasted the good word of God, and the powers of the world to come,*

6. *If they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

In these three verses a strong reason is rendered to press the Hebrews on forward in their progress of religion. This causal particle *for* implieth as much.

It may have reference either to the apostle's promise,

ver. 3, or to his exhortation, ver. 1. Both tend to the same end ; for his promise is to help them on in that whereunto he exhorted them. Applied to his exhortation, it implieth thus much, be you careful to go on unto perfection, lest you fall into the fearful estates of apostates. Applied to his promise, it implieth that he would not fail to do his best endeavour to help them on to perfection, lest they should fall backward so far as to prove apostates.

The reason then is taken from the danger which they may fall into, who, having well begun, go not on forward till they come to perfection. That danger is set out in the estate of apostates, which is a most desperate estate.

The apostle's argument may be thus framed :

Whatsoever may bring professors unto apostasy is carefully to be avoided ;

But negligence in going on unto perfection, may bring professors unto apostasy ; therefore such negligence is to be avoided.

To enforce this argument the further, he describeth the woful estates of apostates, and that in such a manner, as the very hearing thereof may well work in men Belshazzar's passion, Dan. v. 6.

By this it is evident that the utmost danger, whereinto professors may fall, is to be laid before them. This did God, when he said to man, ' In the day that thou eatest of such a tree, thou shalt surely die,' Gen. ii. 17. So did Moses in those fearful curses that he denounced against God's people for their transgressions, Lev. xxvi. 16, Deut. xxviii. 15. This was usual with the prophets, Isa. v. 5, Hosea i. 9 ; with the forerunner of Christ, Mat. iii. 10 ; with Christ himself, Mat. xxiii. 35, Rev. xxv., and iii. 16 ; and with his apostles, Rom. xi. 21.

This may be an especial means to make men circumspect in avoiding all things which may bring us into that danger. Seafaring men, that are beforehand told of such and such quicksands, rocks, pirates, or other like dangers, will as warily as they can avoid them all. Of the great need wherein we do stand of circumspection in avoiding spiritual dangers, and particularly in doing all we can to prevent apostasy, see Chap. iii. 12, Sec. 122.

1. This is a good warrant, yea, and a motive also for ministers prudently to observe the danger whereunto people are subject, and plainly to declare as much unto them. ' Cry aloud, spare not,' &c., saith the Lord to a prophet in such a case, Isa. lviii. 1. If ministers in this case hold their peace, their people may fall into that danger, and the blood of people be required at the minister's hand, Ezek. iii. 18.

2. This should make people patient in hearing such kind of doctrine ; and not think and say, as many use to do, Our preachers are more terrible than God ; if God were not more merciful than they, we should all be damned. To remove this scandal, let these considerations be duly observed.

(1.) As prophets and apostles of old denounced such judgments as God's Spirit suggested to them, so we their successors denounce such as they have left recorded for all ages.

(2.) This is but an ancient cavil, which was made against God's own prophets. Of Jeremiah they said, 'he is mad,' Jer. xxix. 26; and of Paul, he was 'beside himself,' Acts xxvi. 24; yea, Jeremiah was further charged that he sought 'not the welfare of the people, but the hurt,' Jer. xxxviii. 4, and that 'the Lord had not sent him,' Jer. xliii. 2.

(3.) Such preachers as are counted *Boanerges*, sons of thunder, Mark iii. 17, may be most earnest with God for their people's good. Instance Moses, Exod. xxxii. 32. Who more grieved for the people's running on to destruction than Jeremiah? Jer. iv. 19, and ix. 1. Who more earnestly called upon God for them? Jer. xiv. 7, 8. Who more expostulated the people's ease with God? Jer. xii. 1.

(4.) Ministers' declaration of danger beforehand may be a means of preventing the danger. Witness the case of Nineveh, Jonah iii. 10, and this is the end which good ministers do aim at. He that wisheth another's destruction will hold his peace, and not make known the danger whereunto he is subject.

Sec. 31. *Of five steps on which apostates may ascend towards salvation.*

In setting forth the danger whereunto professors are subject, the apostle sheweth how far such as fall may ascend upon the ladder to salvation; and withal how far they may fall from thence.

There are five steps, each higher than other, whereon he that falleth clean away may ascend.¹ Some refer those five steps to the fore-mentioned principles of the doctrine of Christ, as

1. Illumination, to 'repentance from dead works.' For till a man be enlightened, he cannot know his natural, miserable condition; but being enlightened, he well discerneth the same; so as he is brought to think of repentance from dead works.

2. The taste of the heavenly gift, to 'faith towards God.' For faith is an heavenly gift, and the means whereby we partake of such gifts as come from God, who is in heaven.

3. Participation of the Holy Ghost, to 'the doctrine of baptisms,' for they who having heard the word were baptized, had gifts of the Holy Ghost bestowed upon them, as a seal of God's accepting them, Acts ii. 38.

4. A taste of the good word of God, to 'the laying on of hands,' for they who having given evidence of their faith were baptized, were further by imposition of hands confirmed. Thus the gospel, which is here called the good word of God, was of use to build them up further, 1 Pet. ii. 2, Acts xx. 32.

5. A taste of 'the powers of the world to come,' to 'resurrection of the dead, and eternal judgment,' which are the two last principles, and they are the very beginning of that full happiness and glory, whereof here we have a taste.

By this comparing of these things together, some light is brought to a more full opening of them.

We will further proceed in handling the foresaid five steps distinctly by themselves.

Sec. 32. *Of the illumination of hypocrites.*

The first step is thus expressed, 'once enlightened.' The Greek word φωτισέντας, translated *enlightened*, is metaphorical. The noun φως, whence it is derived, signifieth *light*. The active verb, φωτίζω, *to give light*, Luke xi. 36; metaphorically to give knowledge or understanding. Thus it is attributed to Christ, John i. 9. The passive, φωτίζομαι, signifieth *to be endued with knowledge*, or understanding, Eph. i. 18. So it is here taken.

Illumination, then, is a work of the Holy Ghost, whereby man's mind is made capable of understanding the things of God, and able to discern divine mysteries. In one word, the grace or gift of a mind enlightened is knowledge: not such knowledge as heathen had, who by the heavens and other works of God, might somewhat conceive many invisible things of God, Rom. i. 20, Ps. xix. 1, but such as the word of God revealed concerning the mysteries of godliness. This is that knowledge whereof Christ speaketh, Luke xii. 47, and his apostle, 2 Pet. ii. 21.

This knowledge may make men acknowledge, profess, maintain, and instruct others in the mysteries of godliness, though they themselves be but hypocrites and reprobates. Judas did all these, for he was ordained an apostle, Luke vi. 13, 16, and therein so carried himself, as none of the other apostles could judge of him amiss, till Christ manifested his hypocrisy.

This kind of illumination is here said to be *ἅπασις*, *once*, in two especial respects:

1. Because there was a time when they were not enlightened, for they were 'once darkness,' Eph. v. 8. By nature men are blind in regard of spiritual matters, 2 Pet. i. 9, Rev. iii. 17. That desire which man had to know more than God would have him know, Gen. iii. 5, 7, brake his eye-strings, so as man is not now capable of understanding the things of God, 1 Cor. ii. 14.

Though the word be a bright light, yet to a natural man, it is but as the bright sun to a blind man. He must be enlightened before he can understand the mysteries of godliness.

2. Because, if after they are enlightened, they grow blind again, there is no recovery of their illumination. In such a sense 'the faith' is said to be 'once delivered unto the saints,' Jude 3. In, this sense also Christ is said to be 'once offered up.' And we are said 'once to die,' Heb. ix. 27, 28. Therefore, 'it had been

¹ Junius in Paral.

better for them not to have known the way of righteousness,' 2 Pet. ii. 21.

This gift of illumination is fitly set in the first place, because the Spirit first worketh this gift in a man. For it is the ground of all other spiritual gifts, Though it be not sufficient, yet is it of absolute necessity, a gift to be laboured after, 2 Pet. i. 5, Prov. iv. 5. Yea, we must seek to be 'filled with knowledge,' Col. i. 9, and to 'abound therein,' 2 Cor. viii. 7.

Quest. Wherein lieth the difference betwixt this knowledge, and the knowledge of them that are effectually called, which doth not thus vanish away?

Ans. 1. The knowledge of hypocrites is only a general knowledge of the word, and the mysteries thereof, that they are all true, but it is not an experimental knowledge of them in themselves. The power, wisdom, mercy, and other divine attributes of God are not experimentally known in themselves, nor the virtue of Christ's death, nor the misery of man, nor other like points. But this experimental knowledge is in those that are effectually called, Eph. i. 18, 19, Philip. iii. 8, Rom. vii. 24.

Ans. 2. It swimmeth only in the brain of hypocrites, it divideth not into their heart, to make them fear, and love God, and trust in him, to make them carry themselves according to that which they know of God's word, of God, and of themselves. But the knowledge of them who are effectually called doth so affect them, as it is accompanied with other saving graces. This knowledge is said to be life eternal, John xvii. 3.

Ans. 3. The knowledge which hypocrites have is as a wind that puffeth them up, 1 Cor. viii. 1; it makes them cast their eyes on their own parts, and to be too much conceited therein, John ix. 40, Rev. iii. 17; but the knowledge of them that are effectually called, maketh them abhor themselves, Job xlii. 6.

This, as it may be a trial of our knowledge, whether we may rest in it or no, so it may be an admonition unto such as know much, not to be proud thereof, in that it may be no other gift than that which an hypocrite and reprobate may have, and which may aggravate thy damnation, Luke xii. 47. Use all thy good means thou canst to get that eyesalve of the Spirit, whereunto Christ adviseth, Rev. iii. 18, which may sharpen thy eyesight, and make thee fully and distinctly know the word of salvation, and the mysteries thereof, to thy eternal happiness.

Sec. 33. *Of tasting the heavenly gift.*

The second step wheron hypocrites may ascend towards salvation is thus set down, *and have tasted of the heavenly gift.*

Of the meaning of this word *tasted*, see Chap. ii. 9, Sec. 79.

Tasting, *gustus*, is properly an effect of that sense which we call taste.

It is here metaphorically taken. Applied to the soul, it intendeth two things:

1. The beginning of true sound grace. For by taste, the sweetness and goodness of a thing is discerned, and an appetite after it provoked, yea, and much comfort received thereby, 1 Sam. xiv. 29. In this sense it is said, 'Oh taste and see that the Lord is good,' Ps. xxxiv. 8.

2. A shallow apprehension of the good and benefit of a thing; for by tasting only, and not eating, some sweet smack and relish may be in a man's mouth, but little or no nourishment received thereby. By this kind of taste the benefit of a thing is lost. A man may starve, though after this manner he taste the most nourishing meat that can be. In this sense this metaphor is here twice used: once in this verse, and again in the next verse.

In the former sense tasting is a preparation to eating, and it is opposed to an utter refusal and rejection of a thing, and implies a participation thereof.

In this sense Christ saith of those that refused to come, 'None of them shall taste of my supper,' Luke xiv. 24; that is, none of them shall any way partake thereof.

In the latter sense tasting is opposed to eating, and implieth no true and real participation of a thing; as they who, being at a feast, do only taste of that which is set before them, lose the benefit of that meat.

To follow this metaphor, Christ is set before all that are in the church as dainty, wholesome meat.

They who are effectually called, being as guests bidden to the table, do by a true justifying faith so eat, and digest this spiritual meat, as they are refreshed, nourished, strengthened, and preserved thereby unto everlasting life. But they who are only outwardly called, do only see, touch, and taste how comfortable and profitable a meat it is; yet in that they eat not thereof, the sweet taste in time vanisheth without any good, or benefit thereby.

By tasting faith is here meant. For faith is that gift whereby we do in any kind receive or apply Christ.

Of the nature of faith in general, and of the different kinds thereof, see *The Whole Armour of God*, treat. ii., part 6, on Eph. vi. 16, sec. 11, 12, &c.

Hypocritical and temporary faith is set out by tasting only, as opposed to eating; and this is the faith here meant. But justifying and saving faith is set forth by tasting, as it implieth participation of a thing. This cannot be here meant, because this kind of faith never falleth away.

The object of this faith is here styled, *the heavenly gift*. Hereby Christ himself is meant, together with all those blessings which, in him and with him, are received, Eph. i. 3.

Christ is called a gift, because he is given to us of God, John iii. 16, and iv. 10; so are all manner of spiritual graces, they are given of God. In this respect they are to be sought of God; and those means are to be used for partaking thereof which God hath

appointed and sanctified. And the praise and glory of this gift is to be ascribed to God, by those that are made partakers thereof, Rom. xi. 35, 36.

This gift is called *επουρανιος*, *heavenly*;—

1. In general, by reason of the excellency thereof, for excellent things are styled heavenly. See Chap. iii. 1, Sec. 15.

2. In a particular reference to the prime author, who is above in heaven, James i. 17, and to the kind of gift, which is sent down from heaven, Col. iii. 1, and worketh in us an heavenly disposition, Philip. iii. 20, Col. iii. 2; and also is a means to bring us to heaven, 2 Thes. ii. 12.

The description of the object of faith doth,

1. Aggravate the wretched disposition of apostates, who content themselves with a bare taste of such an heavenly gift.

2. It putteth us on more earnestly to seek after this gift, and not to rest till we find that we are truly and really made partakers thereof.

3. It should make us careful in proving our faith, whether it be a true justifying faith, or merely hypocritical and temporal.¹ Hereof see *The Whole Armour of God*, on Eph. vi. 16, sec. 12, 35, &c.

Sec. 31. *Of being made partakers of the Holy Ghost.*

The third step whereupon apostates are here said to ascend is in these words, 'And were made partakers of the Holy Ghost.'

Of the meaning of this word *partakers*, see Chap. iii. 1, Sec. 17.

Of this title *Holy Ghost*, see Chap. ii. 4, Sec. 35.

The Holy Ghost is here metonymically put for the gifts and operations of the Spirit of God, which he worketh in men. In this sense this title *Holy Ghost* is frequently used, as Acts viii. 15, and xix. 6. This is evident by joining of the gifts themselves to the Spirit; thus, 'The Spirit of wisdom, the Spirit of counsel, the Spirit of knowledge,' &c., Isa. xi. 2. So, 'The Spirit of faith,' 2 Cor. iv. 13.

They properly are said to be 'made partakers of the Holy Ghost,' in whom the sanctifying Spirit hath wrought special spiritual gifts, such as are above nature; even such as cannot be attained either by the instinct of nature, or by any help of man, without an especial work of the Holy Ghost. Such were those moral virtues which were wrought in him, of whom it is said, 'Jesus loved him,' Mark x. 20, 21. Such was that counsel wherewith Abithophel was endued, 2 Sam. xvi. 23, and that ability which Saul had to govern the kingdom, 1 Sam. x. 9, and xi. 6, and that gift of prophecy and working of miracles that was bestowed on them whom Christ would not acknowledge, Mat. vii. 22, 23, and that obedience which Herod yielded to John's ministry, Mark vi. 20, and that rejoicing which the Jews had in that light which John held forth, John v. 35.

¹ That is, temporary.—Ed.

Quest. Can hypocrites and reprobates partake of the gifts of the sanctifying Spirit?

Ans. Yes, they may partake of such gifts as the sanctifying Spirit worketh, though not of his sanctifying gifts. They are said to be made partakers of the Holy Ghost, because that Spirit which sanctifieth others doth work these gifts in them; and because many of those gifts which are wrought in them prove in others to be sanctifying gifts; as knowledge, wisdom, faith, repentance, fear of God, temperance, and such like.

The difference betwixt that participation of the Holy Ghost, which they who are effectually called and they who are only formally called have, lieth in three things especially.

1. In the *kind* of them. For the former are altered, and renewed in their nature. In this sense saith David, 'Create in me a clean heart, O God; and renew a right spirit within me,' Ps. li. 10. The other are only restrained; as Saul and Abithophel were.

This difference is herein discerned, in that they who are effectually called are wrought upon throughout, as David, who is said to have a perfect heart; but the other in some respects only, as Abijam, 1 Kings xv. 3, and Herod, Mark vi. 20.

2. In the *use* of them. Renewing gifts are for the good of the parties themselves, even their own salvation, Eph. ii. 8, 1 Peter i. 9. Restraining gifts are for the good of others; in which respect the apostle saith that they are 'given to profit withal,' 1 Cor. xii. 7; such was Abithophel's prudence, 2 Sam. xvi. 23. These gifts are as the lantern in the admiral's ship, for the good of the whole navy.

3. In the *continuance* of them. Renewing gifts are permanent, they never decay, Rom. xi. 29.

The other are like the corn sown in stony ground, which endureth but for a while, Mat. xiii. 21. If they continue the whole time of a man's life, yet then they clean fall away. 'For when a wicked man dieth, his expectation shall perish,' Prov. xi. 7.

Quest. What difference is there betwixt the second and third step; namely, betwixt tasting the heavenly gift, and being made partakers of the Holy Ghost?

Ans. Though the second may be comprised under the third, for the taste of the heavenly gift is wrought by the Holy Ghost; yet by the latter, such effects as follow upon the former, and are extraordinary evidences of the work of God's Spirit in men, are meant. The effects are such as make a difference betwixt a diabolical and hypocritical faith. For the devil believes and trembles, James ii. 19; but many hypocrites who are outwardly called believe and rejoice, as the Jews did, John v. 35, and Herod, Mark vi. 20. This joy presupposeth comfort and contentment; and restraineth from many sins, and putteth upon the practice of many duties. Extraordinary evidences of God's Spirit are those gifts which the apostle reckoneth up, 1 Cor. xii. 8–10. These confirm the truth of

God's word to themselves and others. Thus they prove the more useful ; in which respect they who fall from them are the more inexcusable.

That which is here said of hypocrites being 'made partakers of the Holy Ghost,' should work care and diligence about trying and proving those gifts of the Spirit which we think we have, and not upon every work of the Spirit too rashly infer that we are certainly sanctified, and shall undoubtedly be saved.

Sec. 35. *Of tasting of the good word of God*, ver. 5.

The fourth step whereon hypocrites ascend towards salvation is thus expressed, 'And have tasted the good word of God.'

This metaphor, *taste*, is here used in the same sense wherein it was before, Sec. 33.

Of this phrase, *word of God*, see Chap. iv. 12, Sec. 69.

By the *good word of God*,¹ *καλόν*, he meaneth the gospel, which, according to the Greek, and our English notation, also signifieth a *good word*, a *good speech*, or *good message* and tidings. Hereof see more Chap. iv. 2, Sec. 16.

The gospel brought the best tidings that ever was brought to any. The sum thereof is expressed John iii. 16.

The law also is called *good*, Rom. vii. 12 ; but a thing may be styled good two ways : 1, in the matter of it ; 2, in the effect that proceedeth from it.

The law, in regard of the matter of it, is most pure and perfect, no corruption, no falsehood therein ; and in this respect it is also styled holy and just, Rom. vii. 12.

The gospel is not only good in the matter of it, but also in the profit and benefit of it. The law to a sinner, in and by itself, brings no profit ; but the gospel doth, by making known a Saviour, and the means of attaining to salvation by him ; yea, further, the gospel is a word of power, enabling sinners to observe the condition which it requireth of them. In this respect it is styled 'the power of God unto salvation,' Rom. i. 16 ; for want of this power, the law is said to be a killing letter, a ministration of death, 1 Cor. iii. 6, 7, but the gospel the word of life.

To taste of the good word is not only to be enlightened in the truth thereof, which was comprised under the first step, Sec. 32, but also to have an apprehension and sense of the benefit of it, namely, of God's love to man, and of his gracious offer of Jesus Christ, and of pardon of sin and eternal salvation in and with Christ ; such a taste this may be as for the time to work a sweet smack, but yet to bring no true fruit nor lasting benefit to him that hath it.

This degree exceeds the other three in two especial respects :

1. In that it followeth after them, and pre-suppos-

¹ Of the extent of this epithet *good*, see Chap. xiii. 2, Sec. 127.

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eth them to be first wrought in a man ; for upon enlightening and tasting of the heavenly gift, and partaking of the Holy Ghost, a man feels such sweetness in the means whereby those gifts were wrought as he doth exercise himself the more therein. He reads the word, and performs other duties of piety privately, and frequents the public ordinances of God, and that with some joy, in that he feels a smack of sweetness in them, Mark vi. 20, Mat. xiii. 20, John v. 35.

2. In that this good word is a means further to build up them who have been enlightened, and tasted of the heavenly gift, to build them up further in grace, and more and more to assure them of God's love, and of all those good and precious things which Christ by his blood hath purchased, Acts xx. 32.

The difference in tasting the good word of God betwixt the upright and hypocrites consisteth especially in this, that the upright do not only taste the sweetness of it, but also feel the power of it in their souls. There is such a difference between these as is betwixt the corn sown in the stony ground and in the good ground, Mat. xiii. 20, 23. Hypocrites only taste it. The upright eat it also, Ezek. iii. 3. David hid God's word in his heart, Ps. cxix. 11. The gospel came unto the Thessalonians 'not in word only, but also in power,' &c., 1 Thes. i. 5. The Romans 'obeyed from the heart that form of doctrine which was delivered to them,' Rom. vi. 17. This is that hearing and keeping of the word whereupon Christ pronounceth a man blessed.

This nearly concerns us who have any way tasted the sweetness of this good word of God, not to content ourselves with a mere taste, but so to eat it, so to believe it, so to conform ourselves thereby, as we may live thereby both here and hereafter, Isa. lv. 3.

Sec. 36. *Of tasting the powers of the world to come*.

The fifth and last step whereon hypocrites ascend toward salvation is in these words, *and the powers of the world to come*. The verb in the former clause, *γευσσάμενους*, thus translated, *have tasted*, is here understood, and that in the same sense wherein it was there used.

Many expositors do here understand the militant church under the gospel to be meant by this phrase, *world to come*, as it was Chap. ii. 5, Sec. 41. But,

1. There is not the same Greek word here put for the world as was there. The word there used, *οίκου-μένην*, signifieth a place of habitation, and is frequently put for the earth. But the word here used, *αἰών*, signifieth a perpetual duration of time. Hereof see Chap. i. ver. 2, Sec. 18.

2. This text doth not so well bear the interpretation of the militant church as that ; here the triumphant church is meant. For this clause hath reference to the two last principles before mentioned, of the resurrection and eternal judgment. Besides, it

is the highest step and degree that an hypocrite can attain unto.

3. The things which they intend who take the world to come, in this place, for the militant church, are gifts conferred on the church of the New Testament, which are comprised under the third step, namely, *partaking of the Holy Ghost*.

I take the state of the triumphant church in heaven to be here meant by *the world to come*, μέλλουτος αἰῶνος.

Thus is this phrase most properly and frequently used. Thus it is opposed to the world where here we live. For every one hath two worlds: one here present, the other to come. *The world to come* is indefinitely put for the future glorious estate of saints, though to the reprobate the world to come is a time and place of horror and torment, Luke xii. 36. Thus *resurrection* is indefinitely put for resurrection to life, because resurrection to condemnation is as no resurrection; for such as are raised thereto were better not be raised at all.

By the *powers* of this world to come, those excellent privileges whereof saints are made partakers in heaven are meant. These are, communion with God, Father, Son, and Holy Spirit; with glorious angels and glorified saints; the perfection and glory of their souls and bodies, and of all the powers and parts of them; immunity from all evil; fulness and satiety of all happiness; and these unchangeable, everlasting.

These privileges are called δυνάμεις, *powers*, ἃ δύναμαι, *possum*.

1. Because they are evident effects of God's mighty power.

2. Because they are ensigns and trophies of power, victory, and triumph over all our enemies.

3. Because no adverse power can ever prevail against them that are in that world to come. They are firmly established in Christ.

Hypocrites are said to taste of these powers, in that they have such an apprehension of that surpassing glory as to be enamoured and affected therewith; as he that said, 'Blessed is he that shall eat bread in the kingdom of God,' Luke xiv. 15. Balaam had a taste hereof, which moved him to say, 'Let me die the death of the righteous, and let my last end be like his,' Num. xxiii. 10. Though that glory and happiness be here concealed from our sight and sense, yet by faith, and that a temporary faith, it may be discerned and tasted. Thus they who are enlightened and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good word of God, may also taste the powers of the world to come.

This step of an hypocrite's ascending towards heaven, is apparently higher than all the rest. The things themselves are the greatest privileges of saints, and a taste of them far surpasseth all the former tastes. Hereby an hypocrite's conceit may be, as

it were, rapt out of his body, and out of this world into heaven; and he may be brought lightly to esteem all this world in comparison of the world to come.

It was the greatest prerogative that any had, who died in the wilderness, to see the land of Canaan, which was vouchsafed to Moses alone, Deut. xxxiv. 1. Even so, it is the greatest privilege of any that never enter into that glory, to have this taste of the powers of the world to come.

In this privilege there is a great difference betwixt the hypocrite and upright, in that the hypocrite contents himself with a bare apprehension of such excellencies, and a presumptuous conceit of some right that he may have thereunto; but he doth not thoroughly examine himself, whether he be fitly qualified for the same, nor is he careful to get true and sure evidences thereof, which the upright with the uttermost of his power endeavoureth to do. Briefly to sum all, these are the steps whereupon such as miss of salvation may ascend towards it:

1. Their mind may be supernaturally enlightened in the mysteries of the word.

2. They may have faith in those heavenly promises, which by the word of God are revealed.

3. They may have spiritual fruits of faith wrought in them by the Holy Ghost; as outward restraint from sin, practice of many good things, inward joy, &c.

4. A sweet apprehension of the gospel to be that good word of grace which bringeth salvation unto all men.

5. An inward sight and sense in spirit of that eternal glory and happiness which is provided for the saints.

Seeing that a hypocrite may go thus far, and yet come short of heaven, how diligent ought we to be in the trial of the truth of grace. We have before shewed in every branch differences betwixt the upright and hypocrite. In brief, the knowledge of the upright is experimental, their faith unfeigned, the work of the Holy Ghost renewing, the good word abideth ever in them, and they have assured evidence of their future happiness.

Sec. 37. *Of an hypocrite's fall*, ver. 6.

The apostle having declared in the two former verses how far an hypocrite may ascend on the ladder of salvation, in this sixth verse he declareth how far he may fall down. The main point is expressed in this phrase, *if they shall fall away*. In Greek thus, *and falling away*. For it depends on the former, thus, 'it is impossible, that person enlightened, &c.; and falling away,' &c.

The Greek particle, παραπείσωντας, is a compound, and here only used, and nowhere else throughout the New Testament. The simple verb, πίπτω, signifieth *to fall*. Of it see Chap. iii. 17, Sec. 168. The preposition παρα, with which it is compounded, signifieth

from. The compound verb, *παραιπρω*, to fall from a thing, or to fall clean away. The metaphor may be taken from an house that is fairly built above ground, but the foundation thereof not sound. The fall of such an house useth to be a total or universal fall, not of this or that part alone. Christ, speaking of the fall of such an house, saith, 'Great was the fall of it,' Mat. vii. 27.

This metaphor may also be taken from a man that, having ascended high on a ladder, falleth down to the bottom, and so bruise his body and breaketh his bones, as he is not able to rise up again. Thus the falling here spoken of, is not a falling away only from some particular graces and gifts received, nor from some measure of them, but a total and universal falling from them all, as in 'the angels which kept not their first estate, but left their own habitation,' Jude 6.

That the fall here spoken of may the better be discerned, I will here more distinctly shew how far such as profess the gospel (for the description before mentioned, vers. 4, 5, is of such) may fall.

Falling away may have respect to the measure or continuance of grace.

In regard of the measure, some fall away in part, some in whole.

In regard of continuance, some so fall as they recover themselves again, some so as they can never be recovered.

Both the degrees of the measure, namely, partial and total, have respect to the outward profession, and to the inward disposition of him that falleth away.

In profession he falleth away in part who denieth some of those principles of religion which formerly he professed, as Peter and Barnabas, Gal. ii. 12.

In disposition he falleth away in part, who, through his own weakness, carelessness, or temptations, decayeth in those graces which once he had, at least in the measure, power, and comfort of them. Hereof see Chap. iii. 12, Sec. 136.

In profession, he wholly falleth away who renounceth all his religion, even that whole faith which once he professed; as those Levites in the captivity, whom God afterwards, though they repented, would not admit to offer sacrifice before him, Ezek. xlv. 9, 10, and many Christians in the ten fiery persecutions, and many of our countrymen in Queen Mary's days.

They in disposition wholly fall away who do not only deny the faith, but also clean put away a good conscience, 1 Tim. i. 19, and iv. 1, 2. Hence followeth hatred of the truth, persecution against the preachers and professors thereof, and blasphemy against Christ himself. Such were many of the pharisees, Mark iii. 30; Hymeneus and Alexander, 1 Tim. i. 20, and Julian. These and such other fall away *toti*, wholly, in outward profession and inward disposition, in tongue and heart; and *a toto*, from the whole, even from all the articles of Christian religion; and *in totum*, to the whole, or for ever, even with a

settled peremptory resolution never to return to the religion again.

They that fall away in these last respects are such as are here meant.

Seeing there are such degrees of falling away, let us take heed of proceeding from one degree to another. Let us carefully look both to our profession and disposition. If by our own weakness, or any temptation, we be brought any way to decay in grace, let us not renounce the faith. If by fear or other temptation we be brought to deny it, let us not put away a good conscience. If in part we be brought to do it, let us not still go on to add one degree to another, so as we should wholly fall from the whole for ever, which is a most fearful case.

The fore-mentioned degrees of falling away are to be noted, against the errors of Novatus.¹ He lived in the year of our Lord 253. He came from Africa to Rome. There fell an emulation betwixt him and Cornelius, bishop of Rome, that Cornelius had admitted into the church, upon their repentance, some that had fallen away in the seventh persecution under Decius. Hereupon Novatus published that none who had offered sacrifice to the heathen gods were to be admitted to repentance. He pressed this text to justify his error.

Some of the Latin fathers² and others, papists³ and Lutherans,⁴ have, upon a misinterpretation of this text, and other passages in this epistle, denied the canonical authority thereof.

Concerning the point in question, to deny this epistle to be canonical, because it avoucheth that 'it is impossible to renew again unto repentance' such as are there described, is, *nodum scindere, non solvere*, to cut, not to untie the knot.

That which the apostle here speaketh of is the 'sin unto death,' 1 John v. 16, which is the 'sin against the Holy Ghost;' but every outward denying of the faith for fear of persecution, is not the sin against the Holy Ghost. For Peter did as much, Mat. xxvi. 70, &c., yet, upon his repentance, was continued and confirmed in his apostleship, John xxi. 15, &c.

It is said of Novatus, that he was so puffed up against those that fell, as if there remained no hope of salvation for them.⁵

The Novatians affirm that not only sacrificing to idols, but also many other sins, are sins unto death.

¹ Novatus ab ecclesia Romana discessit, quod Cornelius episcopus eos ad communionem admiserat, qui in persecutione ab imperatore Decio excitata diis sacrificaverant.—*Niceph. Hist. Eccles.*, lib. xi. cap. 14.

² Tertul., Cyprian, Lactant., Arnob.

³ Cajetan.

⁴ Magdeburg.

⁵ Contra lapsos inflatus, quasinulla illis reliqua esset salutis spes.—*Euseb. Hist. Eccles.*, lib. vi. cap. 43. Novatiani asserunt, non sacrificia decorum tantum, sed multa etiam alia, esse peccata ad mortem.—*Niceph. Hist. Eccles.*, lib. xiv. cap. 24. Pœnitentiam et benignitatem Dei e medio sustulerunt.—*Sozom. Hist. Eccles.*, lib. viii. cap. 1.

Thus they left no place for repentance, nor for the grace of God, especially to such as in times of persecution yielded to idolatry.

Hereby we see how dangerous it is to mistake and misapply the sense of sacred Scripture.

See, 38. *Of the impossibility of apostates' renovation.*

Of those who totally fall away, it is here said, that it is 'impossible to renew them.' This word ἀδύνατον, *impossible*, is a compound. The simple verb δύναμι, *possum*, whence it is derived, signifieth to be able; so as it intendeth δύναμις, *potentia*, a power, but the privative preposition ἀ taketh away all power.

A thing is said to be impossible two ways: 1, improperly; 2, properly. That improperly is said to be impossible, which can hardly be done. Thus doth Christ himself use the word. For where he had said, 'How hardly shall they that have riches enter into the kingdom of God?' he addeth, concerning the very same point, 'with men it is impossible,' Mark x. 23, 27.

A thing properly is said to be impossible, simply, or upon condition.

That is *simply* impossible which never was, is, or can be. Thus it is said, that 'it is impossible for God to lie,' ver. 18. See Sec. 141.

Upon supposition a thing is said to be impossible, either in regard of some present impediment, or of a perpetual impotency in nature.

It was a present impediment in that course which Christ had set down to work miracles amongst those that did believe, that Christ 'could do no mighty work' among his own kin, Mark vi. 4, 5, Mat. xiii. 58.

In regard of a perpetual impotency in nature, 'it is not possible that the blood of bulls and goats should take away sins,' Heb. x. 4.

Some take *impossible* in this text, in the first sense, for *hardly*.

Others for a present supposition, which may be taken away. But the reasons following do evidently demonstrate, that a permanent and perpetual impossibility is here meant; and that in regard of the course which God hath set down to bring men to repentance.

In this impossibility lieth a main difference betwixt the sin here meant and all other sins. For there are many sins, which in the event are not pardoned, yet are pardonable. In which respect Christ saith, in opposition to this sin, 'All sins shall be forgiven,' Mark iii. 28, that is, *may* be forgiven, or are pardonable.

See, 39. *Of renewing again.*

That which is here said to be impossible, is thus expressed, 'to renew them again unto repentance.'

The Greek word ἀνακαινίζω, translated to *renew*, is a compound. The root, καινός, whence the simple verb is derived, signifieth *new*. Thence a verb, καινός,

καινίζω, *novus*, to *make new*. The preposition ἀνά, with which the verb is here compounded, signifieth *again*. The verb compounded herewith, ἀνακαινίζω, *renovo*, to *renew*. This hath reference to man's corrupt estate, into which he fell by Adam's first sin. Man's first estate was after God's image, Gen. i. 27. It was a new, fresh, flourishing, glorious estate. Man's corrupt estate is resembled to an old man, Eph. iv. 22, Rom. vi. 6. To have this old estate altered is to be, ἀνακαινίζεσθαι, *renewed*, Col. iii. 10; and the grace itself is styled ἀνακαινισμός, *renovatio*, *renewing*, Rom. xii. 2, Titus iii. 5.

The conjunction πάλιν, added hereunto, and translated *again*, hath reference to the falling away of those who were once before renewed, at least in appearance. And it intendeth a renewing again of him that had been before renewed. For it presupposeth a man to have cast off the old man, and to have purged out the old leaven; and so after a sort to have been made 'a new man,' 'a new lump;' so as 'having escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning,' 2 Peter ii. 20. Such an one, if he be recovered, must have a second new birth, a second renovation; and this is it which the apostle saith is impossible.

That which is here said of the new lump, and new man, from which they fall, is to be understood of one so taken to be in the judgment of charity.

The word ἀνακαινίζω, translated to *renew them*, is of the active voice. In this respect it is diversely applied.

Some refer it to apostates themselves; some to ministers; some to the word; some to God. I suppose that, without any contradiction, it may be referred to each and every of them; for,

1. It being applied to the apostates themselves, it implieth, that they cannot rise again, repent, and turn to God: in that they have deprived themselves of all that spiritual ability which was before wrought in them.

2. Applied to ministers, it implieth that they, though by virtue of their function and ministry they did formerly work upon these apostates, and still continue to work upon others, yet now to these their labour is altogether in vain; they can no more work upon them.

3. Applied to the word, it implieth that that which is a savour of life to others, is to such apostates a savour of death, and a killing letter.

4. Applied to God, it hath respect to his will, his determined purpose, and unchangeable truth, and so proves to be impossible. For as it is impossible that God should lie, so it is impossible that God should alter his determined purpose and resolution, ver. 18.

But to take away all dispute about this point, it may indefinitely, without respect to any particular per-

son or means, be thus translated, 'it is impossible to renew them;' or it may be taken in sense passively, thus, 'it is impossible that they should be renewed again.' Thus some interpret it.

Sec. 40. *Of repentance the way to salvation.*

That whereunto apostates cannot be renewed again is here said to be *μετάνοια*, *repentance*. Of the notation of the Greek word translated *repentance*, and of the general nature thereof, see Sec. 8.

Some of the ancient fathers understand by this word *repentance*, that solemn form of repentance which was used in the primitive church, for admitting such into the church again, who for fear of persecution had denied the Christian faith, or otherwise had committed some foul and scandalous sin.

But surely that cannot be here intended; for,

1. We do not read of any such form in the apostles' time.

2. There is no impossibility of bringing men to such a form. The greatest apostate that ever was confessed his sin, and outwardly repented himself, Mat. xxvii. 3, 4, and probably might have been brought to such a form.

3. To bring sinners to a public form of repentance, doth not sufficiently express the emphasis of this phrase, to renew, *εἰς*, *unto*, repentance, or by repentance.

4. This phrase, 'whose end is to be burned,' ver. 8, will hardly admit such an interpretation.

Repentance, therefore, must here properly be taken for a change of the heart; or for such an alteration of mind and disposition as may produce a new life and conversation. It is impossible that the apostate before mentioned should have a new heart.

Mention is here made of repentance, because it is the only means of recovery, and the way to salvation, Luke xiii. 3, 5. So as the apostle here implieth, that it is impossible they should be saved, and that upon this ground, because they cannot repent. For repentance is necessary to salvation. This is the doctrine of the prophets, Isa. i. 16, 17, Jer. iii. 1, Ezek. xxxiii. 11; of the forerunner of Christ, Mat. iii. 7; of Christ himself, Mat. iv. 17; and of his apostles, Mark vi. 12, Acts ii. 38.

1. Repentance is necessary for justifying God's mercy; that it may appear that his free grace in pardoning sin giveth no occasion to continue in sin; but rather to break off sin. For by repentance sin is broken off.

2. Hereby the clamour of the law against the gospel is answered, in that they whose sins are pardoned do not continue in sin, but rather repent thereof; for Christ 'came to call sinners to repentance,' Mat. ix. 13.

3. The mouth of the damned is stopped, in that such sinners as are saved repented, which the damned did not, Luke xvi. 25.

4. By repentance men are made fit members for Christ, yea, and a fit spouse for him, Eph. v. 26. They are also fitted hereby for that place whereunto nothing that defileth can enter, Rev. xxi. 27.

1. This discovereth the vain hopes of them who, going on in sin, look for mercy. These are 'the ungodly men, who turn the grace of our God into lasciviousness,' Jude 4. 'The grace of God, that bringeth salvation, teacheth that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly,' &c., Titus ii. 11, 12.

2. This is a strong motive to such as have fallen away, and desire recovery, and to be freed from wrath, vengeance, and damnation, to repent; otherwise they cannot but perish, Luke xiii. 3, 5. Whosoever therefore thou goest to God for mercy, renew thy repentance, 1 Tim. ii. 8, Ps. xxvi. 6; otherwise thy prayer may be rejected, yea, and prove an abomination, Ps. lxxvi. 18; John. ix. 31; Isa. i. 13, &c. Take heed lest continuance in sin harden thy heart, and make it impenitent, Rom. ii. 5.

We ought the rather to take the opportunities which God affordeth of repentance, because repentance is not in man's power. 'No man can come to Christ except the Father draw him,' John vi. 44. 'It is God which worketh in men, both to will and to do of his good pleasure,' Philip. ii. 13. Therefore saints have ever called upon God to turn them, Jer. xxxi. 18; Lam. v. 21; Ps. li. 10.

Men are wholly prone to evil by nature, as heavy things to fall downward.

It is therefore a very vain conceit to think that a man can repent when he will. Satan doth exceedingly beguile men herein. This makes many to lead all their life in sin, upon conceit that at their death they may repent. Hereof see more in *The Whole Armour of God*, treat. ii. part iv. of righteousness, on Eph. vi. 14, sec. 12.

Sec. 41. *Of apostates crucifying to themselves the Son of God afresh.*

The apostle having denounced a most fearful doom against apostates, in the latter part of the sixth verse, demonstrateth the equity thereof, in these words, *seeing they crucify to themselves the Son of God afresh*, &c.

These words, *seeing they crucify afresh*, are the interpretation of one Greek compound participle, *ἀνασταυροῦντας*, which word for word may thus be translated, *crucifying again*. Our English hath well set out the sense and emphasis of the word.

The root, *σταυρῶ*, from whence the simple verb is derived, signifieth *a cross*, Mat. xxvii. 32. Thence is derived a verb, *σταυρῶ*, which signifieth *to crucify*, Mat. xxvii. 22. To crucify is properly to nail to a cross, or to hang upon a cross. This was the death whereunto Christ was put, Mat. xxvii. 35.

In reference hereunto the apostle here useth this

compound, *crucifying again*. For the adverb, *ἀνά*, with which it is compounded, signifieth *again*. This compound is here only used, and nowhere else in the New Testament. It implieth two things :

1. That the aforesaid apostates did so obstinately reject all the benefit of Christ's former death upon the cross, that if they should receive any benefit from Christ and his sacrifice, Christ must be crucified again.

2. That they made themselves like to the bitterest and deadliest enemies that ever Christ had, who were those Jews, whom nothing would satisfy but the death of Christ, even that ignominious, painful, and cursed death of the cross. For when the judge asked what he should do with Jesus, they answered, 'Let him be crucified,' Mat. xxvii. 22. Such is that hatred and malice of apostates, that they would, if they could, have him crucified again. Not unfitly therefore do our last English translators use this word *afresh*, for when the wounds of him that hath been healed are opened and bleed again, we use to say, *they bleed afresh*. This then implieth, that though Christ hath finished to the uttermost whatsoever was to be endured on earth, and is now in rest and glory in heaven, yet they would have all his sufferings afresh, all anew. They would have him suffer and endure as much as ever he did before.

To meet with an objection that might be made against this crucifying of Christ again, that it is a matter simply impossible for all the men in the world to do ;—Christ being now settled a supreme sovereign in heaven, so as they may sooner pull the sun out of his sphere, than Christ from his throne ;—the apostle addeth this restriction, *ἑαυτοῖς*, *to themselves*, which implieth two things :

1. That in their own imaginations and conceits they would do such a thing, they would do as much as in them lieth to crucify Christ again.

2. That they do so wholly, wilfully, and maliciously reject all the former sufferings of Christ, as to them themselves he must be crucified again. For they can have no benefit by his former sacrifice ; though others may, yet not they.

The person whom they so disrespect and reject is here styled, *τὸν υἱὸν τοῦ Θεοῦ*, 'the Son of God.' Of this title *Son of God*, and of that excellency which belongs to Christ thereupon, see Chap. i. ver. 2, Sec. 15, and ver. 4. Sec. 41.

There is no other title whereby the excellency of Christ could more be set forth than this. It shews him to be not only true God, but also in such a respect God, as he might also become man, and be given for man. As Son of man he died, and shed his blood ; as the Son of God, that blood which he shed was the blood of God, Acts xx. 28. To disrespect such a Son of man, as by his blood purchased their redemption, is more than monstrous ingratitude ; but to do this against him that is also the Son of God, is the highest pitch of impiety that can be. These four

degrees : 1, to *crucify* ; 2, to *crucify again* ; 3, to *crucify again to themselves* ; 4, to do all this to the *Son of God* ; do manifest a wonderful great aggravation of the sin of apostates, that they make the invaluable sacrifice of the Son of God, which hath been offered up, and the inestimable price, even the precious blood of God himself, which hath been paid for man's redemption, and is of sufficient worth to purchase a thousand worlds, to be of no worth to them. Another sacrifice must be offered up, and more blood shed, if such be redeemed. Is not this to 'tread under foot the blood of the covenant, and to account it an unholy thing' ? Heb. x. 29.

Sec. 42. *Of apostates putting the Son of God to an open shame.*

Yet further to aggravate this sin of apostates, the apostle addeth another word, *παράδειγμα τῆς ἰσχύος*, thus translated, *put to an open shame*. This is a compound word. The simple *δείκνυμι*, *ostendo*, signifieth to *shew*, Mat. iv. 7. Thence a noun, *δείγμα*, which signifieth a *spectacle*, or an *example*, Jude 7, and a verb, *δείγματιζω*, which signifieth to *make show of*, and thereupon to make an example. From thence ariseth the compound, *παράδειγμα τῆς ἰσχύος*, here used, which for the most part is taken in the worst sense, namely, to make one an example of disgrace, to expose one to ignominy and open shame. It is used negatively of Joseph's mind to the Virgin Mary, he was not willing 'to make her a public example,' Mat. i. 19.

This compound verb is here fitly and fully thus translated, 'put him to an open shame.' This is an evidence of apostates' excessive envy, hatred, and malice against Christ ; and it hath reference to their malicious handling of Christ at the time of his death.¹ For they sent men to apprehend him as a thief. When they had brought him to the high priest, they suborn false witness against him. The high priest's servants spit in his face, smite him with their hands and staves. They deliver him up to an heathen judge. They choose him rather to be put to death, than a notorious murderer. They all cry out to the judge to have him crucified. Soldiers, after he was whipped and condemned, in derision put a purple robe upon him, plait a crown of thorns upon his head, and put a reed for a sceptre into his hand. They lead him out to the common place of execution, making him to bear his own cross. They nail him to a cross, and so lift him up, and that betwixt two thieves, for the greater ignominy. They deride him so hanging upon the cross. They give him gall and vinegar to drink. These and sundry other ways did they, who first crucified Christ, put him to open shame.

In like manner do apostates deal with the Lord Jesus Christ. They blaspheme his name, they disgrace his gospel, they persecute his members, and that

¹ See more hereof Chap. xii. 2, Sec. 19.

in the sorest and rigourest manner that they can. If they could, they would pull Christ himself out of heaven, and handle him as shamefully as he was before handled; and all on mere malice, and that 'after they have been enlightened, tasted of the heavenly gift, been made partakers of the Holy Ghost, tasted of the good word of God, and of the powers of the world to come.' The fore-mentioned spiteful acts, after such mercies received, do manifestly demonstrate, that the sin here spoken of is the sin against the Holy Ghost; so as the apostle might well say, that it 'is impossible to renew them again unto repentance.' Of the nature of this sin, and of the reason why this above other sins shall never be pardoned, see my treatise of *The Sin against the Holy Ghost*, sec. 15, &c., and sec. 27, &c.

Sec. 43. *Of the resolution of Heb. vi. 4-6.*

Ver. 4. *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,*

5. *And have tasted the good word of God, and the powers of the world to come,*

6. *If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

The main scope of these three verses is, to set out the state of apostates. In them observe,

1. The inference, in this causal particle *for*.

2. The substance, whereof are two parts:

1. The ascent; 2, the downfall of apostates.

Their ascent consisteth of five degrees.

1. Their *enlightening*, amplified by the time, *once*.

2. Their *taste of the heavenly gift*. In this is set down,

(1.) An act, *taste*; (2.) the object, *gift*, amplified by the excellency of it, *heavenly*.

3. Made *partakers of the Holy Ghost*. Here observe,

(1.) With what they are endowed, *the Holy Ghost*.

(2.) How they are endowed therewith, *made partakers*.

4. Have *tasted the good word of God*. Here again is expressed,

(1.) The former act, *have tasted*.

(2.) Another object. *The gospel*, styled the word, and amplified, 1, by the author, *God*; 2, by the quality, *good*.

5. The *powers of the world to come*. Here,

(1.) The act is understood.

2. The object is, 1, expressed, *powers*; 2, amplified by the place where they are, *world to come*.

Their downfall is, 1, propounded; 2, proved. In propounding it, there is,

1. A supposition, under which the kind of fall is comprised, *if they shall fall away*.

2. An inference, wherein is noted an impossibility of recovery. This is,

1. Generally expressed, *it is impossible*; 2, particularly exemplified in two branches.

1. The kind of recovery, to *renew*; 2, the means thereof, *unto repentance*.

2. The proof of the foresaid point is taken from two effects.

The first effect is described,

1. By the kind of act, *they crucify*.

2. By the reiteration thereof, *afresh*.

3. By the person crucified, *the Son of God*.

4. By their own damage, *to themselves*.

The second effect is thus set out, '*And put him to an open shame*.'

Sec. 44. *Of observations gathered out of Heb. vi. 4-6.*

I. *The utmost danger is to be declared*. As the note of inference, *for*, so the general scope of these verses, afford this observation. See Sec. 30.

II. *Hypocrites may be enlightened*. This is here taken for granted. See Sec. 32.

III. *One can be but once enlightened*. This also is taken for granted. See Sec. 32.

IV. *God bestoweth gifts on hypocrites*. The word *gift* intends as much. See Sec. 33.

V. *Hypocrites may partake of heavenly gifts*. This epithet, *heavenly*, gives proof hereunto. See Sec. 33.

VI. *Hypocrites have but a smack of the gifts they have*. This metaphor *taste* implies as much. See Sec. 33.

VII. *The Holy Ghost is the worker of those gifts that any have*. He is therefore metonymically here put for the gifts themselves. See Sec. 34.

VIII. *Hypocrites may be made partakers of the Holy Ghost*. This is here expressly set down. See Sec. 34.

IX. *God's word is common to all of all sorts*. For hypocrites are here said to taste hereof. See Sec. 35.

X. *Hypocrites do but sip on God's word*. They do but *taste* it. See Sec. 35.

XI. *The gospel is a good word*. For by this phrase, *good word*, the gospel is meant. See Sec. 35.

XII. *There is a world yet to come*. This is here taken for granted. See Sec. 36.

XIII. *The things of the world to come may be here discerned*. This also is here taken for granted. See Sec. 36.

XIV. *The things of the world to come are as glorious trophies*. This is intended under this word *powers*. See Sec. 36.

XV. *Hypocrites may have a sweet apprehension of heavenly happiness*. They may *taste* the same. See Sec. 36.

XVI. *Hypocrites may totally fall away*. The emphasis of the Greek word translated *fall away* implies as much. See Sec. 37.

XVII. *The fall of apostates is irrecoverable*. This word *impossible* proves as much. See Sec. 38.

XVIII. *There is not a second renovation.* This particle *again* intends this point. See Sec. 39.

XXIX. *Apostates are not capable of repentance.* They cannot be renewed thereunto. See Sec. 40.

XX. *Repentance is the way to recovery.* Thus much is intended by the mention of repentance about recovery. See Sec. 40.

XXI. *Apostates reject the Son of God.* This is plainly expressed. See Sec. 41.

XXII. *Apostates crucify afresh the Son of God.* This is in words expressed. See Sec. 41.

XXIII. *Apostates put the Son of God to open shame.* This is also in words expressed. See Sec. 42.

Sec. 45. *Of instructing by comparisons.* Heb. vi. 7, 8.

Ver. 7. *For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God :*

8. *But that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned.*

These two verses are an amplification of the fore-mentioned estate of apostates ; and that by a comparison, whereby the equity of God's proceeding against them is demonstrated : in which respect this comparison is brought in as a confirmation of the point, and knit to the former verses with this causal particle, *γὰρ*, *for*.

The proof is from the less to the greater. If the senseless earth, *γῆ*, which after rain and tillage beareth thorns and briers, be rejected, cursed, and burned : much more shall reasonable men, who after illumination and other good gifts, crucify the Son of God, and put him to open shame, be rejected, not renewed again, but for ever accursed.

This argument is amplified by the contrary event of good and fertile ground. For as that earth receiveth blessing from God, so they who, having means of salvation afforded unto them, go on to perfection, shall be blessed of God.

Thus this comparison that is here set down by the apostle hath reference to those that well use the means of grace, to encourage them to hold on in so doing ; and also to apostates, who pervert the means of grace, to keep men from apostasy.

This manner of the apostle's setting forth his mind under a comparison manifesteth his prudence, in laying before his people the equity of what he had delivered, and that so as they might the better discern the same, and be the more thoroughly convinced thereof. Thus might they be the more moved thereby, and the better edified thereby.

This is it which ministers ought especially to aim at. Seek, saith the apostle, ' Seek that ye may excel to the edifying of the church,' 1 Cor. xiv. 12. This will be best done by descending to the capacity of

people, and by delivering the word after such a manner as it may best be conceived, relished, retained, and yielded unto.

For the foresaid end comparisons are a singular help. As they are warrantable, so they are profitable to edification. They have been much used by the prophets, and by Christ himself. Comparisons are of use,

1. To help understanding, and that by comparing things not so well known with such things as we are well acquainted withal.

2. To strengthen memory. For earthly things, from which comparisons use to be taken, are as coarse thread or wire, on which pearls use to be put, and thereby kept from scattering.

3. To work upon affection. For visible and sensible things do use most to work upon men, whether in matters pleasing and joyous, or displeasing and grievous.

Quest. How is it, then, that Christ taught people in parables, ' because they seeing, see not ?' Mat. xiii. 13.

Ans. 1. When the understanding of hearers is closed, then they can reap no good by those means which are useful to others ; as a blind man can reap no benefit by light.

Secondly, Christ opened not his parables to them as he did to his disciples, Mat. xiii. 18, &c. Parables are in this respect useful for instruction, because they may be applied to all sorts of cases. They have herein a fitness of teaching above true histories : it is not lawful to turn from the truth of an history upon any occasion. But in a parable there is no swerving from truth, because nothing is delivered for truth.

For well ordering comparisons, observe these rules :—

First, Take them from common, ordinary matters, well known and familiar to all of all sorts, especially to those for whose sakes the parables are used.

Secondly, Let not the matter of them be of matters impossible, no, nor improbable. So will they be taken to be untrue, and the use of them lost.

Thirdly, Let them be fitly applied, at least to the main point in hand ; otherwise it cannot be well discerned what they aim at.

Fourthly, Let them be expounded when they are not conceived, or may be misapplied.

All those rules may be gathered out of Christ's parables, and his manner of using them ; for,

First, They were taken from ordinary matters, such as every one knew, as from corn, mustard seed, leaven, and such other things, or else from familiar stories, Luke xv. 3, 8, 11.

Secondly, They were all carried with great likelihood of matters to be so as he set them out to be.

Thirdly, Christ, in all his parables, had an especial eye upon the main occasion for which he produced them, to make that most clear.

Fourthly, Christ was careful to expound his parables to his disciples : sometimes when they desired him to expound them, Mat. xv. 15, &c., and sometimes of his own motion, when he was not desired, Mark iv. 34.

Sec. 46. *Of the earth's drinking in the rain that oft cometh upon it.*

If the particular branches of the comparison be duly applied, the mind of the apostle will be better discerned.

I conceive that it may be thus fitly applied :

1. The *earth*, γῆ, may set out children of men. For the heart of man is as the ground, dry of itself, prone to bring forth all manner of sins, which are as weeds, briars, and thorns ; but by good tillage, and sowing it with good seed, and rain seasonably falling upon it, it may be made fruitful.

Men's hearts, therefore, must be dealt withal as the ground is out of which men expect a good crop. If the ground be not ploughed, the seed may lie upon it as upon a path, and the fowls eat it. If it be not ploughed deep enough, it may be like the stony ground, in which that which quickly sprouteth up may quickly wither away. If briars and thorns be suffered to grow where the word is sown, the word may be choked, Mat. xiii. 19, &c.

2. By *dressing*, γεωργεῖσθαι, the ground, the ministry of the word may be meant. For ministers are God's labourers and husbandmen, 1 Cor. iii. 9. By preaching the law, men's hearts are ploughed and harrowed ; by preaching the gospel, they are as dunged and softened.

Ministers, by well observing the disposition of their people, and answerably ordering their ministry by instruction, refutation, exhortation, consolation, and correction, may well manure the heart of their people.

3. By *rain*, ὕετος, may be understood both the word of God, and also the operation of God's Spirit, without which all man's labour is in vain, 1 Cor. iii. 6 ; for man's heart is as the dry earth.

In the use of all means, ministers and people must look to God, pray to him, and depend on him. ' Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain,' James v. 7.

4. This metaphor of *drinking*, πινῶσα, takes it for granted that the earth is a dry element, and philosophy teacheth us that dryness is the predominant quality in the earth. Wherefore, as a man or beast that is dry readily drinketh down beer or water, and is thereby refreshed and satisfied, so the earth. This metaphor here implieth a receiving and applying the means of grace, whereby they are refreshed, to men's selves. The metaphor further implieth a capacity in the earth to receive the rain, and to be bettered by it. Hard things receive not any rain into them, nor can they be mollified thereby. They, therefore, cannot be said to drink it.

God's word, as here understood by rain, is drunk in when it is applied to the soul by faith. Hereupon faith is oft set forth under drinking, John iv. 14, and vi. 53, 54, and vii. 37.

Let us therefore, who have the spiritual rain of God's word afforded unto us, be like the earth, and drink it in, and that by applying it to our own souls.

5. This phrase, *that cometh oft upon it*, πολλὰκις ἐρχόμενον, setteth out the divine providence, which is ordered according to the need of creatures, and that in two respects :

(1.) In causing rain to come upon the earth ; for the earth hath not rain in itself. God giveth rain from heaven, Acts xiv. 17. So doth God cause his word to come to us, and poureth his Spirit upon us.

(2.) In that rain cometh oft upon the earth. Though the earth be once thoroughly watered, yet it will soon be dry again ; as Christ saith of men in reference to the ordinary water which they use, ' Whosoever drinketh of this water shall thirst again,' John iv. 13. Therefore God gives ' early and latter rain,' James v. 7, and that time after time. Thus doth he afford us his word frequently and plentifully. It is a sweet rain that cometh oft upon us. The earth doth not more need this oft coming of the rain than we the oft preaching of the word.

Let us not therefore lightly esteem this evidence of the divine providence by reason of the frequency thereof, as the Israelites did lightly esteem and even loathe manna that daily fell among them, Num. xi. 6, and xxi. 5. Let us rather well weigh our continual need of the word, and the great benefit that we may reap thereby, and in that respect be thankful for this plentiful provision.

Sec. 47. *Of God's blessing on bringing forth herbs meet for them, by whom the earth is dressed.*

6. *Bringing forth herbs* declareth the end of sending rain, and sheweth what is thereupon expected.

By herbs, βότρυς,¹ are meant all manner of good fruit, whereunto briars and thorns are opposed. Thus here it is to be taken of those who, enjoying God's ordinances, do bring forth good fruit.

The verb *εὐχάρουσα*,² translated *bringeth forth*, is properly used of women's bringing forth children, Mat. i. 23, 25. Now the seed or root of herbs lieth in the earth, as a child in the womb of a woman, and when it sprouteth up, it is as it were brought out of the womb.

The Greek word translated *herb*, according to the notation of it, signifieth such a kind of herb as may be fed upon, which we call, from the Latin notation,³ *pasture*. It implieth therefore such fruit as is pleasant and profitable.

¹ A verbo, *βοῶ, pascō* ; *βοσκή, pabulum*.

² Thus *lusi* is said to conceive and bring forth sin, James i. 15. The same word is there and here used.

³ *Pascuum*, plur. *pascua* ; *pastura*.

Hereupon it becomes us to 'prove what is the good, acceptable and perfect will of God.' Rom. xii. 2. that we may bring forth such fruit, and do such works as are intended under this metaphor *herbs*.

7. That we may be the better directed about that good fruit, the apostle thus describes the foresaid herbs 'meet for them by whom it is dressed.'

The verb *γαστριζαν*, translated *dressed*, is a compound of two nouns, *γῆ* and *ἔργον*, which signify *earth* and *labour*.

The compound noun is translated 'an husbandman.' Mat. xxi. 33. 2 Tim. ii. 6. James v. 7. This title in English we give to such as till land.

The verb here compounded, *γαστριζαν*, *ἔργαζαντο* *γῇ γῆ*, compriseth under it all that skill and pains which useth to be taken by such as till land.

By them that dress the earth, are here meant ministers of the word. So as fruit meet for them is such fruit as giveth proof of the minister's prudence, diligence, skill, and faithfulness, and so be fit for him.

The epithet *ἀντίστοιχον*, is in Greek a compound. According to the composition, *ἀντὶ*, *ἔργον*, *ὑποσιν*, it signifieth *well set, or fit*. Luke ix. 62. and xiv. 35. Here it signifieth such fruit as is answerable to the means which hath been used to produce it, and that in the kind, quantity, and quality that is expected. Such fruit is expected of such as enjoy a faithful, painful, and powerful pastor. It is said of the husbandman, that he 'waiteth for the precious fruit of the earth.' James v. 7. So the Lord, where he affordeth means, looketh that fruit should be brought forth. Isa. v. 2. Luke xiii. 6. Such fruit is the end of thage.

All ye to whom the Lord affords means, take notice of this end. To be bred and brought up where the word is preached, sacraments administered, name of God called upon, and other holy ordinances observed, is a great privilege. God, who affordeth this privilege, expects this duty, that fruit answerably be brought forth. Let us therefore, according to our duty, with the uttermost of our power, endeavour to satisfy the expectation of the Lord, that he may not repent of the goodness that he hath done unto us; as he repented his making of Saul king. 1 Sam. xiv. 11.

8. The recompense of all is thus set out, *ὅτι ἡ ἐξουσία τοῦ θεοῦ ἐστὶν ἡμῶν*.

Blessing, according to the notation of the Greek word *εὐλογία*, yea, and of the Latin too, *benedictio*, signifieth a *goodly word*. It is translated *for good*. Rom. xvi. 18. Thus it is opposed to *curse*, which is a foul speech. James iii. 10. Where it is attributed to us in reference to God, it can imply nothing but speaking well of him. Rev. vi. 12. 13. For that is all the blessing that we can yield to God.

But where it is attributed to God in reference to us, it compriseth under it every good thing, that may make us happy, so as all that see it, or hear of it, may speak well of us. Eph. i. 3. See Sec. 102.

This blessing, a fruitful hearer of the word is said

to receive, *μεταλαμβάνει*, in that he hath it not in himself, or of himself, he must receive it from another.

This act of receiving is set down in the present tense, to set out the certainty of it. He may be as sure of it as if he had it in his hand, and did actually enjoy it. To this purpose the prophets do usually set forth promises of things to come in the time present, Zech. ix. 9.

The time present may also be here used in regard of an actual and present possession of the blessing here promised. For that blessing may comprise under it both such gifts and graces, as God here in this world giveth, together with a continual increase of them, and also eternal glory in the world to come.

This blessing is here said to be from God: God blesseth with all blessing, Eph. i. 3, James i. 17. This God undertaketh to do.

1. That every one might have reward, for no creature can be too great to be rewarded of God, and the greatest that be need his reward, and he is able to reward the greatest. Yea, he can reward whole families, churches, and kingdoms. On the other side, God is so gracious, as he accounteth none too mean to be rewarded of him. 'He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill.' 1 Sam. ii. 8. When Dives and all his house scorned Lazarus, the Lord looked on him, and gave his angels charge over him. Luke xvi. 20.

2. That they might be sure of their reward. That which God taketh upon him to do, he will not fail to do: 'The Lord is faithful, and will do it,' 1 Thess. v. 24.

3. That the reward might be worth the having. God, in bestowing his rewards, respecteth what is meet for his excellency to give, and accordingly proportioneth his reward. As a king, when he would reward a faithful servant, contenteth not himself to give him a little money, but gives him high honours and dignities, great lordships, fair possessions, many immunities and privileges, gainful offices, and other like royal rewards. Pharaoh set Joseph over all the land of Egypt. Gen. xli. 41. Such a reward did Darius give to Daniel. Dan. vi. 2; and Ahasuerus to Mordecai. Esth. viii. 15. As God exceedeth these and all other monarchs in greatness, so will his reward be greater.

1. A great encouragement this is, for us to do our best in bringing forth fruit answerable to the means that God affordeth to us. 'knowing that our labour shall not be in vain in the Lord.' 1 Cor. xv. 58. Men may be ignorant of the good fruit which we bring forth, as Joseph's master, Gen. xxxix. 19. Or forgetful, as Pharaoh's butler, Gen. xl. 23; or wittingly wink therat, as Nabal. 1 Sam. xxv. 10; or misconstrue it, as Saul. 1 Sam. xiii. 7. 8; or envy at it, as Joshua, Num. xi. 29; or slander it, as the Pharisees, Mark iii. 22; or persecute for it, as the Jews did, John x. 82. Against these and all other like discouragements

our eyes must be lift up to the Lord, from whom we may be sure to receive blessing.

2. This directeth us whither to go for blessing, even to God, the author and fountain thereof. Be not like the Israelites, Jer. ii. 13, Isa. xxx. 1, &c. Observe the means which God hath sanctified for receiving blessing, and in a consonable use of them depend on God for his blessing.

3. Return the praise and glory to God. This is, to bless him who blesseth thee, Eph. i. 3, Rom. xi. 36.

Sec. 48. *Of rejecting that which beareth thorns and briars.* Heb. vi. 8.

The apostle having declared the happy condition of such as well use the means of grace, addeth thereunto the woful plight of such as pervert those means. This particle of opposition, *but*, sheweth that these two verses set down contrary subjects.

In this verse the apostle followeth the former comparison. The principal subject mentioned in the beginning of the former verse, which is *earth*, must here be understood, thus, 'But the earth which, bearing thorns,' &c.

As in our English, so in the Greek, there are different words used in the former and this verse. For he doth not say as he did before, the earth which bringeth forth, *τιττοῦσα*, but which beareth, *ἐκτρέφουσα*. This latter word in Greek is a compound, and according to the composition, it signifieth to *carry out*, as men carry out a dead corpse, Acts v. 6. 9, 10. It implieth a thrusting out of that which it is not willing to retain.

The things so brought out are here said to be thorns and briars. These are not only unprofitable plants, but hurtful also, by reason of their prickles.

The notation of both Greek words imply a sharpness and prickliness.¹ They are oft joined together, as here, and Mat. vii. 16. So Isa. v. 6, and vii. 23-25.

Thorns were wreathed together, and plaited as a crown on Christ's head, to prick and gall him. With briars and thorns both, Gideon did tear the flesh of the princes of Succoth, Judges viii. 7. Both of them use to grow in the wilderness, Judges viii. 16, and grounds untilld, Isa. xxxii. 13.

Under these metaphors are here understood such sins as most grieve God's Spirit, and are most hurtful to men; as a renouncing of the Christian faith, blasphemy, oppression, persecution, and such other sins.

The land that after good tillage putteth forth such thorns and briars, is said to be *rejected*.

The Greek word *ἀδίκιμος*, translated *rejected*, is a compound. The simple *δίκιμος* signifieth that which upon experience and good proof is approved, Rom. xvi. 10; 2 Tim. ii. 15. The preposition with which it is compounded is privative, so as it setteth forth

such a thing or person as can no way be approved, and thereupon to be utterly rejected. It is oft translated *reprobate*, 2 Cor. xiii. 5-7.

Hereby is evidently demonstrated, that they who despise the means of grace shall be utterly rejected of God; even as that land which, after much and long tillage, is so far from bringing forth a good crop, as it beareth thorns and briars. This name *Lo-ammi* is a title of rejection, Hosea i. 9; God's taking away the hedge of his vineyard, and breaking down the wall thereof, proves as much, Isa. v. 5. So doth his cutting down the fig-tree, Luke xiii. 7, and the putting of the axe to the root of the tree, Mat. iii. 10, and leaving Jerusalem desolate, Mat. xxiii. 38. All these threatenings are actually accomplished upon the Jews; and to shew that this case is not proper to the Jews only, the like is threatened to Christians, Rom. xi. 21. This may be exemplified in all the churches planted by the apostles. Where now is Ephesus? where Smyrna, and the other golden candlesticks of Asia? where Corinth? where Galatia, and the rest? Are they not all rejected? Where is Rome? Is it not a foul nest of unclean birds?

Common justice requires as much; whereupon parents, masters, all sorts of governors, use to do the like.

Besides, this makes much to the honour of God, lest otherwise he might seem to patronise such as are past hope.

Yea, further, this makes to the advantage of such as are faithful; for they are hereby admonished to be more careful in improving the means of grace afforded unto them, lest otherwise this great mischief should befall them.

Quest. How may men be said to be rejected?

Ans. 1. A nation is rejected when the gospel is taken away from them, and given to another nation, Mat. xxi. 43.

Ans. 2. A particular assembly is rejected when good pastors are taken away; and instead of them idle and idol shepherds are set over them, whereby they fall from that which before they seemed to have.

Ans. 3. Particular persons are rejected when they are given over to hardness of heart, as the Jews were, Isa. vi. 10. Thus they may stand as dead trees in an orchard, but at length they shall be cut down. All particular impenitent persons are utterly rejected by death.

Obj. So all may be rejected.

Ans. Not so; for such as bring forth good fruit are by death transplanted from the nursery of God's militant church to his glorious orchard of the triumphant church.

Take heed that you provoke not God to complain, and say, 'What could have been done more to my vineyard, that I have not done in it?' Isa. v. 4. God hath sent us many ministers time after time, and they have taken great pains in ploughing, digging, dunging

¹ *Ἀκκυσία*, *Spira* ('*Ακκ*, *Cusps*); *Τριβλίς*, *Tribulus*; (*Βλίς*, *Jaculum*).

and God hath sent down rain time after time : what then can be expected if, instead of herbs, we bear briers and thorns ?

Sec. 49. *Of being nigh unto cursing.*

To add the greater terror, the apostle thus aggravateth the fearful case of the fore-mentioned sinners in this phrase, *and is nigh unto cursing.*

The Greek word *κατάρα*, translated *cursing*, is a compound. The simple noun, *ἀρα*, *dira*, signifieth cursing, namely, such cursed speech as proceedeth out of the bitter spirit of corrupt man, Rom. iii. 14. It seemeth to be derived from an Hebrew root, *כָּלַל*, *maledicit*, which signifieth to curse. The simple noun is but once used in the New Testament.

The preposition with which the word of my text is compounded adds a kind of aggravation. It is put for the curse of the law, Gal. iii. 10, 13 : and the participle compounded with this preposition is applied to such as are devoted to hell fire, Mat. xxv. 41.

The word here signifieth that the curse which God will inflict is not only by word of mouth, but also in act and deed.

Yet by way of mitigation, this word *ἐγγύς*, *nigh*, is added. Where he spake of good ground, he absolutely said in the time present, 'It receiveth blessing ;' but here, as putting off revenge for a time, he saith, 'is nigh cursing.' This gives proof of God's patience, whereof see Chap. iii. 9, Sec. 101.

The connection of this cursing upon the fore-mentioned rejecting, is an evidence of God's curse following such as are rejected of him ; instance Saul, the nation of the Jews, and other churches before mentioned.

Such seem to be past hope. They have deprived themselves of blessing, and so made themselves liable to cursing.

This is a further aggravation.

Sec. 50. *Of apostates' end to be burned.*

The last clause of this verse, in these words, *whose end is to be burned*, is a further prosecution of the fore-said metaphor ; for of old men were wont to burn those fields which, after much and long tillage, would bring forth nothing but briers and thorns.¹

That which the apostle here especially intendeth is, that such as are rejected of God and cursed shall assuredly be cast into hell fire. This is that unquenchable fire whereof the Baptist speaketh, Mat. iii. 12, and which Christ intendeth, Mat. ix. 43. &c.

This is thus made known, lest men should lightly esteem that which was before spoken of rejecting and cursing. When God is not seen in shewing mercy, he will shew himself the more terrible in his judgment.

Many think it is no great matter to be rejected and cursed. They will say, What if we be deprived of our ministers ? What if the gospel be taken away, so

¹ Steriles incendere profruit agros.—*Virgil, Georg. lib. i.*

long as we enjoy peace and plenty ? But if the burning here intended were well known and believed, those forerunners thereof would not be so lightly esteemed.

The Greek noun *καύσις*, translated *burning*, is not elsewhere used in the New Testament. It is here applied to the earth ; for this relative *ἧς*, *whose*, hath reference to the earth, ver. 7. Yet the verb *καίω*, *uro*, *utor*, from whence it is derived, is used to set out the burning of hell fire, Rev. xix. 20, and xxi. 8, *καὶ ὁ πυρὶς*. And this word is here intended to set out, under this comparison, the torment of hell ; for there is no greater torment than that which cometh by burning.

The burning here meant is made the end of apostates ; for many are prone, upon present prosperity, to put off the fear of this burning. The apostle, therefore, puts them in mind of their latter end. Though God in his patience and long-suffering may bear with them some time, as he did with the fig-tree, Luke xiii. 7, yet burning, and that in hell, shall be their end. Their end is to burning, as the Greek phrase soundeth, *τὸ τέλος ἐστὶν καύσιν*. Burning is the goal wherunto at last they shall come. 'The end of the wicked shall be cut off,' Ps. xxxvii. 38. This is exemplified in sundry parables, Mat. iii. 10, and xiii. 42, 50.

'Fret not thyself, therefore, because of evil-doers,' Ps. xxxvii. 1, though they seem outwardly to prosper. Consider their end. Read to this purpose Ps. lxxiii.

Sec. 51. *Of the resolution of Heb. Chap. vi. 7, 8.*

Ver. 7. *For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God :*

8. *But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned.*

In these two verses, the difference between persevering and revolting professors is laid down, both of them in a comparison taken from the earth : one from good land, ver. 7 ; the other from bad, ver. 8. In setting down this comparison we may observe,

1. The occasion of bringing in this comparison, in this particule *for*.

2. The expression of the point itself. Hereof are two parts :

(1.) The state of persevering professors.

(2.) The state of apostates.

1. About the state of the former, four branches are expressed :

1. The condition of professors. They are as *earth*.

2. The means afforded for their growth, *rain*. This is amplified two ways :

(1.) By the *coming* of it upon the earth.

(2.) By the *frequency* of that coming, *oft*.

3. Their entertaining the means. This is manifested two ways :

1. They *drink it in*.
2. They bring forth fruit. This is amplified,
 - (1.) By the kind of fruit, *herbs*.
 - (2.) By the qualification thereof, *meet for them by whom, &c.*
4. The issue. This is set down,
 1. By their act; they *receive*.
 2. By the subject matter which they receive, amplified,
 - (1.) By the kind of it, *blessing*.
 - (2.) By the author of it, *from God*.
2. About the state of the latter, who are apostates, is set down,
 1. The opposition betwixt them and such as persevere, in this particle *but*.
 2. A declaration of their condition. This is set down,
 1. By their effect, which is,
 - (1.) Generally propounded, *they bear*.
 - (2.) Particularly exemplified in two kinds of fruit, *thorns, briers*.
 2. By the issue, and that in two branches:
 1. They are *rejected*.
 2. They are *nigh unto cursing*. Here observe,
 - (1.) The kind of judgment, *cursing*.
 - (2.) The limitation thereof, *nigh unto*.
 3. Their *end*, which is, *to be burned*.

Sec. 52. *Observations raised out of Heb. vi. 7, 8.*

I. *Reasonable men may make God's dealings with senseless creatures a looking-glass to them.* They may thereby see what to expect from God. This ariseth from the inference of this comparison, as a proof of what he had before delivered. See Sec. 45.

II. *Comparisons are useful means of teaching.* This ariseth from the general matter of these two verses. See Sec. 45.

III. *Man's disposition is like the earth.* This is it that is here resembled to the earth. See Sec. 46.

IV. *God's word and Spirit are as rain.* They mollify men's hearts, and make them fruitful. See Sec. 46.

V. *A good heart receiveth God's word and Spirit into it, even as the earth receiveth the rain.* See Sec. 46.

VI. *The word and Spirit are given to man.* This word cometh intendeth as much. See Sec. 46.

VII. *Frequent preaching is needful.* Even as it is needful that rain oft come upon the earth. See Sec. 46.

VIII. *Fruit is expected of those who enjoy means.* This is here taken for granted. See Sec. 47.

IX. *Fruit must be wholesome and pleasant.* So is the herb here mentioned. See Sec. 47.

X. *Fruit must be answerable to the means afforded.* This is *meet fruit*. See Sec. 47.

XI. *Ministers are God's husbandmen.* These are they that dress his ground. See Sec. 47.

XII. *Fruit-bearers are blessed.* So they are expressly said to be. See Sec. 47.

XIII. *Blessing is received.* This also is plainly expressed. See Sec. 47.

XIV. *God is the author of blessing.* It is received from him. See Sec. 47.

XV. *The state of perseverers and revolvers are contrary.* This is implied under this particle of opposition, *but*. See Sec. 48.

XVI. *Apostates thrust out their fruit.* The notation of this word beareth declareth as much. See Sec. 48.

XVII. *The fruit of apostates is very pernicious.* It is as thorns and briers. See Sec. 48.

XVIII. *Perversers of good means shall be rejected.* So much is here denounced. See Sec. 48.

XIX. *The rejected are accursed.* These two judgments are here knit together. See Sec. 49.

XX. *God oft forbears instantly to execute the deserved curse.* This word *nigh* implieth as much. See Sec. 49.

XXI. *Everlasting burning will be the end of apostates.* Their end is to be burned. See Sec. 50.

Sec. 53. *Of preventing a prejudicate opinion.* Heb. vi. 9, 10.

Ver. 9. *But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.*

10. *For God is not unrighteous, to forget your work, and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*

It was a terrible doom that the apostle denounced in the former verses against backsliders. Now that these Hebrews might not thereby be induced to think that he judged them to be apostates, by a sweet insinuation, he plainly and expressly declareth his own good opinion of them, and entire affection toward them, that so he might make the better way to his exhortation following, ver. 11, &c.

The first particle, *ὅτι*, *but*, as our English hath set it, gives evidence of the contrary, namely, that he had no such opinion of them; and it implieth a prevention of a prejudicate conceit, which they might have entertained thereabout. The apostle's meaning may thus be more fully expressed: 'You may haply think by that which I have delivered about the case of apostates, that I have reference to you therein, as if I judged you to be such. But know, that what I spake before, I spake indefinitely of that estate, whereinto professors of the gospel may fall. I did not say that you were fallen into such an estate; neither have I cause so to think, but rather the contrary. Believe me, I account you my beloved brethren, and I verily believe that your estate is far better than that whereof I spake; yea, that it is such an estate as will in the end bring you to eternal salvation.'

The apostle doth hereby give us to understand that conceits, which may alienate the hearts of hearers from their ministers, are as much as may be to be prevented. This doth the apostle much endeavour to do in the case of the Galatians. He had, in the beginning of his epistle, thundered out a dreadful curse against all that should preach any other gospel. He wondered that they should hearken to any such, and styled them foolish Galatians; asking them, 'who had bewitched them?' all which might exasperate them, and alienate their hearts from him. Therefore, to prevent that mischief, he doth thus sweetly insinuate himself into them, 'Brethren, I beseech you, be as I am, for I am as ye are,' &c., Gal. iv. 12, &c.

So long as a prejudicate opinion of a minister remains in his people's mind, his ministry cannot well relish, it cannot edify them. It is as choler in the stomach, which embittereth the most wholesome and pleasing food that can be put into it. This made Jeremiah's prophecy to be so little regarded as it was; for thus they say of him, 'This man seeketh not the welfare of this people, but the hurt, Jer. xxxviii. 4. So Ahab of Micaiah: 'He doth not prophesy good concerning me, but evil,' 1 Kings xxii. 8.

This course of the apostle, in seeking to root out such roots of bitterness before they spring up and trouble us, is an especial point of wisdom, and worthy to be endeavoured after.

Sec. 54. *Of sweet insinuations.*

The general and principal intendment of the apostle is, to insinuate himself into his people's heart, that they might retain a good opinion of him, as he did of them. The dependence of these verses upon the former, the main scope of them, this particle of opposition *but*, this loving title *beloved*, the good persuasion he had of them, and hope of their salvation, the testimony which he gives of their love to God and man, and the remembrance which he is confident God had thereof, do all prove as much; they are all evident demonstrations of his sweet disposition, and of his desire to preserve in them such an affection towards him, as he had towards them. See ver. 11, Sec. 76.

Of sweetening reproofs with mild insinuations, see Chap. iii. 12, Sec. 121.

Sec. 55. *Of ministers' loving respect to their people.*

This title ἀγαπητός, *beloved*, wherein and whereby the apostle expresseth his affection, is very observable. It is that whereby God the Father expresseth his entire affection to his only begotten Son, Mat. iii. 17, and xvii. 5, and xii. 18. It is translated 'beloved,' 1 Peter iv. 12; 'well-beloved,' Mark xii. 6; 'dear,' Eph. v. 1; 'dearly beloved,' Philip. iv. 1. This title is most frequently applied to a son, Mat. xvii. 5, 1 Cor. iv. 17; yet also to a brother, Eph. vi. 21; and to a fellow-servant, Col. i. 7.

Of the emphasis of this title, see Chap. iii. ver. 1, Sec. 17.

Here it sheweth that ministers must bear a loving respect to their people; even as a parent to his only child, or a husband to his wife, or a friend to his dearest friend; yea, and testify as much also, as the apostle here doth. Sundry like expressions are elsewhere used to give further proof hereof: as 'brethren,' 1 Cor. i. 10; 'my brethren,' Rom. xv. 14; 'my beloved brethren,' James i. 16; 'my brethren, dearly beloved and longed for,' Philip. iv. 1; 'children,' John xxi. 5; 'little children,' 'my little children,' 1 John ii. 12, and iii. 18; 'my little children, of whom I travail in birth again,' Gal. iv. 19. These and other like insinuations of love do give people to understand, that their ministers do what they do in love; that they instruct in love, that they exhort in love, that they reprove in love, that they denounce God's judgments in love; and thereupon will say, 'Let him smite me, it shall be a kindness; and let him reprove me, it shall be as an excellent oil, which shall not break my head,' Ps. cxli. 5. In this respect the caveat which the apostle giveth to fathers, Eph. vi. 4, 'provoke not to wrath;' and to husbands, Col. iii. 19, 'be not bitter;' is to be observed of all that have an occasion and calling to reprove others. Provocations are as scalding hot potions, which no patient can endure to drink down; and bitterness in reproof is like gall in the stomach, which it cannot retain, but will soon vomit it up. Indeed, all reproofs and denunciations of judgment seem hot and bitter; but testimonies of love cool the heat, and sweeten the bitterness of them. There must therefore be manifested good evidences of love, by those who desire to do good by denunciations of judgment, reprehension of vices, and other like sharp kinds of teaching.

Sec. 56. *Of judging the best of others.*

That the apostle might not seem to flatter those to whom he gave this title *beloved*, he plainly declares his opinion of them in these words, 'we are persuaded better things of you,' &c.

Of this manner of expressing his mind in the plural number thus, '*we are persuaded*,' see ver. 3, Sec. 24.

The Greek word περὶσσεύειν implieth such an opinion, as makes one confident that it is so, as he conceives it to be. Thus it is said, 'they be persuaded that John was a prophet,' Luke xx. 6. Matthew, speaking of the same thing, thus expresseth it, 'They held John as a prophet,' Mat. xxi. 26; and Mark thus, 'They counted John that he was a prophet indeed,' Mark xi. 32. By comparing these evangelists together, we see, that to hold, or to account a thing to be indeed so and so, is to be persuaded that it is so. Thus is this word frequently used, as Rom. xv. 14, 2 Tim. i. 5. It is translated 'to have confidence,' Gal. v. 10;

and to 'be confident,' Philip. i. 6; and to 'assure,' 1 John iii. 19. In this respect this word is joined with another that signifieth to know, as Rom. xiv. 14, Philip. i. 25.

This comparative, τὰ κρείττονα, *better*, which implieth the things that he was persuaded of, hath reference to the fore-mentioned case of apostates, as if he had thus expressed his mind, better than to be once enlightened, better than to have only tasted of the heavenly gift, better than to be made partakers of the common gifts of the Holy Ghost; better than to have only tasted the good word of God, and the powers of the world to come, and after all to fall clean away. We are persuaded that you are better principled than so; and that you have laid a better and surer foundation, which will never fail.

By this pattern we learn in general, to take heed of judging others over rashly; and particularly, of judging professors to be hypocrites, and such as will prove apostates. This is that judging which Christ expressly forbids, Mat. vii. 1; and therefore another evangelist adds this inhibition to us, 'condemn not,' Luke vi. 37.

Rash judging, especially in this kind, is first against Christ's prerogative, Rom. xiv. 10, 11. 2. Against the rule of charity, 1 Cor. xiii. 7. 3. It is a means to bring the like judgment upon ourselves, Mat. vii. 1, 2.

Yet notwithstanding it is too common in these our days thus to judge professors. Many put no difference betwixt a professor and an hypocrite; for they know no mean between profaneness and hypocrisy; if a man be not openly profane, he is then counted an hypocrite. Oh the subtilty of Satan! never had he any stratagem whereby he got greater advantage than this. There is hardly anything whereby true piety is sooner nipped in the head than by this. Many seem to be more profane than their conscience tells them they should be, to avoid this brand of hypocrisy. That we be no instruments of Satan in this kind, let us learn of our apostle to hope and think, to judge and speak the best of professors. It is necessary for ministers to shew some good hope of their people. If they have not some hope, what courage can they have to preach unto them? and if people conceive they have no hope, what comfort can they have to hear them?

Of the two it is better to have a good persuasion of those who inwardly are not sound (at least if we do not wittingly wink at the evil which is apparent and evident to all), than unjustly to censure and condemn the upright. In the latter, the rule of charity is expressly violated; but not so in the former.

Sec. 57. *Of salvation accompanying good works.*

What those better things are, the apostle doth thus express, *things that accompany salvation*. That these are the better things meant, is evident by this copu-

lative conjunction *and*; for it joins this latter as an exposition of the former.

Of *salvation* see Chap. i. 14, Sec. 159.

The Greek word is of the genitive case, ἐκχόμενα σωτηρίας, whereby is implied that the things here intended do, as it were, cleave to salvation; ¹ salvation cannot be separated, nor taken away from them, it necessarily followeth upon them.

To express more distinctly what those things are, the apostle himself mentioneth those particulars: their work, their labour of love, their respect to God's name, that is, to his glory, their ministering to saints, and their continuance therein. To these may be added saving knowledge, justifying faith, patient hope, sound repentance, new obedience, humility, sincerity, constancy, and all other sanctifying graces, and perseverance in them.

This phrase, *such things as accompany salvation*, doth hereupon clearly demonstrate, that salvation is the recompence of good works. In this respect hope is styled 'the helmet of salvation,' Eph. vi. 17. Salvation is as an helmet upon the head of him that is possessed with hope, salvation is also said to be the 'end of our faith,' 1 Peter i. 9. More generally it is said that 'to them who continue in well-doing shall be eternal life,' Rom. ii. 7. And 'he that endureth to the end shall be saved,' Mat. x. 22. And 'he that soweth to the Spirit shall of the Spirit reap life everlasting,' Gal. vi. 8.

The special and only ground hereof is God's high account and good approbation of those things. Hereupon he promiseth salvation. Now 'faithful is he that hath promised,' Heb. x. 23; salvation therefore must needs follow upon such graces as have been before mentioned, and others like unto them.

Herein lieth a main difference betwixt common and renewing graces. They who are endued with the former may perish, Mat. vii. 22, 23. The other shall assuredly be saved, Rom. x. 9-11.

This is a strong motive to stir us up to use all good means, whereby we may attain unto those graces; and to give no rest to our souls till we have some assurance thereof; and in this assurance to rest quiet, in that salvation will be the end thereof. If salvation be worth the having, our endeavour after those graces will not be in vain. To enforce this motive, see the excellency of this salvation set out, Chap. i. 14, Sec. 159; and the eternity of it, Chap. v. ver. 9, Sec. 51.

Sec. 58. *Of one's persuasion of another's salvation.*

The copulative particle *and*, which joineth these two clauses, 'better things of you, *and* things that accompany salvation,' giveth proof that the apostle was persuaded of the one as well as of the other, namely, that the things that brought salvation, as well as of

¹ ἐκχόμεναι cum genitivo significat hæere alicui, ut consequentia præcedentibus hærent.

the better things intended, so as Christians may be well persuaded of others' salvation. So was he who saith, 'I am confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ,' Philip. i. 6. Who also saith of others, 'Christ shall confirm you unto the end,' &c., 1 Cor. i. 8. And of others thus, 'We are bound to give thanks alway to God for you, because God hath from the beginning chosen you to salvation,' 2 Thes. ii. 13.

Sanctifying graces are the work of the Spirit of Christ in men, which giveth evidence that they belong to Christ, who hath purchased salvation for them.

Object. 'What man knoweth the things of a man?' 1 Cor. ii. 11. 'The heart is deceitful above all things, who can know it?' Jer. xvii. 9. Many hypocrites have long carried a fair show, and thereby deceived many; instance Demas, 2 Tim. iv. 10.

Aus. There is a double persuasion: one of certainty, which a Christian may have of himself; the other of charity, which is all we can have of others; but evidences of others' truth may be such as may give good ground of a good persuasion.

The evidences we ought to take due notice of, that we may conceive the better hope of professors while they live, and receive the more comfort in their departure out of this world; for there is nothing that can give more sound comfort than persuasion of one's salvation.

Sec. 59. *Of threats and hope standing together.*

This conjunction, *εἰ καὶ, though*, in this clause, *though we thus speak*, is the note of such disagreeing matters as may agree together, but in some particular respects are diverse, as 2 Cor. iv. 16, and xi. 6. Of this kind of argument, see Chap. v. 8, Sec. 46.

To denounce judgments, and to suppose them against whom they are denounced to be liable to those judgments, may stand together, but in this apostle they were diverse, for he denounced a terrible judgment, yet did not think these Hebrews to be guilty thereof.

This clause, *εἰ καὶ ὅτι καὶ λέγουμεν, though we thus speak*, is therefore a kind of correction; and thereby we may see that denunciation of judgment doth not necessarily imply a guiltiness in those to whom the denunciation is manifested, much less an utter despair of them.

The apostle doth much aggravate God's severity about rejecting the Jews in writing to the Romans, and withal bids them take heed 'lest God spare not them;' yet thus he manifesteth his hope of them, 'I am persuaded of you, that you are full of goodness,' Rom. xi. 20, &c. and xv. 14.

Denunciations of judgment have especial respect to the future time, in regard of their use, namely, to prevent such things as cause such and such judgments. For dangers beforehand declared make men circum-

spect and watchful. If one tell a traveller that thieves in such and such places have robbed and killed other travellers, or tell mariners that pirates have in such places surprised other ships, it will make them the more wary in avoiding the like dangers.

People have on this ground just cause to bear with their ministers in like cases, and not to think that they account them as reprobates, and past all hope, because they take occasion to lay forth the severity of God before them. They may be better persuaded of them, though they speak such and such things. As ministers therefore are persuaded better things of their people, so must people be persuaded better things of their minister. Denunciations may be used with as tender pity, hearty affection, and true love, as the sweetest persuasions. But as physic is sometimes as needful for the body as food, so this kind of teaching is as needful and useful as that which is more mild and pleasing.

This mind of a minister is to be noted by two sorts of people.

1. By such as are of tender consciences. It cannot but much support them to believe that ministers in their threatening doctrines, are persuaded better things of them.

2. By men of hard hearts. For such to believe, that the desire and endeavours of their minister is to pull them out of the fire, cannot but somewhat work upon them.

Happy are they who rightly and wisely apply all to themselves.

Sec. 60. *Of God's perfect righteousness.*

Ver. 10. In the tenth verse is laid down the reason of that good persuasion which the apostle had of these Hebrews. The causal conjunction *γὰρ, for*, doth import as much. The reason is taken from God's righteousness or justice, which is set down negatively, thus, *ὅτι ἀδίκος, not unrighteous*. Here are two negatives, one, *ὅτι*, a simple conjunction, the other a privative composition, *unrighteous*. These make the stronger affirmation. See Chap. iv. 13, Sec. 76.

This negative carrieth the greater emphasis, in that to do otherwise than is here noted of God, would be a part of injustice. But to conceive any matter of injustice in God is apparent blasphemy.

We may therefore from this negative expression of God's righteousness, 'God is not unrighteous,' infer that God is for certain most perfectly righteous. 'There is no unrighteousness in him,' The apostle, with a kind of indignation and detestation, removeth this blasphemous conceit; for where he had pronounced this objection, 'Is God unrighteous?' and thus, 'Is there unrighteousness with God?' he thus repelleth it, 'God forbid,' Rom. iii. 5, 6, and ix. 14. His answer implieth, that no such conceit should enter into a Christian's mind.

God's righteousness is his essence. He were not

God, if he were not perfectly righteous; neither could he judge the world, Rom. iii. 6, Gen. xviii. 25.

1. This should make us take heed of a thought to enter into our hearts, or of a word to slip out of our mouths against God's righteousness. If anything be done by God, whereof we cannot see the reason, we must lay our hand upon our mouth, and acknowledge that, notwithstanding, God is righteous therein. When Jeremiah stood amazed in such a case, he thus saith, 'Righteous art thou, O Lord, when I plead with thee,' Jer. xii. 1. God's will is the rule of righteousness. It is impossible that anything done by him should be unrighteous. It is therefore righteous, because it is done by him.

2. This should move us in all things that fall out, whether losses or any other crosses, to submit ourselves, as to that which is just and righteous. If the wicked flourish, if the godly be oppressed, acknowledge it to be just and righteous, in reference to God, by whose righteous providence all things are ordered. Such things as are unrighteously done by men, are righteously ordered by God, Acts ii. 23.

3. This should incite us to follow after righteousness, and therein to shew ourselves the children of God. 'The righteous Lord loveth righteousness,' both in himself, and in the children of men, Ps. xi. 7. Be righteous therefore in the whole course of thy life; righteous in all thy dealings with others. Thy righteousness will be an evidence that God's Spirit, the Spirit of righteousness, is in thee.

4. This cannot be but terror to unrighteous persons. 'The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth,' Ps. xi. 5.

Sec. 61. *Of the kinds of God's righteousness.*

The word *ἀδίκος*, here translated *unrighteous*, is in other places translated *unjust*, as Mat. v. 45; Luke xvi. 11; 1 Cor. vi. 1. For righteousness and justice are ordinarily taken for the same thing.

The notation of the Greek word is taken from *δίκη*, *jus*, *right*, in that righteousness or justice consisteth in giving to every one that which is his right. The philosopher¹ taketh the notation from a word that signifieth two parts, or a dividing of things in two parts, whereby is intended the same thing, that there should be given to one that part which belongeth to him, and to the other that which of right he ought to have. See more hereof, Chap. i. 9, Sec. 114.

From this notation we may infer that righteousness or justice is an equal dealing. In reference to God, his righteousness is the integrity or equity of all his counsels, words, and actions.

This is manifested two ways.

1. Generally, in ordering all things most equally. In this respect Moses thus saith of him, 'His work is perfect; for all his ways are judgment: a God of truth, and without iniquity; just and right is he,'

¹ Aristot. Ethic. lib. ii. cap. vii.

Deut. xxxii. 4. This may be called God's *disposing justice*, or righteousness.

2. Particularly, in giving reward or taking revenge; and this may be called *distributive justice*. Of both these it is thus said, 'God will render to every man according to his deeds,' Rom. ii. 6. This, the apostle saith, is 'a righteous thing with God,' 2 Thes. i. 6. This kind of righteousness is most agreeable to the foresaid notation.

That kind of God's righteousness which consisteth in giving reward, is here especially meant.

The ground and cause of God's giving reward, is not only grace and mercy, but also justice and righteousness; but that in reference to his promise, whereby he hath bound himself. For it is a point of justice or righteousness to keep one's word. Thus God's righteousness is his faithfulness. Therefore these two epithets, *faithful*, *just*, are joined together, as they are applied to God, 1 John i. 9.

This then is the intent of the apostle, that he may be well persuaded of these Hebrews in regard of their love to God and man, because God, who hath promised to recompense such, is faithful and righteous.

Sec. 62. *Of God's righteousness as it implies faithfulness.*

By the argument of the apostle, as righteousness is put for faithfulness, it is manifest that God's righteousness is a prop to man's faith and hope. Man may and must believe and expect a reward of every good thing from the righteousness of God; even because he is righteous, and will not fail to do what he hath promised. Herewith the apostle supporteth his own faith and hope, 2 Tim. iv. 8. And herewith he labours to support the faith and hope of those to whom he wrote, 2 Thes. i. 5, 7. On this ground saith the psalmist, 'Judge me, O Lord my God, according to thy righteousness,' Ps. xxxv. 24.

This righteousness of God assureth us of the continuance of his favour and mercy. What grace moved him to begin, righteousness will move him to continue and finish.

Of appealing to God's righteousness, see the *Saint's Sacrifice*, on Ps. cxvi. 5, sec. 28.

1. This informs us in the wonderful great condescension of God to man: even so low, as to bind himself to man, and that so far, as if he failed in what he had promised, he is willing to be accounted unrighteous. 'What is man, O Lord, thou shouldst be thus mindful of him?' God's grace, pity, mercy, truth, power, wisdom, and righteousness, are all props to our faith. The psalmist might well say, 'I will praise the Lord according to his righteousness,' Ps. vii. 17.

2. This doth much aggravate the sin of infidelity; which is not only against the grace and mercy of God, but also against his truth and righteousness. 'He that believeth not God, hath made him a liar,'

1 John v. 10. Infidelity doth, as much as in man lieth, make him that is not unrighteous to be unrighteous and unfaithful. Great dishonour is done unto God hereby, and great wrong to the unbeliever himself.

3. This teacheth us how to trust to God's mercy: even so as God may be just and righteous in shewing mercy. God's righteousness is manifested by performing his word, as he hath declared it. God's promise of rewarding men is made to such as are upright and faithful, as fear and obey him, as turn from sin, and persevere in grace. These are means, in reference to God's righteousness, of sharpening our prayers, and strengthening our faith: in which respect saints have pleaded them before God; as he that said, 'Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight,' Isa. xxxviii. 3. On this ground the psalmist thus prayeth to God, 'In thy faithfulness answer me, and in thy righteousness,' Ps. cxliii. 1.

Sec. 63. *Of God's remembering good.*

The manifestation, evidence, or effect of God's being not unrighteous, is thus set out, *ἐπιμνησθαι*,¹ *to forget your work*, &c.

To *forget* is directly contrary to *remember*. He therefore that is not unrighteous to forget, is righteous to remember: his righteousness will move him to remember such and such persons or things.

These acts, *not to forget*, or *to remember*, are attributed to God metaphorically, by way of resemblance, after the manner of man. They imply that God is ever mindful of such and such persons, to support, to succour, and every way to do them good: and withal to recompense all the good they do. He that forgets not, doth ever remember. Hereupon the psalmist professeth, that 'the righteous shall be in everlasting remembrance,' Ps. cxii. 6. So faithful is God's remembrance of his saints, as a prophet herein prefers him before all parents, who use to be most mindful of their children, thus, 'Can a woman forget her sucking child? &c., yea, they may forget, yet will I not forget thee,' Isa. xlix. 15. On this ground doth the psalmist with much emphasis expostulate this case, 'Hath God forgotten to be gracious? hath he in anger shut up his tender mercy?' Ps. lxxvii. 9. These interrogations are strong negations: they imply that God neither doth, nor will, nor can forget. To assure us the more hereof, the Holy Ghost mentioneth certain books or rolls of remembrance written before God, wherein the righteous deeds of his servants are recorded. How this righteousness of God is a prop to man's faith, was shewed, Sec. 62.

1. This is a great inducement to labour after such things as God approveth. If once God like such a thing, he will never forget it; we may rest upon it,

¹ Of this compound verb, see Chap. xiii. 2, Sec. 12.

that what God hath in everlasting remembrance shall be abundantly recompensed. If a subject were sure that his prince would never forget what he doth for his sake, what would he not readily do? This is it, that saints have in all ages trusted to, and accordingly desired; namely, that God would remember them, Neh. v. 19, and xiii. 14, Ps. cvi. 4, Isa. xxxviii. 3. For well they knew, that upon God's remembrance, they might confidently expect an abundant recompence.

2. This may be an encouragement against man's ungrateful forgetfulness. Many are ready to forget all manner of kindness and goodness done to them, as Pharaoh's butler, Gen. xl. 23. Hereby it comes to pass that many repent of the good they have done, and wax weary in doing more. But if such would raise their eyes from man to God, and duly consider this evidence of his righteousness, certainly they would not, I am sure they need not, repent of any good thing they have done; for he that can most abundantly, and will most assuredly, recompense every good thing, nor can, nor will forget any. He is not unrighteous to forget them.

Sec. 64. *Of unrighteousness in forgetting kindness.*

In that this evidence is given of God's not being unjust, because he forgetteth not that which is good, it followeth that to forget a good work is a point of unrighteousness. Surely Ahasuerus by the light of nature discerned thus much, who, when by reading of the chronicles, he was put in mind of a great good thing that Mordecai had done for him, thus said, 'What honour and dignity hath been done to Mordecai for this?' Esther vi. 3. For hereby that which is due to a good deed is not rendered, which is apparent injustice and unrighteousness.

1. Hereby is discovered that palpable unrighteousness which is done by all sorts to God. How are his kindnesses forgotten? Moses and other prophets have much complained hereof. 'Of the rock that begat thee, thou art unmindful, and hast forgotten God that formed thee,' Deut. xxxii. 18. Israel is oft taxed for 'forgetting the Lord their God,' Judges iii. 7, 1 Sam. xii. 9, Ps. lxxviii. 11, Isa. xvii. 10. Who hath not cause to be humbled for this point of unrighteousness, and that both in regard of the people among whom he liveth, and also in regard of himself? Let this be the rather well noted, that we may hereafter be more righteous in this kind.

2. The unrighteousness of man to man is also hereby discovered. Both superiors and inferiors, in commonwealth, church, and state, are too prone to forget kindnesses done to them, and therein to prove unrighteous. If this were known to be a part of injustice and unrighteousness, it would assuredly be more amended than it is.

Sec. 65. *Of that work which God will not forget.*

The first particular which God is here said not to

forget, is thus expressed, τοῦ ἔργου ὑμῶν, *your work*. Some would have this to be joined to the next clause as a property of their love, as the next word, *labour*, is; as if he had thus said, *your working and laborious love*, but this cannot well stand in two respects.

1. Because the pronoun *your* is interposed; for if these two words, *work*, *labour*, were two epithets, this relative *your* should be referred to *love*, thus, 'the work and labour of your love.'

2. Because *labour* compriseth *work* under it; in which respect the word *work* would be to little purpose. I rather take these words, *your work*, to be a distinct clause by itself.

Quest. What kind of work may be here meant?

Ans. Most interpreters take *faith* to be the work here intended. Indeed, faith is a work; and this epithet may be given unto it, to set out the life and efficacy of it; but I do not find it simply styled a work; only this phrase, 'the work of faith,' is used, 1 Thes. i. 3, 2 Thes. i. 11, and this, 'This is the work of God, that ye believe on him whom he hath sent,' John vi. 29.

I will not deny but that faith, taken in a large sense, for a mother grace, accompanied with all her children, which are all manner of fruits of faith, may be here understood; for so it is all one, as the general work of grace, which I take to be here meant. Work, therefore, is here the same which the apostle in another place calleth 'a good work,' Philip. i. 6.

Obj. Thus it should rather be called, *the work of God*, than *your work*.

Ans. It may well be called both.

The work of God *originally*, because God is the author of it; but your work *instrumentally*, because men, assisted by God's Spirit, bring forth this fruit. Both these, God and man, are joined together in this work: 'God hath begun a good work in you,' Philip. i. 6. 'God worketh in you both to will and to do,' Philip. ii. 13.

This phrase, *your work*, generally taken, excludeth not faith, hope, repentance, or any other good grace, but compriseth all under it. Grace is expressed under this word *work*, to shew that it is operative and effectual; yea, also to shew, that it is a working grace which God forgets not. So as this is the point here especially intended, God will not forget the good work of grace. 'I know thy works,' saith Christ to the church at Ephesus, Rev. ii. 2. Well, mark such places of Scripture as mention God's approving remembrance of a grace, and you shall find the visible evidence thereof to be set down; as Neh. v. 19, Isa. xxxviii. 3.

1. Such a work is God's own work. 'Every good gift and every perfect gift is from above, and cometh down from the Father of lights,' James i. 17. So as God is the author and efficient cause of it.

2. In regard of the matter of it, it is agreeable to God's will. Where the apostle prayeth, that 'God

would make them perfect in every good work,' he addeth this clause to set out the matter thereof, 'to do his will,' Heb. xiii. 21.

3. In regard of the form, it carrieth God's image. This is that 'new man, which after God is created in righteousness and true holiness,' Eph. iv. 24.

4. Thus it makes most to God's glory, which is the highest end of all; hereupon Christ gives this advice, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,' Mat. v. 16.

1. This sheweth the prerogative of grace, and the work thereof, above wealth, honour, beauty, or any other outward dignities, worldly desires, or excellent parts. God is not so taken with any of these, as to have them in continual remembrance, and not to forget them. 'Hath God eyes of flesh? or seeth he as man seeth?' Job x. 4. Grace, and the work thereof, is that which maketh a man most precious in God's eyes, and best remembered by him.

2. This should teach us to labour for this work, to nourish and cherish it, and to shew it forth; for this is it that will make us happy; for in God's remembrance doth our happiness consist. He will remember us, to give us more and more grace here in this world, Mat. xiii. 12, Philip. i. 6, and to give us eternal life in the world to come, Rom. ii. 7. Therefore 'be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord,' 1 Cor. xv. 58.

Sec. 66. *Of the Rhemists' collection about merit answered.*

The Rhemists, in their annotations on this place, thus vaingloriously insult against protestants: 'It is a world to see what wringing and writhing protestants make to shift themselves from the evidence of these words, which make it most clear to all that are not blind in pride and contention, that good works be meritorious, and the very cause of salvation, so far as God should be unjust, if he rendered not heaven for the same: a blasphemous assertion against God, and slanderous against the professors of the true faith.'

But distinctly to answer the several branches thereof:

1. Is it wringing, writhing, and shifting to deliver that which is not only the general tenant¹ of the word, but also the particular intent of this place; which the words do not only imply but also express? For wherein is God here said to be just? Is it not in remembering? What hath remembrance relation to? Hath it not relation to God's word and promise?

2. Consider how in the verses following the apostle labours to assure us of eternal life. Is there any title of merit in all his discourse to establish our faith? Doth he not set forth two immutable things, God's promise and oath?

¹ That is, 'tenor.'—Ed.

3. Do we write this point of God's justice otherwise than the Holy Ghost hath taught us? Doth not an apostle link these two epithets, *faithful* and *just*, together; and that in forgiving sin? 1 John i. 9.

4. Our wringing and writhing is like to skilful musicians winding up the strings of their instrument to a congruous harmony.

5. Where they charge us with blindness through pride, let this very question decide the point, whether they or we are the prouder? They labour to find something in themselves to trust unto, to advance and puff up man; we do all we can to cast down man, and to advance God and his free grace.

6. For their position of merit, let the nature of merit be duly weighed, and any of mean capacity may perceive that it is not possible for any mere creature, much less for sinful man, to merit anything of God. See more hereof in *The Whole Armour of God*, treat. ii., part 4, of righteousness, on Eph. vi. 14, sec. 7. How good works may be necessary to salvation, though no cause thereof, is shewed in *The Saint's Sacrifice*, on Ps. cxvi. 9, sec. 59.

Sec. 67. *Of Christian love.*

The next thing that God is here said not to forget, is *labour of love*. *Love*, according to the notation of the Greek word ἀγάπη, signifieth a kind of complacency, a quieting or pleasing one's self in such a person or such a thing. The verb ἀγαπάω, whence it is derived, is compounded of an adverb, ἄγαν, *valde*, that signifieth *greatly*, and a simple verb, πάσχωμαι, *acquiesco*, which signifieth to rest. These joined signify *greatly to rest* in a thing. Men use to rest in what they love, and so much to rest therein, as they are loath to part with it.

Love is attributed to God and man. It is so eminently and transcendently in God, as he is said to be love, even love itself: 'God is love,' 1 John iv. 16.

Love is attributed to men in reference to God, and other men, as the object thereof: 'Thou shalt love the Lord.' 'Thou shalt love thy neighbour,' Mat. xxii. 37, 39.

In reference to other men, it is indefinitely taken without exception of any, Mat. v. 44.

Or determinately, and in a special respect to professors of the true faith; in which respect it is styled 'brotherly love,' 1 Thes. iv. 9.

This general word *love* is apparently distinguished from that particular *brotherly love*, both in name and thing, 2 Pet. i. 7. Yet that general is also put for this particular, as John xiii. 35. So here in this place; for it is exemplified by 'ministering to the saints,' which is a special fruit of brotherly love. It is therefore brotherly love which God cannot forget, but hath in perpetual remembrance. 'Thine alms,' saith an angel to Cornelius, 'are come up for a memorial before God,' Acts x. 4. By alms he meaneth such a ministering to saints as in this text is intended;

and those were a fruit of such love as is here intended.

1. This love is the truest evidence that can be given of our love to God, 1 John iii. 17, and iv. 20. It is also a fruit of our faith in God, Gal. v. 6.

2. This love, of all other graces, maketh us most like to God, 1 John iv. 16, Mat. v. 45.

3. This love is a mother grace; it comprises all other graces under it, Gal. v. 14, Rom. xiii. 9.

4. This love seasoneth all things that we take in hand, 1 Cor. xvi. 14, and xiii. 2.

We have hereupon great and just cause to get this grace to be well rooted in our hearts, to nourish and cherish it, and on all occasions to shew forth the fruits of it. Hereof see more, Chap. xiii. 1, Sec. ii. &c.

Sec. 68. *Of labour of love.*

The aforesaid grace of love is much amplified by this epithet *λόπος*, *labor, labour*, which the apostle thus expresseth, 'labour of love.'

The Greek noun is derived from a verb, *λειτουργῶμαι*, *premor laboribus*, which signifies to be pressed, namely, with pains. The verb *κοπῶμαι*, *laboro*, which in the New Testament is ordinarily translated *to labour*, and cometh from the same root, is frequently applied to such as take great pains; as to fishermen, and thus translated, 'we have toiled,' Luke v. 5; and to husbandmen, 2 Tim. ii. 6; and to such as labour in harvest, John iv. 38; and to travellers wearied in their journey, John iv. 6; and to handicraftsmen, Eph. iv. 28. All these shew that the word implieth a diligent and hard labour, so as it here intendeth, that love is industrious. It is not slothful or idle. It will make a man take any pains, endure any toil, be at any cost. Thus is this phrase, 'labour of love,' used 1 Thes. i. 3. And love is said to 'endure all things,' 1 Cor. xiii. 7. Love makes men strive to overcome evil with goodness; it makes men to bear much. It was love that moved Christ to travel till he was weary, and to forbear to refresh himself, John iv. 6, 32. It made him to watch all night in prayer, Luke vi. 12. It made him endure the greatest burden that could be laid upon any; witness his agony, Luke xxii. 44. It was love that moved the apostles to take the great pains they did. Of St Paul's pains, labours, travels, and sufferings, read 2 Cor. xi. 23, &c.

It was love that put him upon all, 2 Cor. xii. 15.

Love works upon the heart of men within; it moves the bowels; it puts life to their soul; it adds feet and wings to their body; it makes them readily run to do good to those whom they love. If they cannot run or go, yet it will make them creep, as we say in the proverb; it makes them willing, yea, and desirous to do what they can; it makes them spare nor pains nor cost; it will not suffer them easily to be hindered.

This is a matter of trial whether true love possess our souls or no. If all our love consist in pitiful affections and kind words, but fail in deeds (especially

if pains be to be taken, and cost laid out thereabout), surely the love that we pretend is but a mere show of love. 'If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding, ye give them not those things which are needful to the body, what doth it profit?' James ii. 15, 16, 1 John iii. 18. Nay, if pains or difficulties keep us from exercising love, surely love is not well rooted in our soul. Why do men take so much pains as they do for themselves? Surely love of themselves doth abound. It is abundance of love that makes parents so careful and diligent for the love¹ of their children as they are. The like may be said of diligent, faithful, and painful ministers, magistrates, servants, and all others; love abounds in them. On the other side, where magistrates, ministers, neighbours, or any others are kept from doing good by the pains and labour that is to be taken about that good, they do hereby declare, that they want true Christian love. Let us therefore, in what place, of what rank or degree soever we are, testify the truth of our love; let not pains, travail, cost, or any like thing hinder us from doing of good, which we might and ought to do. We here see that God will not forget labour of love; why should anything hinder us from that which God will not forget?

Sec. 69. *Of love to man for the Lord's sake.*

The love of the Hebrews is much commended in this phrase, 'which ye have shewed toward his name.'

This relative, *ἧς, which*, hath apparent reference to *ἀγάπης, love*, the word immediately preceding; for they are both of the same gender, number, and person.

The other relative, *αὐτοῦ, his*, hath an as apparent reference to God, mentioned in the beginning of the verse. If the sentence here ended, the love before spoken of might be taken for their love of God; but because it is thus exemplified, 'in that ye have ministered to the saints,' their love must needs be applied to saints; and this clause, 'which ye have shewed towards his name,' be inserted as an amplification of their love of man.

By the name of God is indefinitely meant that where-by God doth make himself known unto us. Hereof see Chap. ii. 12, Sec. 112.

Here, as in sundry other places, it is put for God himself, or for his glory, as Ps. lxxvi. 1.

The verb *ἐνδείξασθε*, translated *shewed*, is a compound. The simple verb *δείκνυμι, vel δείχνωμι*, signifieth to shew and manifest a thing, as Mat. xvi. 21. The compound, *ἐνδείκνυμι*, carrieth emphasis, and implieth a clear and evident shewing of a thing. There are two nouns thence derived, *ἐνδείγμα*, which we interpret 'a manifest token,' 2 Thes. i. 5; and *ἐνδείξις*, 'an evident token,' Philip. i. 28, and 'a proof,' 2 Cor. viii. 24.

¹ Qu. 'good'?—ED.

Thus, by that love which they did bear to the saints, they evidently declared that they eyed God therein, and aimed at his glory, and the praise of his name.

This clause, 'which ye have shewed towards his name,' intendeth the end and manner of their loving the saints, namely, for the Lord's sake; because God commanded them so to do, because God approved them that so did, because God himself loved the saints, and because God accepted, as done to himself, what was done to the saints. Yea, hereby also is intended the effect and fruit that followed thereon, which was God's praise and glory. Thus the apostle, in a like case, thus expressly affirmeth, 'Which causeth through us thanksgiving to God.' For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God, 2 Cor. ix. 10, 11.

The general intendment of the apostle is this, that respect must be had to God in the duties of love which we perform to man. 'Do all to the glory of God,' 1 Cor. x. 31. 'Honour the Lord with thy substance,' Prov. iii. 9. The apostle, speaking of ministering to the saints, saith that it was administered 'to the glory of the Lord,' 2 Cor. viii. 9. He that, upon a work of mercy done to men, rendered this reason thereof, 'I fear God,' Gen. xlii. 18, had respect to God in what he did to men; so he that, in a like case, said, 'I thy servant fear the Lord from my youth,' 1 Kings xviii. 12. And he also who, forbearing to oppress subjects, as other governors had done, said, 'So did not I, because of the fear of God,' Neh. v. 15.

1. God is that high, supreme judge to whom we are to give an account of all things that we do, whether to God or man, whether they be works of piety, justice, or charity.

2. God's glory is the most high, supreme end, at which we ought to aim in all things, and whereunto all other ends ought to be subordinate. Whatsoever is not directed thereto, cannot be but odious and detestable before God.

3. It doth much amplify the comfort of doing good to men, when therein we shew respect towards the name of God.

(1.) Such works of mercy as are done to other ends do lose much of their glory, comfort, and reward. False ends, which many propound to themselves, are such as these:

[1.] Praise of men, Mat. vi. 2.

[2.] Advantage to them themselves who seem to shew mercy; as they who invite such to dinner or supper, as may bid them again, and a recompence be made them, Luke xiv. 12, Mat. v. 46.

[3.] Example of others, as they who otherwise would not shew the mercy that they do. They think it a disgrace to forbear that good which they see others do. Hereupon they ordinarily ask, What do such and such in this case? These and other like they may

do good to others, but cannot expect to receive good to themselves, especially from the Lord.

(2.) Let our eye be on God in all the good we do to men, that it may be said thereof, 'which you have shewed toward God's name.' Set, therefore, God before thine eyes: do thou look to him, and believe that he looks on thee. Let his charge set thee on work: aim at his honour, rest upon his approbation and remuneration; yea, in shewing mercy to saints, do it as to the members of Christ, and thus thou shalt do it to Christ himself; then Christ will so accept it and reward it, Mat. xxv. 34, 35, &c. Who would not shew mercy to Christ? who would not do good to him?

(3.) In shewing mercy to man for the Lord's sake, even towards his name, resteth a main difference betwixt restraining and renewing grace, betwixt that love which a natural man sheweth, and a man regenerate. For renewing grace moveth a man regenerate to do the things that he doth to man 'toward the name of God.'

(4.) Respect to God in shewing mercy to man will take away all vain pretexts and excuses, such as these: He never did any good to me, nor can I expect hereafter any good from him; the good I do may soon be forgotten; I may want myself, and none do good to me. But if thou hast respect to God, thy conscience will tell thee that he hath done thee much good, and may do thee much more; that he will never forget any kindness done for his sake; that he will supply the wants of all that trust in him.

Sec. 70. Of ministering to such as are in need.

The particular instance of that love which God is here said not to forget, is thus set down, 'in that ye have ministered to the saints.' The effect itself is in this phrase, 'ye have ministered.' And the special object thereof in this word 'saints.'

The Greek word *διακονήσαντες*, translated *ministered*, is a compound. The simple, *ζῶνω*, *sumulor*, signifieth to *serve*. The compound, *διακονῶν*, *expedite, diligenter ministro*, implieth readiness and diligence therein. It is indefinitely used for any kind of service. It setteth out that service which angels performed to Christ, Mat. iv. 11, and which Martha did to him, Luke x. 40. It is oft applied to ecclesiastical performances, as to preaching the word, 2 Cor. iii. 3; but especially to shewing mercy to the poor, and ministering to their necessities, Rom. xv. 25. In this respect it is translated *διακονήσωσαν*, to use the office of a deacon, 1 Tim. iii. 10, 13. A noun, *διακονία*, that in general signifieth any kind of ministry or service, is thence derived, Luke x. 40. In special it setteth out the ministry of the word, Acts vi. 4. More particularly, distributing alms of the church, 2 Cor. ix. 1. Hereupon such persons as are deputed to that function are called *διακονοι*, *deacons*, 1 Tim. iii. 8, 12. Of this word, see more Chap. i. 14, Sec. 156.

Here it is taken in a particular respect for the relieving of such as are in need, whereby it appeareth that it is an especial fruit of love to succour such as are in need; for it is here set down as a special instance and fruit of love. Christ sets it down as a fruit of love to 'give to him that asketh,' Mat. v. 42, meaning such as are in need. Where the apostle saith 'love is bountiful,' 1 Cor. xiii. 4, he meaneth in distributing to such as are in need.

Love is compounded of pity and mercy, which are so moved with misery as they cannot but afford succour.

This affords a good trial about the labour which we take, whether it be the labour of love or no. If it be simply for ourselves, and our own advantage, it may savour rank of self-love, but little of brotherly love. But if it be to do good to others, and to succour such as are in distress and need, then it may well be judged a fruit of love.

Behold, then, what love especially it is that God hath in remembrance, which his righteousness will not suffer him to forget, which argueth true love to be in our hearts, and giveth evidence that we [shew] it to the name of God. All these being here couched in my text, are a strong motive to stir us up herein to testify our labour of love.

Of distributing to such as are in need, see Chap. xiii. 16.

Sec. 71. Of charity to saints.

The particular object of the foresaid ministering are here said to be *τῶς ἁγίαις*, *saints*. The Greek word is the same that was used Chap. iii. ver. 1, Sees. 5, 6, and translated *holy*. There it was used as an adjective, here as a substantive; but in both places the same persons are intended, namely, such as in the judgment of charity may be accounted holy ones; and that by reason of their profession of the true faith, and their answerable conversation.

Quest. Are saints the only object of charity? Are they only to be ministered to in their necessity?

Ans. No; for the law saith, 'Thou shalt love thy neighbour;' and our Lord by a parable demonstrateth, that any one that is in need is to be accounted our neighbour, Luke x. 27, 29, 30, &c. Yea, he expressly commandeth to 'give to every man that asketh,' Luke vi. 30; meaning every one whom we have cause to think to be in need. The apostle doth expressly clear this doubt in these words: 'Let us do good unto all men, especially unto them who are of the household of faith,' Gal. vi. 10; so as this object of charity, saints, is not to be taken here exclusively, but by way of eminency and preferment. So much doth this word *μακάριστα*, *especially*, Gal. vi. 10, intend. We are expressly enjoined to shew mercy to a stranger, Lev. xix. 34; yea, to enemies, to such as curse us and hate us, and to such as are evil and unjust, Mat. v. 44, 45.

1. The ground of charity is another's need, 1 John iii. 17.

2. All of all sorts are of our own flesh, Isa. lviii. 7.

3. God in this extent doth make himself a pattern to us, Mat. v. 45; yet notwithstanding, we may well infer from this particular instance of the apostle in this place, that saints are the most principal object of our love and mercy; they are especially, before and above others, with more readiness and cheerfulness to be ministered unto; for they are 'of the household of faith,' Gal. vi. 10. As here, so in other places, they are by a kind of excellency in this case named. The apostle saith, that he went to 'minister unto the saints,' Rom. xv. 25; and he was desired to take upon him 'the ministering to the saints,' 2 Cor. viii. 4. The psalmist professeth that his goodness extended to the saints, Ps. xvi. 2.

(1.) God is the most proper object of love, Mat. xxii. 37; and the nearer that any come to God, and are liker to him, the more they are to be preferred in love before others.

(2.) God himself doth prefer such; for he is said to be 'the Saviour of all men, especially of those that believe,' 1 Tim. iv. 10.

(3.) Saints are knit to us by the nearest bond that can be, which is the bond of the Spirit; in which respect we are said to be 'by one Spirit baptized into one body,' 1 Cor. xii. 13.

(4.) Christ is most properly ministered unto in saints, Mat. xxv. 40.

(5.) Charity to saints is best accepted, and shall be most rewarded; for 'he that shall receive a righteous man in the name of a righteous man, shall receive a righteous man's reward,' Mat. x. 41.

Quest. Are saints to be ministered unto before our kindred?

Ans. In the same degree saints are to be preferred; as if a man have divers children, and among them he observe some holy, some profane, he ought to prefer the holy; so a brother ought to prefer pious brethren and sisters before such as are impious. The opposition which the Holy Ghost maketh is not betwixt spiritual and carnal kindred; for kindred in the flesh may also be kindred in the Spirit, but betwixt such as are saints and non-saints. There is a double bond whereby we are tied to minister to our kindred: one general, which is the bond of charity and mercy, which is comprised under the sixth commandment; the other particular, which is a particular charge which God hath committed to us, comprised under the fifth commandment. Hereupon the apostle pronounceth him 'worse than an infidel that provideth not for his own,' 1 Tim. v. 8; and Christ condemneth such as, upon pretence of religion, neglect their parents, Mat. xv. 5, 6. If to the forementioned bonds this of an holy profession shall be added, it will make a treble bond to tie us to this duty, and 'a threefold cord is not quickly broken,' Eccles. iv. 12.

The order about using charity, so far as out of Scripture it may be gathered, is this:

1. Charity is to be shewed to a man's self; for this is the rule of love, 'Thou shalt love thy neighbour as thyself,' Mat. xxii. 39. In this respect the apostle saith, 'No man ever yet hated his own flesh; but nourisheth and cherisheth it.' Hereupon the apostle presseth husbands to love their wives, because 'he that loveth his wife loveth himself,' Eph. v. 28, 29.

2. It is to be shewed to his family. 'If any provide not for his own, and especially for those of his own house, he hath denied the faith,' &c., 1 Tim. v. 8.

3. To parents and progenitors out of the family. Children or nephews must 'learn first to shew piety at home, and to requite their parents,' 1 Tim. v. 4.

4. To other kindred, Acts vii. 14; Esther viii. 6.

5. To strangers, Deut. x. 19.

6. To enemies, Prov. xxv. 21.

Among these, if any be saints, charity is especially to be shewed to them. How greatly is their heart hardened whose bowels are closed against saints, especially in this respect that they are saints! The persecution of Saul (who was afterward Paul) is herein aggravated, that it was against 'the disciples of the Lord,' and against 'those that called on his name,' Acts ix. 1, 14. Yet too many, not only Turks, Jews, pagans, and papists, but also such as profess the faith, much wrong and oppress other professors, who it may be are more sincere than themselves in this respect, because their profession keeps them from revenge. Thus, Julian-like, they smite them on the right cheek, because Christ bids them in that case turn the other, Mat. v. 39. Many have these and such like scornful speeches in their mouths: Such professors cannot want; they have brothers and sisters enough; who can believe them? They are egregious dissemblers. Herein they shew themselves mere formal professors. Many that give thousands to outward pompous works, as alms-houses, hospitals, and the like, will deny all succour to saints. As those shew little love to the name of God, so God will shew as little love to them, and refuse to hear them when they call.

Let us for our parts have our bowels most moved in the necessities of saints, and be most forward to succour them. Thus may we have the greater assurance of God's love to us, and of our love to God, yea, and of our fellowship in the mystical body; for members of a body are most moved with the distress and need of fellow-members.

Of rules and motives to love of saints, see Chap. xiii. 1, Sec. 7, &c.

Sec. 72. *Of continuance in charity.*

The aforesaid charity towards saints is further enlarged by continuance therein, thus set down, and do minister. As in our English, so in the Greek, the

former and latter word is the same for substance : *διακονῆσαντες*, *ministered* ; *διακονοῦντες*, *minister*. The difference only is in time. The former hath reference to the time past, shewing what they had done ; the latter to the time present, shewing what they continued to do. This latter giveth proof that Christians must continue in doing good : ' Be not weary in well-doing,' Gal. vi. 9 ; 2 Thes. iii. 13. This phrase, ' Ye sent once and again unto my necessity,' Philip. iv. 16, intendeth continuance in charity ; so doth this phrase, ' See that you abound in this grace,' 2 Cor. viii. 7. Abundance is manifested both in present bounty, and also in continuing, time after time, to do the same thing. This phrase, ' His righteousness endureth for ever,' Ps. cxii. 9, is by the apostle applied to mercifulness, 2 Cor. ix. 9, and extended to continuance therein.

This circumstance of continuance is requisite,

1. In regard of our brethren in need. They may long continue to be in want. He whose hunger is once satisfied may be hungry again, and he whose thirst is quenched may thirst again, John iv. 13 ; besides, others after them may stand in need of our charity : ' For you have the poor always with you,' Mat. xxvi. 11. But charity is not tied to once relieving of the same man, nor to relieving of one alone.

2. In regard of ourselves ; for the reward is promised to such as continue in well-doing, Rom. ii. 7.

(1.) They certainly lose the glory and recompence of the good which they formerly have done, who know that there is need of continuing therein, and have both opportunity and ability, yet clean cease to do any more. Some who in their younger years, yea, and when their means was but small, have been very charitable, in their elder-years, after that their wealth hath much increased, have grown hard-hearted and close-handed. There are too many who in this kind outlive their good days and their good deeds, yea, even such as have continued under the blessing of a powerful ministry, and under God's blessing on their outward affairs. Herein appears the corruption of nature, the deceitfulness of sin, and subtlety of Satan, that men should be made worse by the means and helps which God affordeth to make them better. What assurance can such have that they are plants of God ? Of God's plants it is said, that they shall still bring forth fruit in old age, Ps. xcii. 14.

(2.) Let such as have begun well be exhorted to hold on ; and as their means increase, let their charity increase. Let not former good deeds hinder latter. So long as God affordeth opportunity, improve the ability which God giveth thee in this kind, and let thy stock for the poor be increased according to the increase of the stock of thy wealth. God, by continuing occasion of charity, trieth the continuance of thy charity. Wilt thou, then, faint and shrink when God expecteth improvement ? Of perseverance in well doing, see Chap. iii. 6, Sec. 68, &c.

Sec. 73. *Of the resolution of Heb. vi. 9, 10.*

Ver. 9. *But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.*

10. *For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*

The sum of these two verses is a minister's insinuation into his people's heart. Hereabout observe,

1. The inference, in this particle *but*.

2. The substance, wherein is contained,

1. A friendly compellation, *beloved*.

2. A good opinion. Hereof are two parts :

1. The point itself, what he thought of them.

2. The proof, why he thought so of them as he did, ver. 10.

In propounding the point we may observe,

1. The manner of propounding it ; 2, the matter of which it consisteth. The manner is manifested two ways :

1. By using the plural number *we are*, intimating a consent of others.

2. By his confident expressing of his opinion, in this word *persuaded*.

The matter is set down two ways :

1. By way of asseveration ; 2, by way of correction.

The asseveration sets down the matter two ways :

1. Comparatively, *better things*.

2. Simply, in this phrase, *things that accompany salvation*. This sheweth the height of his good opinion of them.

The correction is in this phrase, *though we thus speak*.

The motive or reason of the apostle's foresaid opinion is taken from the fruits of their profession, amplified by God's remembrance of them.

The amplification is first set down.

In the reason, therefore, we may observe two effects : One on God's part, the other on man's.

In the former is expressed,

1. The kind of effect ; 2, the ground thereof ; both set down by their contraries.

The kind of effect, thus, *not forget* ; the ground, thus, *not unrighteous*.

The effects on man's part are set down under two heads,

One general, *work* ; the other particular, *love*.

Their love is first illustrated, secondly exemplified.

In the illustration is shewed,

1. The earnestness of their love, in this epithet, *labour*.

2. The end of it, which is commended,

1. By the excellency of it, *God's name*.

2. By the manifestation of it, *in that ye have shewed*.

The exemplification hath reference to the time present and past.

Here we are to observe, 1, their act, *ministering* ; 2, their object, *saints*.

The different tenses (*ye have ministered, and do minister*), imply divers times.

The object, *saints*, is expressed in the former, understood in the latter.

Sec. 74. *Of observations raised out of Heb. vi. 9, 10.*

I. *Misconceits must be prevented.* This is the main end of the apostle's declaration of his opinion of these Hebrews. See Sec. 53.

II. *Ministers may insinuate themselves into their people's hearts.* This is the general scope of these two verses. See Sec. 54.

III. *Testifications of love are commendable.* Such an one was this title, *beloved*. See Sec. 55.

IV. *The best things are to be judged of people.* So doth the apostle here. See Sec. 56.

V. *Salvation is the reward of good works.* These are such as accompany salvation. See Sec. 57.

VI. *Christians may be persuaded of others' salvation.* So was the apostle here. See Sec. 58.

VII. *Denunciation of judgment may stand with good hope.* This phrase of correction, *though we thus speak*, imports as much. See Sec. 59.

VIII. *They who judge according to the rules of charity may suppose others to be of their mind.* This is inferred out of the plural number, *we are persuaded*. See Sec. 59.

IX. *God is perfectly righteous.* These negatives, *not unrighteous*, intend as much. See Sec. 60.

X. *God's righteousness makes him remember his saints.* The conjunction of these two phrases, *not unrighteous*, to *forget*, proves as much. See Sec. 62.

XI. *God is ever mindful of his.* Not to forget is to be ever mindful. See Sec. 63.

XII. *God is especially mindful of the work of grace.* This is the work here mentioned. See Sec. 65.

XIII. *Love is the ground of mercy.* Thus it is here set down. See Sec. 67.

XIV. *Love is laborious; for labour is here attributed to love.* See Sec. 68.

XV. *Respect must be had to God's name in duties to man.* So did these Hebrews. See Sec. 69.

XVI. *Works of mercy are special evidences of love.* Ministering being a work of mercy, is here brought in as an evidence of their love. See Sec. 70.

XVII. *Charity is specially to be shewed to saints.* Such were they to whom these Hebrews ministered. See Sec. 71.

XVIII. *Christians must continue in well doing.* This is here expressly commended. See Sec. 72.

Sec. 75. *Of inciting those of whom we hope well.*

Ver. 11. *And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end.*

12. *That you be not slothful, but followers of them who through faith and patience inherit the promises.*

Here the apostle beginneth the second part of his

exhortation, which is unto perseverance. The inference of this upon the former verses is observable. He had before testified his good opinion concerning their salvation; yet here he exhorteth them to use means for attaining thereunto.

Our English joineth these two with a copulative conjunction, *and*. The Greek doth it with a conjunction of opposition, $\delta\epsilon$, *but*, as if he had said, I conceive well of you, and of your former practice; but yet you must not thereupon wax secure, but use all means for attaining that salvation which I am persuaded is prepared for you.

Thus we see that assurance of the end is no sufficient cause to neglect means of attaining to the end. Election and vocation give assurance of salvation; yet the apostle exhorteth them who were called, and thereby had evidence of their election, to 'give diligence to make their calling and election sure,' 2 Pet. i. 10. Who could have greater assurance of salvation than Paul, Rom. viii. 38, 39, yet who more careful in using means for attaining thereto than he? 'I so run,' saith he, 'not as uncertainly: so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection,' &c., 1 Cor. ix. 26, 27. And again, 'I follow after, if that I may apprehend that for which also I am apprehended of Christ,' Philip. iii. 12. God, who hath promised the end, hath ordained the means for attaining thereto. He who is rightly assured of the end, as by faith he seeth the promise, and resteth on it, so he observeth the means which he that promised hath appointed for attaining of that promise, and thereupon is careful in using the same.

1. This discovereth the cavil of our adversaries against our doctrine about the certainty of salvation. Their cavil is, that it is a doctrine of presumption, liberty, and security. But they, making men's salvation to depend merely on conjectures, are no more able to judge of a true believer's assurance than a blind man of colours. It is their ignorance which makes them judge so perversely and preposterously. The assurance and certainty of salvation which we teach resteth not on man's strength and stability, but on the immutability of God's counsel and promise, on the efficacy of Christ's sacrifice and intercession, and on the continual assistance of God's Spirit. See more hereof Chap. iii. 12, Sec. 134.

Indeed, when we consider our own weakness and wearisomeness in holy duties, our mutability and inconstancy, together with the many violent temptations whereunto we are daily subject, we cannot deny but that there is great cause for us to fear.

Hence is it that there are sundry exhortations in Scripture on the one side to be confident, and on the other to fear.

When the Holy Ghost would shew what we are of ourselves, he useth such caveats as these: 'Let him that thinketh he standeth, take heed lest he fall.'

1 Cor. x. 12; 'Be not high-minded, but fear,' Rom. xi. 20; 'Work out your salvation with fear and trembling,' Philip. ii. 12. But when he would shew the unmoveable grounds of faith and perseverance, he useth such encouragements as these: 'Be ye of good cheer,' John xvi. 33; 'Fear not, little flock,' Luke xii. 32; 'Let us draw near with a true heart, in full assurance of faith,' Heb. x. 22. Yea, to shew that these are privileges not only to be endeavoured after, but such as may be and shall be attained, he expressly setteth down many promises of persevering, and obtaining the things promised, such as these: 'He that drinketh of this water shall never thirst again,' John iv. 14; 'He that believeth shall not be confounded,' 1 Pet. ii. 6; 'The gifts and calling of God are without repentance,' Rom. xi. 29; 'It is your Father's good pleasure to give you a kingdom,' Luke xii. 32.

Thus we see what good warrant we have to teach assurance of salvation to them that believe, and yet, withal, to press God's people to take heed, to fear, to use all means, to give all diligence, not to be presumptuous nor secure.

This is a good direction for ministers to continue to incite those of whom they are best persuaded to use all good means of growing and persevering; as it is a point of charity to hope the best, so of godly jealousy to fear the worst. In this respect, saith the apostle, 'I am jealous over you with godly jealousy,' 2 Cor. xi. 2.

Here, by the way, note how needful it is to have the word again and again preached, even to such as have knowledge, 2 Pet. i. 13.

Sec. 76. *Of mildness in teaching.*

The apostle sets down his exhortation by way of entreaty thus, 'Ἐπιθυμοῦμεν, *we desire*. The Greek word is a compound; the root whence it ariseth, *θυμέω*, *animus*, signifieth the *mind*. To desire is an act of the mind. The composition of the word importeth such a desire as ariseth from the heart, and is earnest.

It is used to set out both an evil and a good desire, and that also earnest. When it setteth forth an evil desire, it is ordinarily translated 'to lust,' as Mat. v. 28; 1 Cor. x. 6; James iv. 2. In the better sense it is applied to the desire which righteous men had to see the day of Christ, Mat. xiii. 17; Luke xvii. 22; and to the desire which the angels had to look into the mysteries of the gospel, 1 Pet. i. 12; and to [that] which Christ had to eat the passover the last time with his disciples, Luke xxii. 15. All these were earnest desires. Yea, this word is used to set out the desire of such as are hungry to be filled, Luke xv. 16, and xvi. 21, and of such as are in anguish to die, Rev. ix. 6. These desires use to be very great and earnest; so was the apostle's in this place.

This compound word, then, setteth out two points:

1. The apostle's mild and gentle disposition; 2. His hearty and earnest desire.

The former is intended under the general force of the word *desire*. He wanted not authority to command duty, yet he rather entreated them thereto, as Philem. 8, 9.

People are with mildness to be induced to duty, 1 Pet. ii. 11; 2 John 5.

Thus will ministers' teaching be like his that said, 'My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass,' Deut. xxxii. 2. Such teaching will more mollify hard hearts, and better soak into them. See more hereof Chap. iii. 1, Sec. 4.

Sec. 77. *Of ministers' hearty desire of their people's edification.*

The hearty and earnest desire is implied under the nature and composition of the word. It is a desire of the heart, so as ministers must heartily and earnestly desire their people's edification and salvation: 'My heart's desire and prayer to God for Israel is, that they might be saved,' Rom. x. 1.

This will make ministers the more careful and diligent in using all means of doing spiritual good to their people. True, hearty, earnest desire, puts on men to do the utmost that they can.

Surely they are most unworthy of any charge over people who are destitute of such a desire for their good, which too many do manifest by their idleness and carelessness. They will do no more than needs must, and than law bindeth them unto.

If ministers did duly weigh the benefit that they may bring to their people, and the comfort thereby to themselves, their hearts would be enlarged with desire of doing all the good they could for their good.

They who, after they have taken all the pains they can for the spiritual good of their people, do, after all, earnestly call upon God for his blessing, and that not only publicly, but also privately and secretly, do manifest thereby such a desire of their people's good as is here intended by the apostle.

Sec. 78. *Of ministers' impartial respect to every one of their charge.*

This desire of the apostle is further amplified by the extent of it, thus expressed, *ἑκάστων ὑμῶν*, *every one of you*. Hereby he manifesteth an even and impartial respect which he did bear to them all. This impartial desire is thus further explained, 'I would to God that all that hear me this day were both almost and altogether such as I am,' Acts xxvi. 29; and again thus, 'I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise,' Rom. i. 14; and thus, 'We exhorted, and comforted, and charged every one of you, as a father doth his children,' 1 Thes. ii. 11. Here he sheweth that, as

a father's heart is impartial to all his children, so was his to all that were under his charge; for, saith he, 'I ceased not to warn every one night and day.' Hereupon he maketh this inference, 'I am pure from the blood of all men,' Acts xx. 26, 31.

All Christians are as fellow members of one and the same mystical body: 1 Cor. xii. 12, 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus,' Gal. iii. 28.

Contrary is their practice, who on by-respects dispense the ordinances of God, shewing more favour to great ones and rich ones than to the meaner and poorer sort. Gravely and severely is this unchristian practice censured by the apostle James, chap. ii. 1-3, &c.

Surely all that are faithful will be of this our apostle's mind. Moses's faithfulness is herein commended, that it was manifested 'in all the house of God,' Heb. iii. 2. Thus will men's ministry be the better accepted, and thus will they do the more good, and take away occasion of muttering and murmuring.

As ministers must bear an equal respect to every one, so every one, of what rank or degree soever, ought to subject themselves to their ministry, and use it for their own particular edification. Every one needs the benefit thereof. Every one may reap good thereby. Should not every one whose good a minister ought to endeavour, improve his minister's endeavour to his own good? The desire of the apostle is, that every one do so and so. See Chap. iii. 12, Sec. 123.

Sec. 79. *Of diligence about our own spiritual good, as well as about our brother's temporal good.*

That which the apostle desireth is, that they would shew the same diligence, &c. The verb *ἐνδείκνυσθαι*, translated *shew*, is the same that was used verse 10, and implieth an evident and clear manifestation of a thing. See Sec. 69.

It is not enough to have a purpose of doing a duty, or to do it in private, so as others can take no notice thereof, but we must shew that we do it, and give good proof thereof.

The noun *σπουδήν*, here translated *diligence*, is derived from the same root that the verb *σπουδάζωμεν*, translated *labour*, chap. iv. 11, was. So as it intendeth both an endeavour, and also forwardness and earnestness therein, and is fitly interpreted diligence, which is to be used for attaining that which is endeavoured after. Hereof see chap. iv. 11, sec. 63-65.

This relative *τὴν αὐτὴν*, *the same*, hath reference to the 'labour of love' mentioned ver. 10, and intendeth two points;—

One general, that diligence in our Christian course be constant. Such diligence as we have formerly used must still be used, even the very same. We may not slacken, we may not cool, we may not wax

more remiss therein. Hereof see Sec. 72, and Chap. iii. 6, Sec. 68, &c.

Thus this relative implieth a motive taken from their former diligence. For if they who have formerly been diligent grow negligent, their former diligence will be a witness against them, and an aggravation of their after negligence. Ephesus is checked for leaving her first love. This therefore is one motive to incite them to persevere: they had begun well.

The other point is more particular. That such labour and diligence as we shew in behalf of others' bodily need, we shew in behalf of our own souls' good, for assurance of hope tends to our spiritual good. In this respect the apostle commendeth such as had attained to, and given proof of the one and the other, namely, 'the work of faith,' which makes to our spiritual good, 'and labour of love,' 1 Thes. i. 3. And he makes this the end of the commandment, namely, charity and faith, 1 Tim. i. 5.

1. In both of them God is glorified. It was shewed, Sec. 69, how love in ministering to saints is shewed towards God's name. So by hope, faith, and other like graces which make to our salvation, God is glorified. Abraham, 'being strong in faith, gave glory to God,' Rom. iv. 20, and God accounted it a glory to be styled 'the hope of Israel,' Jer. xiv. 8, and xvii. 13.

(1.) By being diligent about the graces that make to our salvation, we manifest spiritual prudence about the good of our souls, as well as charity to the good of our neighbour's body, by diligence in ministering to them.

(2.) By our care about our soul's salvation, we manifest a Christian and heavenly disposition, which diligence about the temporal good of others doth not necessarily import. For heathen and other natural men may be very charitable to others about their temporal good.

They therefore exceedingly fail in Christian prudence, who are diligent in matters of charity for others' temporal good, but are careless and negligent about their own souls' eternal good. As they are justly taxed who make pretence of faith, and have not works of charity, James ii. 14, so they are more justly to be censured, who boast of their many good works to others, and have attained to no assurance of faith and hope in regard of their own salvation. Hereof popish and superstitious persons are very guilty.

Ministers may here learn a good lesson, namely, to press upon people diligence in both kinds of duties. Many are very earnest in stirring up people to works of charity and bounty, but neither instruct them in articles of faith, nor stir them up to diligence thereabout.

Let us learn to add grace to grace, and to 'give all diligence' therein, 2 Pet. i. 5-7. 'What God hath joined together, let no man put asunder,' Mat. xix. 6.

Sec. 80. *Of diligence in attaining assurance of hope.*

The especial matter whereabout the apostle would have them shew their diligence, is styled *full assurance of hope*. This phrase, *full assurance*, is the interpretation of one Greek word, $\pi\lambda\eta\rho\epsilon\varsigma\sigma\iota\alpha$, which is compounded of an adjective, $\pi\lambda\eta\rho\epsilon\varsigma$, that signifieth *full*, and a verb, $\epsilon\lambda\theta\omega$, that signifieth *to bring*. The active verb, $\pi\lambda\eta\rho\epsilon\varsigma\sigma\iota\omega$, thence compounded, signifieth *to assure*, or make full proof, 2 Tim. iv. 5. The passive, $\pi\lambda\eta\rho\epsilon\varsigma\sigma\iota\mu\alpha\iota$, to be fully persuaded or assured of a thing, Rom. iv. 21, and iv. 5. The noun $\pi\lambda\eta\rho\epsilon\varsigma\sigma\iota\alpha$, here used, is applied, as in this place to hope, so to faith, chap. x. 22; and to understanding, Col. ii. 2. It is opposed to wavering, doubting, and uncertainty.

By this it is evident that assurance is a property of hope. There are the same props to support hope as to support faith, which are God's promises and properties. They who deny assurance to hope contradict the Scripture, strip this grace of much joy and comfort, which it bringeth in afflictions, and take away the difference betwixt the hope of Christians and worldlings.

Quest. Is not then that true hope which wants assurance?

Ans. Not the truth, but the perfection of hope consisteth in this assurance. That which the apostle saith of knowledge, 1 Cor. xiii. 9, may also be applied unto hope, and to other Christian graces: 'We hope in part.' So long as we remain in this flesh, the flesh remaineth in us, as well as the spirit.

From the flesh cometh doubting, wavering, and all manner of weakness, Mat. xxvi. 41. But as the spirit getteth strength, and prevaileth over the flesh, so will this doubting and wavering be more and more dispelled, and assurance more and more increased. Hereof see more in *The Whole Armour of God*, treat. ii. part vi.; of faith, on Eph. vi. 16, sec. 39.

Some take hope in this place to be put for faith. Indeed, these two graces do in many things so fitly agree, as not unfittly one may be put for the other. The matter is not great, whether the one or the other be here meant. In the exemplification of this point, both faith and hope are expressed: faith, ver. 12; hope, ver. 18. But because hope is here named by the apostle; and that which is here spoken of it, may agree to hope as well as to faith, I take the literal expression to be the best and safest.

Of hope, what it is; of assurance of hope; of the agreement and disagreement betwixt it and faith, of the use and need of hope, see *The Whole Armour of God*, treat. ii. part vii.; of hope, on Eph. vi. 17, secs. 3, 4, &c.

The apostle here gives us to understand, that Christians may by diligence attain unto assurance of hope.

God will bless his in a diligent and careful use of such means as he hath appointed for attaining such and such graces; yea, and the measure of them.

This discovers the reason why many long continue

wavering, and never get assurance. They take no pains, they use no diligence; they think God should work in them this assurance, without any pains of their own.

Such may wish, as Balaam did, Num. xxiii. 10, for that which they shall never attain.

Let not us be wanting to ourselves. If we think assurance of hope worth the having, let us do to the utmost what God enableth us to do for attaining thereunto. Let us acquaint ourselves with the grounds of hope, God's promises and properties, and frequently and seriously meditate thereon. Let us conscionably attend God's ordinances, and earnestly pray that God would add his blessing to our endeavour. We are of ourselves backward, dull, and slow to believe and hope; we are much prone to doubting. In these respects we ought to use the more diligence, and to quicken up our spirits unto this full assurance, and not cease till we have attained some evidence thereof.

This last phrase, *unto the end*, is in sense, and almost in words, the same that was used Chap. iii. 6. The difference is only in the prepositions, which are two distinct ones in letters, $\mu\epsilon\chi\epsilon\iota$ and $\heta\omega\varsigma$, but both signify one and the same thing.

It is hereby intended that perseverance must be added to diligence: perseverance, I say, as long as we live. For the word *end* hath reference to the time of our life. See more hereof Chap. iii. ver. 6, Sec. 68.

Sec. 81. *Of slothfulness about sanctifying graces, ver. 12.*

The apostle, to enforce his exhortation unto diligence, addeth an inference against the contrary vice, thus, *ὥα μὴ, that ye be not slothful*, &c. By this inference it is implied that if they be not diligent, slothfulness will seize upon them; which, if it do, they cannot attain to the fore-mentioned assurance.

The Greek word $\ωδ\epsilon\iota\alpha$, translated *slothful*, is the same that was interpreted *dull*, Chap. v. 11, Sec. 58. There is shewed the notation and emphasis of the word. In reference to the mind, it importeth dullness; in reference to practice, it intendeth slothfulness: slothfulness, I say, in use of means whereby grace may grow and gather strength.

The word is properly used of such as are slow of pace, as an old man, or an ass. It is contrary to quickness.

Here it setteth out, not so much a natural imperfection as an acquired vice, which seized upon them by their carelessness. They had not exercised themselves in God's word, thereby to sharpen their wits, and make themselves more capable of the mysteries of godliness; they had not acquainted themselves with the promises treasured up in the word, nor with the properties of him who made those promises, and thereupon became dull of hearing, and slow of believing.

Obj. The apostle commended their diligence in the former verse, and desireth them still to 'shew the

same diligence.' Why, then, doth he here forewarn them of slothfulness?

Ans. 1. He that admonisheth one to do what he doth, commends him for so doing.¹

Ans. 2. He commended their diligence in charity, but admonisheth them to take heed of slothfulness in matters of faith, hope, and other like graces. It appeareth that herein they were not so diligent, therefore he desireth that they be not slothful therein. For,

1. They who are forward in duties of love to man may be dull and slothful in knowledge, faith, hope, &c. Saul is thus commended, 'He clothed the daughters of Israel in scarlet, and put on ornaments of gold upon their apparel,' 2 Sam. i. 24. Yet was he slothful about sanctifying graces.

2. Duties of love to others are more outward, and in that respect more easy.

Obj. Love is a fruit of faith, Gal. v. 6.

Ans. Indeed, true Christian love is so; yet there may be many specious shows of such a love as sprouts not from faith. As Saul in his time was diligent in seeking and procuring the good of his people, yet slow in believing God's promises, and backward in relying and trusting on God's providence; so others in other ages, and in this our age also, many that have been abundant in works of charity have been of mean knowledge and weak faith, if they have had any faith at all. See more hereof Sec. 79.

Sec. 82. Of avoiding vices contrary to duties required.

The slothfulness here dissuaded is directly contrary to the fore-mentioned diligence, and mention is thereof made to shew that for the more prosperous flourishing of a virtue the contrary vice is to be avoided. This is oft noted by the Holy Ghost in general terms thus: 'Cease to do evil, learn to do well,' Isa. i. 16, 17; 'Put off the old man, put on the new man,' Eph. iv. 22, 24; 'Let us lay aside every weight, and let us run with patience the race which is set before us,' Heb. xii. 1. So in this particular, Prov. xii. 24, 27.

As virtue and grace is a fruit of the Spirit, so vice and sin of the flesh. 'Now these are contrary the one to the other,' Gal. v. 17. If the lusts of the flesh be nourished, and not rooted out as noisome weeds, they will hinder the growth of the sweet flowers. All contraries hinder each other, as darkness, light; moisture, dryness.

When, therefore, we set ourselves to practise any virtue, if we desire to be carried on therein to perfection, let us observe what is most contrary thereunto, to avoid the same. Physicians, churgeons, husbandmen, and other sorts of men who desire to have their work prosper, take this course, Jer. iii. 3, 4.

In particular, in all undertakings for growth in

¹ Qui monet ut facias quod jam facis, ille monendo, Laudat, &c.—*Ovid. de Trist.*

grace, shake off slothfulness; pretend not needless excuses of impossibility, of improbability, of difficulty, or of danger. 'The slothful man saith, There is a lion without, I shall be slain in the streets,' Prov. xxii. 13.

Sec. 83. Of being quickened up to duties by precedents.

As a further motive to enforce them unto the fore-said diligence, the apostle setteth before them the example of such as had well run the Christian race, and attained unto the end thereof, their eternal salvation. The particle by which he bringeth in this motive is a disjunctive conjunction, δὲ, *but*, set down by way of opposition unto slothfulness, implying that they who obtained the prize were not slothful. So as if we look to partake of the same blessing, we may not be slothful; for they in their times and places were diligent. Slothful persons hazard the crown. To have an eye upon such saints as have well finished their course before us, will be an especial means of avoiding slothfulness. To this very end doth the apostle set before these Hebrews a catalogue of the most faithful worthies that lived in former ages, Heb. xii. 1. The apostle expressly saith that 'salvation is come unto the Gentiles to provoke the Jews to jealousy,' Rom. xi. 11, namely, to be as forward in entertaining the gospel of Christ as the Gentiles were.

Precedents and examples do put a kind of life into men; yea, dumb creatures are hereby incited: a tired jade, seeing other horses to gallop before him, is soon put on to a gallop.

It will be therefore a good means for our quickening duly to observe the patterns of such as have been forward in the way of godliness. 'Mark them which walk so as you have us for an ensample,' saith the apostle, Philip. iii. 17. Till we behold others, we may soothe ourselves in our slothfulness, and think it to be a kind of diligence. But when we behold others' diligence, then shall we find our own supposed diligence to be but slothfulness. For quickening us up, patterns may be of more force than precepts.

Sec. 84. Of the use of former patterns.

This noun *μυνηται*, *followers*, is derived from the same verb which is used Chap. xiii. 7, Sec. 100. The *following* here intended is a diligent endeavour to be like unto them, and in our time to do as they did. For he here speaks of such as had finished their course, and obtained the prize. Hereof see more in the place before quoted. The patterns and precedents here intended to be followed are set down in two respects:

1. As a motive to incite the living to follow those who attained heaven, for so may these followers attain thither also. This, then, is a second motive to perseverance. Of the first motive see Sec. 79.

Of the benefits of imitating saints, see Chap. xiii. 7, Sec. 104.

2. These patterns are as a direction to shew them

the way to happiness. What better direction can there be to keep on in the right way than to follow such as have gone in that way before ?

Sec. 85. *Of faith the means of enjoying God's promises.*

To direct them the better in imitating those that are here set before them, the apostle doth expressly set down two graces that are of singular use for obtaining eternal life, namely, faith and patience. These are set down with a preposition, *διὰ*, that implieth the means and way wherein and whereby the reward is obtained, which preposition is thus translated, *through*.

This preposition, as here used with the genitive case, doth set out in general the cause of a thing, and that both principal and instrumental, as hath been shewed, Chap. ii. 9, Sec. 74, and Chap. iii. 16, Sec. 161.

It also intends the means of effecting a thing, and then it useth to be translated *through*, as here, and 1 Cor. x. 1, Acts viii. 18, 1 Cor. iv. 15.

Here it implieth that the graces following are the means of obtaining the promises, for by faith we give such credence to the truth of the promises, and so apply them to ourselves as we account them our own, even as if we were in possession thereof. This is that receiving of the promises which is applied to Abraham, Heb. xi. 17. In this respect faith is said to be the evidence of things not seen, Heb. xi. 1.

Of faith giving right to God's promise, see Chap. iv. 3, Sec. 23.

That faith is needful for enjoying the benefit of God's promises is evident by this, that the reward promised is in Scripture attributed to faith : 'He that believeth hath everlasting life,' John iii. 36 ; 'Ye are saved through faith,' Eph. ii. 8. And to shew that faith is so necessary a means as the thing promised cannot be obtained without it, a *must* is put thereunto : 'He that cometh to God must believe that God is a rewarder,' &c., Heb. xi. 6. Yea, eternal life is denied to such as believe not : 'He that believeth not is condemned already, because he hath not believed,' &c. ; and 'He that believeth not the Son shall not see life,' John iii. 18, 36. In this respect salvation is said to be the end of faith, 1 Peter i. 9.

Faith is that instrument which God sanctifieth to make us partakers of those invisible blessings which in and by his word are offered unto us. It is as an hand to receive spiritual and heavenly things.

Now as the offer of a thing makes it not our own unless it be received, so without faith the promises of God become void unto us : 'The word preached did not profit them, not being mixed with faith in them that heard it,' Heb. iv. 2.

Behold here the benefit and necessity of faith : the benefit, in that it brings the fruit of all God's promises unto us ;

The necessity, in that promises are in vain to us without it.

The inheritance is purchased by the blood of Christ, but it is faith that settles a right upon us, and gives us as it were a possession of it. It gives a kind of being to things promised before the date be accomplished. This is it which makes us 'against hope to believe in hope,' Rom. iv. 18.

Of faith, of the nature of it, of the means of working, proving, prospering, and well using it, and of the benefit and power of it. see *The Whole Armour of God*, treat. ii. part vi. ; of faith, on Eph. vi. 16, sec. 5, &c.

Sec. 86. *Of patience added to faith.*

To faith the apostle addeth patience, as another and a joint means for obtaining good things promised.

The Greek word translated *patience* is a compound, and that of an adjective, *μακρός*, that signifieth *long*, and a substantive, *θυμός*, *animus*, *iracundia*, that signifieth the *mind*, and the commotion thereof, Luke iv. 28. This compound then signifieth a long forbearing to be moved. The compound verb, *μακροθυμῶ*, is translated to 'bear long,' Luke xviii. 7 ; to 'suffer long,' 1 Cor. xiii. 4, 2 Peter iii. 9 ; 'patiently to endure,' Heb. vi. 15 ; 'to have patience,' Mat. xviii. 26, 29 ; 'to be patient,' 1 Thes. v. 14, James v. 7, 8.

This compound noun is translated 'longsuffering,' Rom. ii. 4, 2 Cor. vi. 6, and 'patience' as here, and James v. 10.

There is another Greek word, *ὑπομονή*, ordinarily translated *patience*, which is often joined with this word in my text as setting forth the same thing, Col. i. 11, 2 Tim. iii. 10. That is compounded of a verb, *μένω*, *maneo*, that signifieth to *abide*, and a preposition, *ὑπὸ*, *sub*, which signifieth *under*. This notation doth fitly set out the nature of patience.

So also doth this word in my text ; it implieth a long enduring with a meek mind, free from fretting and grudging ; for patience is that grace whereby we quietly endure and hold out against everything that might hinder us or keep us from the fruition of that which God hath promised and faith believeth. In this respect it is resembled to shoes, or to soldier's greaves, Eph. vi. 15. A patient mind doth quietly and contentedly wait for the effecting of what it believeth. In this respect, as here, so in sundry other places, these two graces, faith and patience, are oft coupled together, as 2 Thes. i. 4, Rev. ii. 19, and xiii. 10. It is needful that patience be added to faith for two especial reasons :

1. For the trial of faith.

2. For the supporting of it.

1. Patience gives evidence and proof of the truth of faith : 'The trying of faith worketh patience,' James i. 3 ; hereupon 'he that believeth will not make haste,' Isa. xxviii. 16 ; the 'honest and good heart,' having 'heard the word, keeps it, and brings forth fruit with patience,' Luke viii. 15. Many hypocrites, making at first a fair flourish, but wanting patience, vanish to nothing, and waxing weary, they fall away.

2. Patience is needful for supporting faith in three especial respects.

(1.) In regard of the long date of many of God's promises.

(2.) In regard of the many troubles whereunto we are subject in this world.

(3.) In regard of our own weakness.

Of these three, and of the nature and ground of patience, and means whereby it is wrought, and necessity and use of it, see *The Whole Armour of God*, treat. ii. part v., on Eph. vi. 15, sec. 2, &c.

Sec. 87. Of inheriting the promises.

The reward that those saints which are set before these Hebrews obtained upon their faith and patience is thus expressed, *inherit the promises*. The word *κληρονομήσαντων*, translated *inherit*, is the same that was used Chap. i. 14, Secs. 160, 161, 162. This word sheweth both the right that believers have to salvation, and also the everlasting continuance thereof. See more hereof in the places quoted.

The word *ἐπαγγελίας*, translated *promises*, is the same that was used, Chap. iv. 1, Sec. 6. There see the notation thereof. The noun here used must be taken passively, for things promised, and in special for the inheritance promised, namely eternal life, which is called the promise of life, 2 Tim. i. 1, and 'promise of eternal inheritance,' Heb. ix. 15. Here, then, is a double trope; one a metonymy of the cause for the effect, for God's promise is the cause of that inheritance; the other a synecdoche, the plural number put for the singular; and this because many blessings are comprised under eternal life, and also because eternal life is many times and many ways promised. In which respect they may be counted many promises.

The apostle thus expresseth that recompence of reward to shew that God's promise is the ground and cause of eternal life, for God hath 'promised it to them that love him,' James ii. 5. Such are said to be 'heirs according to promise,' Gal. iii. 29, and 'children of promise,' Gal. iv. 28; and they who enjoy it are said to 'receive the promise,' Heb. x. 36.

1. God makes his promise to be the title of the heavenly inheritance, to manifest his free grace, good pleasure, and abundant mercy in bestowing it, Luke xii. 32; 1 Peter i. 3.

2. He doth it to strengthen our faith the more in that inheritance. For God's promise is one of those 'two immutable things, in which it was impossible for God to lie,' ver. 18.

3. To give proof that there is no ground of title in ourselves, nor title of birth, nor of desert, nor of purchase by our selves.

1. On this ground we may with the more steadfast faith expect this inheritance. A surer ground cannot be had. God's promise, as it giveth evidence of his good pleasure, so it giveth assurance of his continuance thereof, and of that possession which we shall have of

it. For by his promise, his truth, his righteousness, and faithfulness is engaged. 'Faithful is he that promised,' Heb. x. 23. On this ground the believer 'setteth to his seal that God is true,' John iii. 33. But on the contrary, 'he that believeth not God, hath made him a liar,' 1 John v. 10. It doth therefore much concern us well to acquaint ourselves with the promises of God. Hereof see *The Whole Armour of God*, treat. ii. part vi.; of faith on Eph. vi. 16, sec. 71, &c.

2. 'Having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,' 2 Cor. vii. 1.

3. God's binding himself to us by promise, giveth just occasion unto us, to make promises unto him of such duties as we owe to him, and he expecteth from us; that so we may not leave ourselves free to omit or intermit those duties, and having bound ourselves by promise, it becometh us to be faithful, as God is, in performing our promise. See *The Saint's Sacrifice* on Ps. cxvi. 9, sec. 64.

Sec. 88. Of the reward of faith and patience.

The issue of the inheritance promised is here set down as the reward of their faith and patience, and in that respect it is a third motive unto perseverance. Of the two former motives, see Sec. 84.

This motive is taken from the recompence of perseverance, which is that heavenly inheritance that God hath promised. This being annexed to faith and patience, giveth proof that those graces shall not lose their reward; hereupon the apostle saith of these graces, that they are 'a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God,' 2 Thes. i. 4, 5.

God doth make high account of those graces, and in that respect will not suffer them to pass unrewarded.

Who would not, who should not, use the uttermost diligence that he can, for attaining faith and patience? What zealous followers should we be of them, who through faith and patience inherit the promises? That reward which is comprised under these promises is worth the having, but without these graces it cannot be had, yet through them it shall assuredly be obtained. In this respect, these and other like graces are said to 'accompany salvation.' Hereof see Sec. 57.

Sec. 89. Of the resolution of Heb. vi. 11, 12.

Ver. 11. *And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end:*

12. *That ye be not slothful, but followers of them who through faith and patience inherit the promises.*

The sum of these two verses is, an exhortation to perseverance. In setting down hereof observe,

1. The coherence, in this copulative particle *and*, or rather disjunctive *but*. See Sec. 75.

2. The substance ; and therein, 1, the manner ; 2, the matter.

The manner is by a word of entreaty, *we desire*.

The matter sets out, 1, the thing desired ; 2, motives.

The thing desired, is to be as careful for our own spiritual good as for others' temporal good.

In setting out this point, four things are expressed :

1. The persons whom it concerns, *every one*.

2. The duty, which is set down,

1. Affirmatively and positively, *diligence*. This is amplified by the extent of it, in this relative, *the same*, which also imports a motive. See Sec. 79.

3. The grace whereabout their diligence is to be exercised. This is,

(1.) Expressly named, *hope*.

(2.) Amplified by an especial property, *full assurance*.

4. Their continuance therein, *unto the end*.

The foresaid duty is enforced negatively, under the contrary vice forbidden, thus, *be not slothful*.

Another motive is taken from former patterns. In setting down this motive, three things are observable.

1. The opposition betwixt the fore-named vice and this pattern, implied in this particle *but*.

2. The expression of the duty thereupon required, in this word *followers*.

3. A description of the patterns. They are described,

1. By two special graces, *faith and patience*.

2. By the issue thereof, which is set out,

(1.) By the kind of possession, *inherit*.

(2.) By the ground thereof, *the promises*.

This issue, being set down as the recompence of their continuing in faith and patience, is a third motive unto perseverance.

Sec. 90. *Of observations raised out of Heb. vi. 11, 12.*

I. *Assurance of salvation takes not away the use of means*. This is gathered out of the inference. See Sec. 75.

II. *People are with mildness to be instructed*. To desire that which is a duty, is a mild kind of instruction. See Sec. 76.

III. *Ministers must earnestly desire their people's progress*. So did the apostle here. See Sec. 77.

IV. *Ministers must impartially seek the good of all their people*. This is the extent of this phrase, *every one*. See Sec. 78.

V. *Christians must be as diligent for their own souls, as they are for the bodies of others*. Thus much is implied under this relative, *the same*. See Sec. 79.

VI. *Diligence must be used for perseverance*. This is it for which diligence is here desired. See Sec. 79.

VII. *Good proof must be given of our diligence*. The verb *show* intends as much. See Sec. 79.

VIII. *Hope is an especial grace to be sought for*. For this end it is here expressly mentioned. See Sec. 80.

IX. *Assurance is a property of hope*. See Sec. 80.

X. *Perseverance must be added to diligence*. For we must be diligent unto the end. See Sec. 80.

XI. *Slothfulness is unbeseeming Christians*. It is therefore here expressly forbidden. See Sec. 81.

XII. *Men diligent in love may be slothful in faith*. The inference of this verse upon the former intends as much. See Sec. 81.

XIII. *Vices contrary to duties are to be avoided*. This is here exemplified in slothfulness, which is contrary to diligence. See Sec. 82.

XIV. *Good patterns are for imitation*. We must be followers of such. See Sec. 83.

XV. *Good patterns are good invitations and directions*. For both these ends are they here propounded. See Sec. 84.

XVI. *Faith is an especial means of obtaining things promised*. For this end is faith here set down. See Sec. 85.

XVII. *Patience must be added to faith*. It is therefore here coupled with faith ; and *patience*. See Sec. 86.

XVIII. *Heaven is saints' inheritance*. That is it which they are here said to inherit. See Sec. 87.

XIX. *God's promise is the ground of saints' inheritance*. That is therefore here called a promise. See Sec. 88.

XX. *Faith and patience shall be recompensed*. The inheritance promised is here set down as a recompence. See Sec. 88.

Sec. 91. *Of the coherence*. Heb. vi. 13-15.

Ver. 13. *For when God made promise to Abraham, because he could swear by no greater, he sware by himself, 14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.*

15. *And so, after he had patiently endured, he obtained the promise.*

That which the apostle generally hinted about those patterns which he set before the Hebrews, namely, 'that through faith and patience they inherited the promises,' he here exemplifieth and confirmeth in Abraham's example, who also through faith and patience did inherit the promise. His faith was famous, and well known. For thus it is written of him, 'He believed in the Lord, and he counted it to him for righteousness,' Gen. xv. 6. His patience, and the recompence thereof, are thus expressed : 'After he had patiently endured, he obtained the promise,' ver. 15. To shew that the ground of his faith and patience rested on God's promise, the apostle setteth down both the ground itself, God's promise ; and also the confirmation thereof, God's oath, ver. 13. Therefore this particular instance of Abraham is a pertinent proof of the general point, and fitly inferred thereupon, and that by this causal conjunction *γὰρ, for*.

The argument may be thus framed :

That benefit which Abraham the father of the faithful reaped through his faith and patience, other saints who are children of Abraham may expect ; but Abra-

ham, through faith and patience, inherited the promise; therefore other saints may expect through faith and patience to inherit the promise.

Sec. 92. *Of the dignity of Abraham's person.*

This example of Abraham is in particular mentioned, not because he alone obtained this reward of his faith and patience, for in the eleventh chapter there is a large catalogue of other like instances; and many millions more have on like grounds obtained the promise; but for two special reasons is his example produced.

One is, the dignity of his person.

The other is, the excellency of his faith. See Sec. 91.

Concerning his person:

1. He was among the Jews in highest account. They much gloried in him; they thought that his posterity, even according to the flesh, should never be cast off, Mat. iii. 9; they thought that, being Abraham's seed, they were the most free of all people, and did hold out this buckler, 'Abraham is our father,' against all threatenings, Job viii. 33, 39.

2. He is set forth to have the highest place in the kingdom of heaven, Mat. viii. 11. Yea, the place of deceased saints' rest is called 'Abraham's bosom,' Luke xvi. 22.

3. He was accounted and called 'the father of all them that believe,' Rom. iv. 11; and 'they which are of faith, the same are the children of Abraham,' Gal. iii. 7. He is in Scripture styled, 'a prince of God,' Gen. xxiii. 6; 'the friend of God,' James ii. 23; 'the father of circumcision,' Rom. iv. 12. In him were 'all families of the earth blessed,' Gen. xii. 3. And his faith is made a pattern to the Gentiles, Gal. iii. 7-9.

Sec. 93. *Of Abraham's names.*

4. Abraham's name shewed him to be a man of great note. His first name was אַבְרָם, *Abram*. That is a name in Hebrew, compounded of two nouns. The first, אָב, *pater*, signifieth in Hebrew Chaldee, Syriac, and Arabic, *father*. The other, רַם, *altus, excelsus*, signifieth high, excellent. Thence *Abram*, an high or excellent father. The name was unquestionless given to him at first by some special instinct and foresight of what he should be afterwards; or at least in desire or hope of some high excellency, whereunto he should be advanced.

The other name, אַבְרָהָם, *Abraham*, hath the letter ה with a vowel in Hebrew added to it, in the beginning of the last syllable, whereby it consisteth of a syllable more. The former name, *Abram*, was of two syllables; this latter, *Abraham*, of three.

The letter *He* added to this latter name, is one of the letters of this sacred name יהוה, *Jehovah*, in which the letter *He* is twice expressed. Hence both Jewish and other expositors produce sundry mysteries, which

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I suppose to be over curious, and therefore pass over in this place.

Yet this we may affirm, that it was a great honour to Abraham to have any part of the Lord's name added to his. Thus it was an honour for הוֹשִׁיעַ, *Oshoa*, which signifieth a Saviour, to be called יהושֻׁעַ, *Jehoshua*, Num. xiii. 16, the first syllable being part of the foresaid proper name of the Lord *Jehovah*. This name *Jehoshua*, or as it is commonly called *Joshua*, as he was a type of Jesus, signifieth *The Lord a Saviour*.

In this name *Abraham*, there is not a title taken from the former name *Abram*, only there is an addition of dignity and honour, which God himself, who changed the name, thus expresseth, 'For a father of many nations have I made thee,' Gen. xvii. 5. *Ab* signifieth a father, the letter *R* is left in to retain that excellency which was in the former name, implied under this word *Ram*. *H* is the first letter, and *Ham* the first syllable, in *Hamon*, which signifieth a multitude. In Hebrew names, a letter is oft put for a word, as in *Joshua*, Num. xiv. 6; and *Sannuel*, 1 Sam. i. 20.

The full meaning, then, of this name Abraham is, an excellent father of a multitude, אָב, *pater*; רַם, *excelsus*; הִם, *multitudinis*.

The Lord, in rendering the reason of this name Abraham, addeth this word nations, Gen. xvii. 15, to shew the extent of that multitude, that not only the Israelites which came from Abraham after the flesh should be very numerous, nor yet that he should have other nations also sprout from him after the flesh, as the Ishmaelites, Gen. xvii. 20; and the other nations that descended from him by Keturah, Gen. xxv. 1, &c.; but that also all of all other nations that should be of the true faith, should be accounted to come from him, Rom. iv. 11, Gal. iii. 7, 29. Thus was his seed 'as the dust of the earth,' Gen. xiii. 15; 'as the stars of the heaven, and as the sand which is upon the sea shore,' Gen. xxii. 17. By this latter name was he ever called, after it was first given him. Indeed, he is called Abram twice after this, 1 Chron. i. 27, Nehem. ix. 7. But in both those places there is reference to the time before this name was given him, and withal in both those places there is express mention of changing that name *Abram* into *Abraham*.

By this name *Abraham*, God would support his servant's faith in that promise which he made unto him, when he bid him 'tell the stars, if he were able to number them,' and thereupon said, 'So shall thy seed be,' Gen. xv. 5. Thus we see how careful God is to establish the faith of his saints in the promises that he makes unto them. The like might be exemplified in sundry other names of persons, places, rites, types, and other like things.

This God did both by reason of the knowledge he had of our weakness, and also by reason of the great desire he had of our good, that we should not fail of the benefit of his promise. This made him add to his promise his oath, as we shall afterward see, ver. 17.

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Sec. 94. *Of God's manifold promises to Abraham, and the excellency of his faith in resting on them.*

The excellency of Abraham's faith is clearly manifested by the kind of promises which he believed.

It is here said, that 'God made promise to Abraham.' This verb *ἐπαγγεῖλαι*, *made promise*, is such a compound as the noun *ἐπαγγελία*, *promise*, was, Sec. 87. It hath reference, as to the other promises which God made to Abraham, so in special to this, 'In blessing I will bless thee, and in multiplying I will multiply thy seed,' &c., Gen. xxii. 17, 18. For the words of that promise are here quoted, ver. 14. And to that promise was the oath in particular annexed, Gen. xxii. 16. The promises made to Abraham were very great; and many of them to man's reason seemed very improbable, if not impossible. For,

1. God called him from his kindred, and out of his own country; and promised him the possession of many nations, whereof 'he gave him none inheritance, no, not so much as to set his foot on,' Acts vii. 5.

2. He promised to bless him, and to make his name great, &c., Exod. xii. 2. This was a great promise in the kind of it.

3. He promised him seed as the stars, when he had no child, and had been many years childless, Gen. xv. 2, 5.

4. When his body was now dead, being about an hundred years old; and Sarah's womb dead, he promised to give him a son by Sarah, Rom. iv. 19.

5. After that son was given him, to whom the promise was appropriated, he was commanded to sacrifice him with his own hand; and upon that command he was ready to do it, and yet believed, Heb. xi. 19; see ver. 15.

In these and other like respects his faith is thus commended: 'Against hope he believed in hope;' 'he was not weak in faith;' 'he staggered not at the promise of God through unbelief;' 'he was strong in faith;' 'he was fully persuaded that what God had promised, he was able also to perform,' Rom. iv. 18-21.

In the 11th chapter of this epistle, ver. 8, &c., occasion will be given of setting forth Abraham's faith yet more largely.

Abraham's patience is expressly noted, ver. 15.

By this it appeareth how prudently and pertinently the apostle hath culled out Abraham's example, and set it in special before them. For if a father so believed, and had such patience, then must children endeavour to be like him. We are all children of Abraham, Gal. iii. 7, 29. Now, it is an honour for a child to be like his father. We ought then rather to be like him, because there are no such difficulties and obstacles opposed unto us. God's promises, and means of accomplishing them, do now sweetly concur. We live in times wherein we see the substance of all former promises accomplished, Rom. iv. 24.

Sec. 95. *Of Christ comprised under the promises made to Abraham.*

The foresaid promises, and also Abraham's faith therein, were the greater, in that they held out Christ, and Abraham eyed Christ in them. For,

1. That general promise, that God would bless Abraham, did set out Christ; for all blessings come to children of men in Christ.

2. The promise of seed intended Christ, which the apostle proveth by the singular number, *seed*, spoken as of one, Gal. iii. 16.

3. The numerous increase, as the stars of heaven, dust of the earth, and sand of the sea, hath especial respect to the church, which is the body of Christ.

4. The extent of the blessing, *to all nations*, Gen. xii. 3, and xxii. 18, was in and by Christ accomplished.

5. The land of Canaan, which was promised, was a type of heaven, which was purchased by Christ, and where we shall have an eternal communion with Christ.

To Christ, therefore, Abraham had an eye in the promises which were made to him. In which respect Christ thus saith to the Jews, 'Your father Abraham rejoiced to see my day; and he saw it, and was glad,' John viii. 56.

Hereby we may learn what specially to behold in God's promises, namely, Jesus Christ, and in him God's favour, and all needful blessings that may bring us to an eternal communion with him. Thus shall our faith be more firmly stablished, and we made the more patient in expecting the issue and end of all, the salvation of our souls.

Sec. 96. *Of God's promise, the ground of faith and patience.*

The apostle, to give proof of Abraham's faith and patience, maketh mention of God's promise, to shew that God's promise is the only true ground of faith and patience. This made Caleb and Joshua constant in their faith and patience, forty years together in the wilderness, notwithstanding the many murmurings and rebellions of the other Israelites. This made David endure many years' persecution, from the time of his anointing to the time of his possessing the kingdom. This was the ground of the faith and patience of all martyrs, and other saints in all ages. The word which David intendeth, where he saith, 'Remember the word unto thy servant,' was a word of promise, whereof he thus further saith, 'upon which thou hast caused me to hope. This is my comfort in my affliction,' &c., Ps. cxix. 49, 50.

God's promise is as his very essence, which changeth not, Malachi iii. 6: 'Heaven and earth may pass away, but God's word shall not pass away,' Mark xiii. 31; for 'faithful is he which promiseth,' Heb. x. 23; and 'will also do it,' 1 Thes. v. 21.

For breeding and strengthening faith, for adding patience thereunto, and for making us without faint-

ing to hold out, it will be needful and useful to acquaint ourselves with the promises of God, and with his truth in performing the same. Though God in his unsearchable wisdom may set a long date for the accomplishment of his promises, so as to us, who know not his time and season, he may seem to forget his promises, yet his justice, truth, faithfulness, and unchangeableness will not suffer him to make his promise utterly void. If a king or great man make a promise of this and that, we can wait for it; yet they are but men, and many ways subject to fail; for every man is a liar, but God most true, Rom. iii. 4. Let us not therefore by incredulity or impatience make void to ourselves any promise of God, as the incredulous prince did, 2 Kings vii. 2, 20. Let us rather shew ourselves to be true children of Abraham, by such a faith as he had, and manifest the truth thereof by patience.

Sec. 97. *Of God's confirming his promise by oath.*

God that made the aforesaid promise to Abraham, did most solemnly confirm it by his oath. Thus it is here taken for granted, in that he sets down the bond whereby he bound himself, together with the reason thereof, in this manner, 'Because he could swear by no greater, he swore by himself.' Here therefore is to be considered,

1. This act of *swearing*, attributed to God.
2. The object by whom he swore, *himself*.
3. The reason hereof, *he could swear by no greater*.

Of the notation of the Hebrew word translated *swearing*, of the general nature of an oath, of this act attributed unto God, and of the bonds whereby God tieth himself in his oath, see Chap. iii. 11, Secs. 114, 115. Of the certainty or infallibility of God's oath, see Chap. iii. 3, Sec. 26.

God is oft said to swear in wrath, as we may see in the places whereunto reference is made. But here his swearing is in mercy, for confirmation of his promise made for the good of Abraham and his seed. Thus he confirmed the promise of Christ's priesthood, Ps. cx. 4; and of the everlasting continuance of David's kingdom, Ps. cxxxii. 11; and of the calling of the Gentiles, Isa. xlv. 23; and of the prosperity of the church, Isa. lxii. 8.

This manner of God's confirming his promise may not be imagined to arise from any variableness in God, but rather from his tender respect to man; partly to strengthen his faith the more, and partly to move him with patience to expect God's season for the accomplishment of his promise.

Obj. Abraham gave testimony of his faith; what need was there then that God should swear to him?

Ans. 1. Though in some things he testified a strong faith, Rom. iv. 18, &c., Heb. xi. 8, &c., yet he, being a man, was subject to human frailties. Instance his twice denial of Sarah to be his wife, and that for fear, Gen. xii. 12, and xx. 2. This phrase also, 'Lord

God, whereby shall I know that I shall inherit it?' Gen. xv. 8, and his going in unto Hagar, Gen. xvi. 4, imply a kind of distrustfulness. We read the like of David, a man of great faith, as is evidenced by his setting upon a lion, and a bear, and a giant, 1 Sam. xvii. 36, and by his long bearing out Saul's persecution; yet afterwards he manifested great weakness, when he said in his heart, 'I shall now perish one day by the hand of Saul,' 1 Sam. xxvii. 1; and when in his haste he said, 'All men are liars,' Ps. cxvi. 11, which he especially intendeth of such prophets as told him he should be king.

Ans. 2. God's oath was needful for, and useful to, Isaac, who was newly delivered out of the very jaws of death, and then present when God confirmed his promise to Abraham by oath, Gen. xxii. 12, &c.; for the promise concerned Isaac as well as Abraham.

Ans. 3. That oath was needful to, and useful for, the seed of Abraham, generation after generation; for the promise concerned them all.

Sec. 98. *Of God's swearing by himself.*

The person by whom God swore is here expressly said to be *himself*: 'he swore by himself.' So much is expressly affirmed in the history: 'By myself have I sworn, saith the Lord,' Gen. xxii. 16. So Exod. xxxii. 13, Isa. xlv. 23, Jer. xxii. 5, Amos vi. 8.

Obj. In other places other things are mentioned whereby God swore: as his soul, Jer. li. 14; his name, Jer. xlv. 26; his right hand, Isa. lxii. 8; his strong arm, *ibid.*; his excellency, Amos viii. 7; his holiness, Ps. lxxxix. 35; his throne, Exod. xvii. 16.

Ans. Those seeming other things are no other than God himself; for there is nothing in God but God himself. Faculties, properties, parts of body, and other like things attributed unto God, are no other than his very essence. God is a simple, pure being, without mixture or composition. Properties, parts, and other like things are attributed to God merely by way of resemblance, for teaching's sake; to help us who are but of shallow capacities, and are brought to conceive divine mysteries the better by resemblances from such things. That there is nothing but a simple, pure being in God is evident by this title *Jehorah*, which implieth *all being*, and that by, from, and in himself. So doth this style, which God giveth to himself to be distinguished from all others, 'I am that I am,' Exod. iii. 14. In this respect sundry properties are applied to God not only in the concrete, thus, *wise, true, loving*, but also in the abstract, as *wisdom*, Prov. viii. 12, 14; *truth*, John xiv. 16; *love*, 1 John iv. 16; yea, those things which are qualities in man, being applied to God, are put for God himself, thus, 'the Wisdom of God said,' Luke xi. 49, that is, God himself; and thus, *ei θέλει τὸ θέλημα τοῦ Θεοῦ*, 'if the will of God will,' 1 Peter iii. 17, that is, if God will; we thus translate it, 'if the will of God be so.

This, in general, may serve to satisfy that objection, which may more fully be satisfied if we distinctly consider the divers ways whereby God in swearing bindeth himself to make good his word. Of the bonds of an oath, and of a particular applying of them to God, see *The Church's Conquest*, on Exod. xvii. 16, Sec. 80.

Sec. 99. *Of God's having no greater to swear by than himself.*

The reason why God sweareth by himself is thus set down, 'because he could swear by no greater.' To set out the greatness of God above all others, this title, *a great God and a great King above all gods*, is by a kind of excellency (*αατ' ἑξουζην*) and propriety attributed to God, Ps. xcv. 3. There is scarce any other title more frequently attributed to God in Scripture than this, *Great*. The heathen by the light of nature discerned thus much, and thereupon gave this title to God, *Optimus Maximus*, the best, the greatest.

Everything but God, who is the creator of all, is a creature; but no creature can be greater than his creator; therefore everything else must needs be less than God. The apostle saith, 'Without all contradiction, the less is blessed of the better,' chap. vii. 7. Much more, without all contradiction, the less is created by the greater. It is impossible that the Creator should create a greater than himself. 'Who in heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?' Ps. lxxxix. 6. This being so, who can be imagined to be amongst creatures that God should take to be a witness and judge of that which he sweareth? What can there be out of God so fit and precious a pawn to bind himself by as that which is in God, even himself and his own excellencies? If, therefore, he sware, he must needs swear by himself.

That an inferior is not to be sworn by, but a greater, is laid down as a ruled case, ver. 16.

Sec. 100. *Of inferences upon God's swearing.*

God's swearing gives good evidence of his good respect to man, in that he condescends so low as by oath to bind himself to make his word good for our sakes. Herein he shews that he considers what is fit rather for our infirmity than his glorious majesty. Do magistrates, masters, parents, other superiors, ordinarily swear to make good their word to their inferiors? This useth to be exacted of inferiors, as Gen. xxiv. 3, but not so of superiors. The Romans nor exacted nor expected oaths of their magistrates, nor we in courts of justice of nobles. Yet God, who hath no greater than himself, binds himself to us his servants by oath. Thus he addeth seals to his covenant, Rom. iv. 11. Oh what matter of holy admiration doth this afford unto us! In this case we may say, 'What is man, that thou art mindful of

him? and the Son of man, that thou visitest him?' Ps. viii. 4. What respect ought we to testify unto his majesty, who thus tendereth our infirmity! If this be not sufficient to make us cast off all diffidence, what can be sufficient? If now we believe not, God may well complain and say, 'What could have been done more, that I have not done?' Isa. v. 4.

What matter of humiliation doth this minister unto us, in regard of the proneness of our nature to distrustfulness! Most men make little more of God's promise, though confirmed by oath, than of man's. God's precious promises hardly make men to depend upon him, or to yield obedience to the means which are annexed to his promises for accomplishment of them. This sin, in regard of itself, and the cursed fruits thereof, is a most pestiferous sin. See more hereof in *The Whole Armour of God*, on Eph. vi. 16, treat. ii. part 6; of faith, sec. 34.

It becometh us, then, who bear any respect to God, to lay to heart this gracious condescension of God, and the means which he thus useth to strengthen our faith the more. That, therefore, our faith may be the more strengthened, let us oft meditate, as on God's promises, so on the bond whereby he binds himself to make them good for our good. This is next to that incomprehensible evidence of his love in giving his Son to us. Hereby he obligeth himself, his power, his truth, his holiness, his excellency, his name, his soul, and whatsoever is precious in him. He is content to be no more himself, or to retain anything whereof he makes account, if he fail in his promise to men. 'Oh the depth of the riches both of the wisdom and goodness of God!'

Should not this stir us up to bind ourselves by promise, by vow, by oath, by all warrantable means, to keep covenant with God. There was no need on God's part why he should bind himself by oath, yet he did so for our sakes. But there is great need on our part to bind ourselves to God. We are as prone to start from good purposes and promises as water heated to wax cold, and heavy things to fall downwards. Therefore we should, evening and morning, when we go to the house of God or to the Lord's table, on Sabbath days or fast days, solemnly bind ourselves to God. Promises, covenants, vows, oaths, and such like bonds, to tie us unto God, are as tutors to incite us unto duty, and to check us for neglect thereof. As, therefore, they are solemnly to be made, so oft to be renewed. This will make us more conscientious of duty, especially if it be done with a true purpose of performing what we tie ourselves unto, and in singleness of heart. See more hereof in *The Saints' Sacrifice*, on Ps. cxvi. 9, sec. 61; and on Ps. cxvi. 14, sec. 90, in the end of it, and 91.

Sec. 101. *Of this word, 'Surely.'*

Ver. 14. *Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.*

In this verse the matter and form of God's promise is set down; whereby it is manifested to be an oath. The first word, *saying*, hath reference to God, and it implieth that the words of God himself are here produced.

The next word, *surely*, is in Greek used for the form of an oath.

The first particle *ἔ*, as here used with a circumflex, is a note of a strong asseveration: which itself alone signifieth *surely*, or truly.

The other particle, *μὲν*, joined thereto, addeth emphasis, as if we should say, *Certe quidem*, Surely in truth, see Chap. i. 6, Sec. 72. The LXX on Gen. xxii. 17 have used this word, to shew that that which followeth was the oath which God did swear. Other Greek authors¹ do also use it as a note of an oath.

Some, instead of the word used by the apostle, read *Amen*, which is a strong asseveration. Hereof see more in the *Guide to go to God, or Explanation of the Lord's Prayer*, Sec. 241. But I suppose the word used by the apostle to be the fittest for this place.

It is expressly said by God himself, 'I have sworn.' This clause, therefore, 'in blessing I will bless,' plainly demonstrates that this was God's oath, Gen. xxii. 16, 17.

Of God's confirming his promise by oath, see Sec. 97.

Sec. 102. *Of the blessing promised to Abraham.*

Two things doth God by oath promise to Abraham. One general, which is, *blessing*.

The other particular, which was, *multiplication of seed*.

Of the word translated *blessing*, see ver. 6, Sec. 47.

Here *blessing* compriseth under it every good and needful thing concerning body and soul, this life present, and the life to come; as health, wealth, honour, long life, with other temporal good things; and justification, sanctification, with other spiritual blessings; and the end of all, eternal salvation. All these make to man's happiness, and therefore are comprised under the word *blessing*.

Obj. Wicked men who are accursed enjoy the temporal blessings, and Christ himself saith, 'Woe unto you that are rich,' Luke vi. 24. How then do these tend to man's blessedness?

Ans. Wicked men pervert the use of temporal good things, and so make them to be a curse. But God bestoweth such grace on the children of Abraham, as they rightly use those temporal good things, and so they prove a blessing. See more hereof in *Domestical Duties*, treat. i. on Eph. vi. 3, secs. 101, 102, &c.

God said to Abraham, 'I am thy exceeding great reward,' Gen. xv. 1. Here he maketh it good, in this phrase, 'I will bless thee.' For God's reward is

blessing; it makes a man blessed. So soon as God had made man, he blessed him, Gen. i. 28, and v. 2. After man's fall, all the good that God did and intended to man, is comprised under this word *blessed*; and that before, in, and after the time of the law; yea, in and after this world, Gen. ix. 1; Deut. xxviii. 3, &c.; Mat. v. 3, &c., and xxv. 34.

Blessedness is that *summum bonum*, that chief good, whereof the heathen had a glimpse, but could not find out wherein it consisted. It is that whereof Christ saith, 'One thing is needful,' Luke x. 42. He that is blessed in what he hath, needeth no more. He that hath abundance of such things as make not blessed, may be truly said to have nothing.

Indeed, there are many particulars to which blessedness is annexed. Christ giveth instance of eight together, which are commonly called the eight beatitudes, Mat. v. 3, &c. And the Scripture in other places gives instance of many hundreds more; but be they never so many, they all meet and determine in one chief good: as all the lines which proceed from a circumference meet and end in the centre, all rivers in the sea, all beams whereby the world is enlightened are from the sun, and in the sun. There are many members of one body, 1 Cor. xii. 12. The apostle reckoneth up many unities, Eph. iv. 4-6, which have reference to many hundreds and thousands, yea, and millions of particulars. There is one Lord, millions are servants to that Lord. There is one faith, but multitudes of believers that are of that faith. One baptism, but innumerable persons in all ages baptized. So there is one blessedness, yet many virtues, graces, duties, and means which concur to make up that blessedness.

But to make this point the more clear, blessedness is to be considered in the inchoation and progress thereof; or in the perfection and consummation of it.

In the inchoation and progress many means are used, many graces obtained, many duties performed. They that attain to blessedness must hear God's word, and keep it, must fear God, must be poor in spirit, must mourn, &c.

Blessedness is ascribed to all and every particular saving grace, in two respects especially.

1. Because no blessedness can be attained without all and every of them.

2. Because they who attain all and every of them shall assuredly be blessed.

Quest. What if a Christian attains some of them, though he have them not all?

Ans. Whosoever hath one sanctifying grace, hath every sanctifying grace. All sanctifying graces are as so many links of one chain, whereby we are brought to salvation. He that hath one hath all; he that hath not all, hath none at all.

He that hath any sanctifying grace is truly regenerate. Now regeneration consists of all the essential parts of a spiritual man, (which are all sanctifying

¹ Κατὰ παλαιῶν ἄνουν ἢ μὴν ἀποδιδόναι φιλοσπον.—Demost. Sic apud Thucid. Xenoph. Platon. aliosque veteres auctores post ὁμοῖσι addi solet ἢ μὴν: et iusjurandum indicat.

graces), as natural generation consisteth of all the essential parts of a natural man. Yea, though in natural generation there may be a defect and want of some parts, yet it never so falleth out in spiritual regeneration.

Fittingly therefore is blessedness ascribed to every particular grace, because he that hath one hath also every one. He that is truly poor in spirit doth mourn, is meek, and so in the rest.

I will not deny but some graces may more conspicuously appear, and be in their kind greater and more eminent than others, as the stars in the heavens; yet in one degree or other, is every grace in every true saint, and that while here he lives on earth.

The perfection and consummation of blessedness consisteth in that incomprehensible and eternal glory, delight, and contentment which saints shall have in heaven, where they shall in a beatifical vision see God himself face to face, 1 Cor. xiii. 12, and where God will be all in all, 1 Cor. xv. 28.

1. God's magnificence is herein much commended, in that he maketh those blessed to whom he is pleased to manifest his favour, and whom he will reward.

Under blessedness, more is comprised than all the world can afford. All things without blessedness are nothing worth; blessedness is of itself invaluable. This is that treasure, and that pearl, for which he that knoweth the worth thereof will sell that he hath, and be no loser, Mat. xiii. 44-46.

2. Let him that would have his desire satisfied, seek after blessedness. Man can well desire no more than to be blessed. If he desire anything under it, or without it, his desire is a mean and base desire.

3. This should make us observe the means to which blessing is promised; and this should make us diligent in using those means. A man were better not be than not be blessed; but he that is blessed will have great and just cause to bless him that hath given him his being, and made him blessed.

4. This is a great aggravation of their wretched disposition, who being born and brought up under the light of the gospel, live, lie, and die in their natural, cursed condition.

The heathen could say that all things desire their good; yet many men who live under the means whereby that good is revealed, will not learn how they may be blessed, much less walk in the way that leadeth to it. God for his part saith, 'Behold, I set before you a blessing and a curse,' Deut. xi. 26; but many wretched men regard not to 'choose the good part,' as Mary did, Luke x. 42. Oh more than monstrous ingratitude to God! Oh the irreparable damage that such bring to themselves!

See. 103. *Of God's abundant blessing.*

The foresaid blessing is further amplified by doubling the phrase, thus, *blessing I will bless.* This is an

¹ Ἀγαθὸν παρὰ τὸ εὐχαισθαι.—Arist. *Ethic. Nicom.* lib. i. cap. i.

Hebraism, frequently used in the Old Testament; and it addeth much emphasis, for it setteth forth,

1. The certainty of a thing; as where the Lord saith, 'Seeing I have seen,' Exodus iii. 7. We thus interpret it, 'I have surely seen.'

2. Diligence and pains in a thing; as where the daughters of Renel said to their father concerning Moses, 'drawing he drew us water,' Exodus ii. 19, that is, with great diligence and much pains he drew water for us.

3. Celerity and speed in doing a thing; as where David saith, It is better that 'escaping I should escape,' 1 Sam. xxvii. 1. We thus translate it, 'should speedily escape.'

4. Abundance in giving a thing; as in this, 'Blessing I will bless.' Our former English thus translated it in this place, 'I will abundantly bless thee.'

5. Success in doing a thing, or a thorough doing of it, or doing it to purpose; as where Saul saith to David, 'doing thou shalt do, and prevailing thou shalt prevail,' 1 Sam. xxvi. 25. We thus translate it, 'Thou shalt both do great things, and also shalt still prevail.'

6. Finishing and perfecting a thing; as where Solomon saith to God, 'Building I have built thee an house,' 1 Kings viii. 13. His meaning is, that he had perfectly finished it.

7. A wonderful increase of a thing; as in this phrase, 'Multiplying I will multiply.' Our former English thus translate it, 'I will multiply thee marvellously.'

8. Long continuance; as, 'waiting I have waited,' Ps. xl. 1, that is, I have long waited.

This phrase, 'blessing I will bless,' gives us to understand that blessings appertaining to Abraham and to his seed are abundant blessings. God is no way scanty to the sinful. He is exceeding bountiful to them every way. It is observable that the Hebrew useth this word *blessing* or *blessed* in the plural number,¹ which, to translate word for word, signifieth blessednesses. So much is intended under the first word of the first psalm.

More expressly doth the wise man thus set down the fore-mentioned point: 'A faithful man shall abound with blessings,' Prov. xxviii. 20. In this respect the psalmist saith, 'The Lord daily loadeth us with his blessings,' Ps. lxxviii. 19; and the apostle thus, 'God hath blessed us with all spiritual blessings;' 'He hath abounded towards us,' &c., Eph. i. 3, 8. To this purpose it is said, 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come,' 1 Tim. iv. 8.

God proportioneth his blessings according to his own greatness. He setteth forth his magnificence in blessing children of men.

Who would not depend upon such a Lord for blessing?

¹ בִּרְכָּה, *beatitudines*; בִּרְכֹתֶיךָ, *beatitudines tuæ*, Ps. cxxviii. 1, 2.

How ought we to enlarge our hearts and open our mouths in blessing God for so blessing us!

Sec. 104. *Of the extent of Abraham's blessing to all of his faith.*

In setting down this blessing, the persons blessing and blessed, the Giver and the receivers of the blessing are distinctly expressed under these two pronouns *I, thee*. The former hath reference to God, the latter to Abraham; for God saith to Abraham, 'I will bless thee.' God, then, is the author and giver of blessing. See ver. 6, Sec. 47.

Abraham is here to be considered as a public person, and the father of the faithful; so as what is here confirmed to Abraham, may be applied to all the faithful as truly and as effectually as if God had said it and sworn it to every one of them in particular. As Levi is said to pay tithes in Abraham, Heb. vii. 9, so all believers that have been since Abraham, and shall be to the end of the world, are blessed in Abraham: Gal. iii. 9, 'For it was not written for his sake alone, but for us also.' Rom. iv. 23.

All they that are of the faith of Abraham, and none but they, have a right to this blessing. For as there is an extent in this pronoun *thee* (which is to be extended to Abraham and his seed, Gen. xii. 3, and xxii. 17), so there is a restraint therein. They must be such as are of his faith, and in that respect accounted his children. 'For they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children,' Rom. ix. 6, 7. 'But they which be of faith are blessed with faithful Abraham,' Gal. iii. 9.

Blessing, then, is proper only to the faithful. Read the Scripture thorough, and observe where you find any pronounced blessed; I dare boldly say, you shall find them in this sense to be of the seed of Abraham: namely, as they are of the faith of Abraham, and walk in the steps of Abraham, Ps. i. 1, and xxxii. 1, and cxix. 1, and cxii. 1, 2.

Christ is the fountain of all blessing; he is that blessed seed, Gal. iii. 16. Out of him there can be nothing but woe and curse. But all the faithful are comprised in his seed. They are members of that body, which is Christ, 1 Cor. xii. 12, and none but they. Of such saith the apostle, 'All are yours, and ye are Christ's,' 1 Cor. iii. 22, 23.

1. How should this stir us up to be of this seed; and to give no rest to our souls till we have some assurance thereof. It would be better never to have been of Adam, if we be not also of Abraham. *That* brought us into a cursed condition; *this* makes us blessed.

That we may be of this seed of Abraham, let us set Abraham before us, and consider how he believed, that we may be of the same faith, Gal. iii. 7. Let us also consider how he walked, that we may walk in such steps, Rom. iv. 12.

Quest. Is it possible that we may be such as Abraham was?

Ans. Yes; there are the same means and the same Spirit to make us so; and those means under the gospel are more perspicuous and powerful.

Besides, though we have not such faith in the quantity and measure, yet we may have it in the kind and quality, even so far as will make us blessed.

2. Let such as have assurance that they are of this seed content themselves in this, that they are thereupon blessed. They have no cause to envy any estate of others that are not of this seed. For what can a creature desire more than to be blessed? yea, what can the Creator give above that? This is the *summum bonum*, the chief good of all.

Sec. 105. *Of multiplication of seed, as a part of Abraham's blessing.*

One particular instance of the blessing promised to Abraham is thus expressed: *multiplying, I will multiply thee*.

The verb *πληθύνω*, translated *multiply*, is derived from a noun, *πλῆθος*, that signifieth a *multitude*, Acts iv. 32, which noun is derived from another verb, *πληθύνω*, that signifieth *to fill*, Luke v. 7, for by multiplying a thing is made full.

Of the emphasis of doubling the word thus, 'multiplying I will multiply,' see Sec. 103.

The Hebrew, and the Greek LXX on Gen. xxii. 17, do add *thy seed* in this last clause, thus: 'I will multiply thy seed.' But the apostle, for brevity's sake, leaveth it out, and only repeateth this relative pronoun *thee*; for it is apparent that the multiplication here promised is, of Abraham's seed; a man cannot be multiplied but by his seed.

Quest. How can multiplication of seed be a part of that promise which Abraham is said to obtain (ver. 15), seeing in his lifetime he saw no great multiplication?

Ans. 1. Abraham saw the beginning and groundwork thereof; for he had seed of his own body, and that by Sarah his first wife, to whom the promise was made, as well as to himself, Gen. xvii. 16, and xviii. 10.

2. He lived to see seed of that seed; for Isaac had two sons of fifteen years old, whilst Abraham lived; which thus appeareth: Abraham lived one hundred and seventy five years, Gen. xxv. 7; Isaac was born when Abraham was an hundred years old, Gen. xxi. 5, Isaac was sixty years old when Esau and Jacob were born, Gen. xxv. 26; they therefore lived fifteen years in Abraham's time.

3. I might here further add that Ishmael his son had many children in his time, and that by Keturah he had six sons, Gen. xxv. 2, every of which might have many children in his days; but because the multiplication here mentioned is of the promised seed, I pass by this third answer: the two former are sufficient to satisfy the doubt.

But that which yet gives fuller satisfaction is the

vigour of his faith, whereby he saw the day of Christ, John viii. 56, and all that seed according to the flesh and spirit which was promised him. He was by faith as fully assured thereof, as if he had lived to the end of the world, and seen all with his bodily eyes.

Of the seed here especially intended, see Sec. 101.

The multiplication of seed here promised, being added to God's promise of blessing Abraham, giveth evidence, that multiplication of seed is a blessing. In this respect it is said, 'happy is the man that hath his quiver full of them,' Ps. cxxvii. 5. Blessing is thus exemplified: Ps. cxxvii. 5. 'Thy wife shall be as a fruitful vine, by the sides of the house: thy children like olive plants,' &c. 'Thou shalt see thy children's children,' Ps. cxxviii. 3, 6. On this ground, the elders of Israel thus blessed Boaz: 'The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel,' Ruth iv. 11.

Object. Multiplication of conception is set down as a curse, Gen. iii. 16.

Ans. 1. It is not simply the multiplication of seed that is there made a curse, but pain, and sorrow, and danger, which accompany the same. Hereupon this word *sorrow* is inserted thus: 'I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children.'

2. In Christ, that which was at first set down as a curse is made a blessing, 1 Tim. ii. 15.

Multiplication of seed is a means not only of increasing and continuing the world, but also of increasing and continuing the church in the world. And in this latter respect it is a blessing; it is the multiplication of an holy seed, whereby Christ's kingdom is increased, and not Satan's.

This manifesteth the undue desires of many, who would have no children at all. To prevent children, some will not marry; others, though they marry, wish that they may have no children, or if any, only one. Others that have many children wish them dead. Herein Christians use to be more faulty than the Jews were. What other reason can be rendered hereof, than covetousness, distrustfulness, discontentedness, and such like corruptions? Let us, for our parts, shake off these corruptions, and depend upon God's providence for that seed which he shall be pleased to bestow upon us. See more hereof Chap. xi. 11, Sec. 51, and Chap. xiii. 5, Sec. 65.

Sec. 106. *Of God's multiplying seed.*

Concerning multiplication of seed, we ought the rather to depend on God's providence, because he saith, 'I multiply thee.' It is God that multiplieth seed. God, when he had made male and female, blessed them, and said unto them, 'Be fruitful, and multiply,' &c., Gen. i. 28. The like he said to Noah, after the flood, Gen. ix. 1. Therefore, children are said to be an 'heritage of the Lord,' &c., Ps. cxxvii.

3. God is said to 'open the womb,' Gen. xxix. 31, 33. He is also said to 'close the womb,' Gen. xx. 18. When Rachel said to her husband, 'Give me children,' Jacob thus answered, 'Am I in God's stead?' &c., Gen. xxx. 2.

To give children is a kind of creation, which work is proper to the Creator.

1. Let such as desire seed, seek it of him who is able to give it, and multiply it. 'Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived,' Gen. xxv. 21. The like is noted of Hannah, 1 Sam. i. 10. Many wives, that have no children, are ready to lay the blame upon their husbands, and many husbands upon their wives, and thus set one against another, and deprive themselves of that mutual comfort which they might have one in another. If they would consider that it is God who giveth increase of seed, such discontents would be much allayed.

2. Let such as have increase of seed, give the praise thereof to him who giveth it; as Leah did, Gen. xxix. 35, and Hannah, 1 Sam. ii. 1, &c.

3. That which God giveth, is to be given to him again. To this purpose thus voweth Hannah, 'If thou wilt give unto thy handmaid a male child, then I will give him unto the Lord,' 1 Sam. i. 2. Children are given to the Lord when they are instructed in the will of God, and brought to fear God, and made his servants.

Sec. 107. *Of Abraham's numerous seed.*

This emphatical phrase, 'multiplying I will multiply,' sets out the exceeding great multitude of children that proceeded from Abraham, even his innumerable posterity, which is more expressly set down under these phrases, 'like the dust of the earth,' Gen. xiii. 16, 'like the stars in the heaven, and the sand which is upon the sea shore,' Gen. xxii. 17.

I suppose that there cannot be another instance given of so numerous a posterity, as Abraham had according to the flesh. But Abraham was a root of the church, and in that respect was this extent of God's promise especially verified.

This much commendeth the goodness of God, which is extended to so many; and from hence we may infer, that they are not a few that shall be saved. For all Abraham's seed after the spirit shall partake of salvation. See more hereof Chap. ii. 10, Sec. 91, and Chap. ix. 28, Sec. 140.

We have just cause to take notice of this extent of the foresaid blessing; for we among others partake of the benefit thereof. That promise hath been extended to us of this land, and that in these our days. Let our care be to shew ourselves true children of Abraham.

Sec. 108. *Of Abraham's patient enduring.*

Ver. 15. *And so, after he had patiently endured, he obtained the promise.*

These two particles, *καὶ ὥτω*, and so, imply a consequence following upon that which went before. The consequence hath reference to God's promise confirmed to Abraham by oath, which Abraham believing obtained the benefit thereof, which is here set down in this verse. That benefit is the consequence here intended.

This phrase, *after he had patiently endured*, is the interpretation of one Greek participle, *μακροθυμήσας*, which being of the first aorist, that setteth out the time past, may be thus also translated, *having patiently endured*. Both translations make to the same purpose, and shew that the reward of obtaining the promise followed upon his patient enduring.

Of the notation of the word translated *patiently endured*, see ver. 12, Sec. 86. It implieth two things, patience¹ and perseverance.² For it signifieth, long to endure with a meek and quiet mind. Thus it is applied to God himself, *μακροθυμῶν*, Luke xviii. 7, *μακροθυμῶν*, 2 Peter iii. 9, and to a wise husbandman, James v. 7, under whose example the emphasis of the word is fitly set forth. For the husbandman waits for a crop from the seedtime to the harvest, and in that time he oft finds hard nipping frosts, blasting winds, scorching heats, yea, sometimes drought through want of rain, and sometimes floods through a great abundance of rain, yet he continueth to wait till the time of harvest, and, if he be not a covetous worldling, he waits with a quiet mind, still hoping for a good crop, for in that hope he soweth his seed.

This patient enduring hath reference both to a long date, which requireth enduring, and also to such difficulties as may fall out in that long time, which require patience.

That Abraham did long endure, and that with patience, is evident by the history of his life registered in sacred writ.

A child was one special thing comprised under the promise; for it he waited till he was an hundred year old. Was ever the like heard of any since the flood? Indeed, Shem was an hundred year old before he begat Arphaxad; but he was born, and lived a great part of his time before the flood. The other patriarchs that lived betwixt Shem and Abraham, had children before they were forty. Only Terah, the father of Abraham, was seventy years old before he had a child; but the thirty years which Abraham waited, after the seventieth year of his age, were much more than Terah's first seventy. It is said of Zacharias and Elizabeth his wife, that they were 'well stricken in years,' Luke i. 7, but their age was not comparable to Abraham's. He endured all his life long for the promised inheritance. That Abraham endured all that time patiently with a meek and quiet mind, is evident by that constant, cheerful, ready obedience, which he yielded to God upon all occasions; never gainsaying, or making question of any thing which

God said; never fretting, nor murmuring against any part of God's word. This may be exemplified in sundry particulars.

1. Upon God's command, 'he went out of his country, and from his kindred, and from his father's house,' Gen. xii. 1.

2. Upon God's appointment, he lived all his days in a strange country, Heb. xi. 9.

3. Famines and other difficulties did not move him to return to the place from whence God had called him; but other-where he provided for himself, Gen. xii. 10.

4. Because God would have him only there to sojourn, he was content to dwell in tents, Gen. xii. 8, and xviii. 1, Heb. xi. 9. He built no palace, castle, or house for himself.

5. In his ninety-ninth year, at God's command, he was circumcised, and all his house at that time, Gen. xvii. 23, 24. He feared not any such danger as befell the Shechemites upon a like occasion, Gen. xxxiv. 25, &c.

6. Upon God's command he cast Ishmael out of his house, though it were grievous to him, Gen. xxi. 12, 14.

7. Upon God's promise, 'against hope he believed in hope, that he might become the father of many nations,' Gen. xvii. 17, Rom. iv. 18.

8. Upon God's command, he was ready to sacrifice his only, his beloved son, the son of promise, Gen. xxii. 2, 10.

9. He purchased a burying-place for his wife, himself, and other patriarchs, in testimony of his faith that his posterity should enjoy that land, Gen. xxiii. 17, &c.

10. He would not suffer his son to be carried to the country, out of which God had called him, Gen. xxiv. 6.

11. He would not make affinity with those strangers, that were to be rooted out of that land, but sent to take a wife unto his son from among his kindred, Gen. xxiv. 3, &c.

12. He preferred the son of promise before all other his children, and sent them all away from Isaac, Gen. xxv. 6.

Of the difficulties which Abraham passed over, see ver. 13, Sec. 94.

Sec. 109. *Of the blessings which Abraham enjoyed.*

The main promise made to Abraham was to bless him, ver. 14, which compriseth under it all manner of good things, that any way tend to make man blessed. See ver. 14, Sec. 102.

Of this word *promise*, see ver. 12, Sec. 87.

It is here said, that he *obtained the promise*. The verb *ἐπέσχε*, *obtained*, is in Greek a compound. The simple verb *συχάνω* signifieth as much, and is oft so translated, as Heb. xi. 35, Luke xx. 35. But the preposition *ἐπὶ*, *ad*, with which it is compounded, questionless addeth some emphasis. It may imply

¹ Of patience, see ver. 12, Sec. 86.

² Of perseverance, see Chap. iii. ver. 6, Sec. 68, &c.

an obtaining to himself. He so obtained the promises, as he made them his own. He only and his seed did partake of the benefit thereof. Thus is this compound used, Heb. xi. 33, Rom. xi. 7. To exemplify this in some particulars, the good things promised, which Abraham obtained, may be drawn to three heads, temporal, spiritual, eternal.

Concerning temporal blessings,

1. He was honourable in the place of his abode. For the nations accounted him 'a prince of God' among them, Gen. xxiii. 16, that is, a great prince.

2. He was so mighty a man, as out of his own house he could raise an army, Gen. xiv. 14.

3. He was 'very rich in cattle, silver, and gold,' Gen. xiii. 2.

4. He was beloved of the nations thereabouts; instance the good entertainment which Pharaoh, king of Egypt, in a time of famine, Gen. xii. 16, and Abimelech, king of the Philistines, gave him, Gen. xx. 14. Instance also that courteous dealing which he found at the hand of the Hittites, Gen. xxiii. 6, &c.

5. He had an heir, a lovely and gracious son, a son of promise, Gen. xxi. 2, &c.

6. He saw his children's children; for Esau and Jacob lived some years in his time.

7. He lived many days, and those many days were good days, Gen. xxv. 8.

8. He was full of years, which phrase implieth, that he outlived not his good days. He was 'an old man and full of years, and died in a good old age,' Gen. xxv. 8.

9. He left a blessed memorial behind him, none ever a better. His memory yet as a laurel remaineth fresh and green in God's church. He is counted and called 'the father of the faithful,' Rom. iv. 11.

Concerning spiritual blessings, he was endued not only with those sanctifying graces, which were absolutely necessary to the salvation of his soul; but also with such as exceedingly adorned and beautified his profession, and made him a good parent, a good master, a good neighbour, and every way good. In regard of the eminency of those graces wherewith God endued him, he was called the friend of God, 2 Chron. xx. 7; Isa. xli. 8; James ii. 23.

Concerning eternal blessings, he had not only a part of that rich and glorious inheritance in heaven, which Christ by his blood hath purchased, but in some respects he may be accounted among men, the chiefest therein. See more hereof, Sec. 92.

Sec. 110. *Of waiting for God's promises.*

The points before noted of Abraham, are written not for his sake alone, but for us also, Rom. iv. 23, 24, even for our learning, Rom. xv. 4. So as from Abraham's example we may well infer these three points:

1. God's promises are to be waited for.

2. Waiting for God's promises must be with patience.

3. Fruition of the good things promised will be obtained by a patient waiting for them.

1. That God's promises are to be waited for, is manifest, not only by Abraham's approved example, but also by the example of other patriarchs. Jacob on his deathbed maketh this profession: 'I have waited for thy salvation, O Lord,' Gen. xlix. 18. 'I waited patiently for the Lord,' saith the psalmist, Ps. xl. 1. In the Hebrew, the word is doubled thus, *קָיִים קָיִים, expectando expectari*, 'waiting I have waited;' of the emphasis hereof, see ver. 14, Sec. 103. As this duty is commended by sundry approved examples, so it is expressly commanded: 'Wait on the Lord,' Ps. xxxvii. 34, Prov. xx. 22.

1. God in his wisdom oft setteth a long date for the accomplishment of his promises. All which time we must wait, lest we fail of obtaining the benefit of the promise.

2. God waiteth that he may be gracious to us, Isa. xxx. 18. Should not we then wait his good pleasure?

3. The time which God appointeth is the fittest season for effecting a thing. That time therefore is to be waited for. It is a great fault to prescribe a time to God; and if in that time God accomplish not his promise, to distrust the truth thereof, and thereupon either to faint, or to use indirect means, as Saul did, 1 Sam. xxviii. 7. It was an atheistical speech of a profane king to say, 'What should I wait for the Lord any longer?' 2 Kings vi. 33.

Sec. 111. *Of waiting with patience.*

It was shewed Sec. 108 that the word *μακροθυμίας*, which the apostle useth, intendeth patience in waiting. This phrase, 'I was dumb, and opened not my mouth,' Ps. xxxix. 9, implieth the psalmist's meek and quiet spirit. 'It is good both to hope and to be silent,' Lam. iii. 26, that is, quietly to wait for the salvation of the Lord. For 'in rest and quietness shall you be saved,' Isa. xxx. 15. The psalmist giveth this reason thereof, 'because thou, Lord, didst it.' For such ought our respect to be to God, as we grudge not against anything that he doth, but contentedly and patiently expect the issue thereof, which will prove good to them that so wait.

Contrary hereunto is their perverse disposition who grudge and murmur at God's dealing with them, as when he stayeth longer than they looked for before he accomplish his promise, or when he bringeth them into any straits or distresses, or when some outward likelihoods appear against the promises which they have looked for. Examples of these and other like cases we have of the Israelites while they were in the wilderness, and of God's severe judgments on them for the same, whereupon the apostle giveth this admonition to Christians, 'Neither murmur ye, as some of them also murmured, and were destroyed of the

destroyer,' 1 Cor. x. 10. Hereby they tempted God. See Chap. iii. 9, Sec. 96.

This discontented disposition argueth a light esteem of God, and a little faith in God's power, providence, wisdom, truth, mercy, and other divine properties. Though they may seem to wait, yet their waiting can be no way acceptable to God.

Sec. 112. *Of the benefit of patient waiting.*

The special benefit which they that patiently wait God's time for accomplishing his promise have is, that they shall obtain the good things promised. This in general was prayed ver. 12, Secs. 87, 88. It might further be confirmed by Caleb's and Joshua's and the other believing Israelites' entering into Canaan, and by David's possessing the kingdom of Israel, and by sundry other particular instances recorded in Scripture. It is said of old Simeon, that he 'waited for the consolation of Israel,' which was for the exhibition of the Messiah, and, according to his expectation, he saw him before he died, Luke ii. 25, &c. Especially is this verified in the heavenly inheritance, which all true believers that wait for it do enjoy. 'Wait on the Lord, and he shall save thee,' Prov. xx. 22.

The truth and faithfulness of him that maketh the promise giveth assurance hereof.

This is a strong motive to stir us up to shew ourselves to be children of Abraham, and that in a patient waiting for the accomplishment of such promises as God maketh to us. There are many great and precious promises made to Christians. They who, as Abraham, patiently wait, shall assuredly be made partakers of the good things promised. Acquaint yourselves, therefore, with these promises, and rest upon the accomplishment of them in due time.

Sec. 113. *Of the resolution of Heb. vi. 13-15.*

Ver. 13. *For when God made promise to Abraham, because he could swear by no greater, he sware by himself,*

14. *Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.*

15. *And so, after he had patiently endured, he obtained the promise.*

The sum of these three verses is, the recompence of Abraham's faith.

Two things are here to be considered :

1. The occasion of producing this instance, in this causal particle *for*.

2. The exemplification of the point itself. Hereof are two parts :

1. The grounds of Abraham's faith.

2. The effect thereof, ver. 15.

The grounds are two : 1, God's promise ; 2, God's oath.

In setting down the former, two things are expressed :

1. The persons. 2. The promise itself.

The persons are of two sorts :

1. He who maketh the promise, *God*.

2. He to whom the promise is made, *Abraham*.

The promise itself is,

1. Generally hinted in this phrase, *made promise*.

2. Particularly exemplified, ver. 14.

God's oath is, 1, generally affirmed thus, *he sware* ; 2, particularly amplified by the object by whom he sware.

The object is, 1, propounded in this word, *himself*.

2. Proved by his superiority over all, thus expressed, *because he could swear by no other*.

In the exemplification of God's promise confirmed by oath is set down, ver. 14,

1. The note of the oath, *surely*.

2. The matter of the promise so confirmed. This is,

1. Propounded in two branches : one general, *blessing* ; the other particular, *multiplying*.

2. Amplified by the measure of both, and that by doubling the words.

In setting down the effect or fruit of Abraham's faith, two points are noted, ver. 15 :

1. The means used on Abraham's part.

2. The kind of effect.

The means noteth out two graces : 1, *enduring* ; 2, *patience*.

In the effect is expressed,

1. An act, *obtained*. 2. The subject matter, *the promise*.

All these points are amplified by the order. First the means was used, then the reward was obtained.

Sec. 114. *Of observations raised out of Heb. vi. 13-15.*

I. *All believers may expect what Abraham obtained.* The connection of this example of Abraham with the former general exhortation, by this causal particle *for*, evidenceth as much. See Sec. 91.

II. *Abraham's example is an especial pattern.* It is therefore here produced. See Sec. 92.

III. *Fit names are of good use.* Abraham's faith was supported by his name. See Sec. 93.

IV. *God's promise is the ground of faith and patience.* For this end is mention here made of God's promise. See Sec. 96.

V. *God confirms his promise by oath* He sware. See Sec. 97.

VI. *God sware by himself.* This is expressly set down. See Sec. 98.

VII. *None is greater than God.* This is taken for granted. See Sec. 99.

VIII. *An inferior must not be sworn by.* For this end God sware by himself. See Sec. 99.

IX. *God frameth his oath after the manner of man.* The Greek word translated *surely* was a word used in men's oaths. See Sec. 101.

X. *God's reward makes blessed.* It is therefore comprised under this word *blessing*. See Sec. 102.

XI. *God is the fountain of blessing.* It is God that saith, *I will bless.* See Sec. 104.

XII. *God blesseth abundantly.* The doubling of this phrase, *blessing I will bless*, intends as much. See Sec. 103.

XIII. *Blessing is proper to the faithful.* They are comprised under this pronoun *thee*. See Sec. 104.

XIV. *Children are a blessing.* For this end *multiplying* is added to blessing. See Sec. 105.

XV. *God gives children.* God saith, 'I will multiply.' See Sec. 106.

XVI. *Many children are a blessing.* This is intended under the doubling of this phrase, *multiplying I will multiply*. See Sec. 105.

XVII. *Abraham had an innumerable seed.* This doubled phrase, *multiplying I will multiply*, is applied to him. See Sec. 107.

XVIII. *Abraham long expected things promised.*

XIX. *Abraham's long expectation was with much patience.* These two last observations arise from the Greek compound word, thus translated, *patiently endured*. See Sec. 108.

XX. *Abraham enjoyed what he waited for.* This is expressly set down Sec. 109.

Of three general observations inferred from Abraham's pattern, see Secs. 110-112.

Sec. 115. *Of God's conforming himself to man.*

Ver. 16. *For men verily swear by the greater : and an oath of confirmation is to them an end of all strife.*

This verse is here inserted as a reason of that which went before. So much is evidenced by this causal particle *γὰρ*, *for*.

Now two things were before noted of God : one general, that *he sware* ; the other particular, that *he sware by himself*. The reason of both these is here rendered.

The reason of the former is taken from the end of swearing, which is to work such credence in men's minds as may take away all doubt about the thing controverted, and end the strife.

The reason of the latter is taken from men's usual practice in swearing, which is to swear by the greatest.

The apostle begins with the particular, which is the person by whom men use to swear : because the latter, which is the general, will better agree with that which follows, about the end of God's swearing, vers. 17, 18.

The apostle here inserteth the ordinary note of asseveration, *μὲν*, *verily*, because experience verifieth the truth of what he affirms ; and withal he gives us to understand that this is a considerable point. And surely it is very considerable that God should conform himself to man, as this causal particle *for*, and the force of the reason conched under it, doth intend. This is further manifested by those passions, affections, actions, parts, and other like things appertaining to man, which God assumeth to himself, and in Scripture are attributed to God.

This God doth to condescend to us, and to help our weakness, who cannot so well conceive heavenly mysteries unless they be set forth by earthly resemblances : 'If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things ?' John iii. 12.

1. This doth much commend God's fatherly respect to us, and tender care over us.

2. This should stir us up to give the more heed hereunto, that we may be the better instructed hereby. Let our dealing one with another move us to have God's like dealing with us in higher account. If man's swearing be regarded, how much more should God's ? As God is infinitely greater in majesty, power, truth, faithfulness, and other like excellencies, so ought we to give more credence to God's oath than to any man's.

Sec. 116. *Of man's swearing, and the lawfulness thereof.*

This phrase, *men swear*, implieth an usual custom, which is not disproved, but rather approved ; and that two ways :

1. In that it is here brought in as a ratification of that which God did. God sware, because men use to do so.

2. In that God herein conforms himself to men ; but the righteous God will not conform himself to any creature in any evil.

Obj. Hatred, anger, jealousy, revenge, with other like passions, are attributed to God.

Ans. These are not simply evil in themselves. Being placed on their right object, and well ordered, they are good ; they are in that respect fruits and effects of justice.

By this act of swearing attributed to men, as here it is, it appears that it is lawful for men to swear : 'Thou shalt swear by the name of the Lord,' Deut. vi. 13. Express injunctions in sundry cases are given about this point ; as Exod. xxii. 11 ; Num. v. 19 ; 1 Kings viii. 31. Saints, guided by God's Spirit, have both themselves solemnly sworn, Gen. xxi. 31 ; 1 Sam. xx. 42, and also caused others so to do, Gen. xxiv. 3, and xlvii. 31.

Obj. Those are instances of the Old Testament.

Ans. Approved examples about general moral duties, which belong to all ages, registered in the Old Testament, are good warrants for Christians living in the New Testament. Such things are written for our instruction, Rom. iv. 29, and xv. 4.

Besides, this prophecy, 'Every tongue shall swear unto the Lord,' is a prediction concerning the times of the gospel, Isa. xlv. 23. This phrase, 'I call God for a record upon my soul,' which the apostle useth, 2 Cor. i. 23, sets down the form of an oath. Angels are brought in swearing, Dan. xii. 7 ; Rev. x. 6 ; but a pattern taken from angels is for Christians as well as for Jews.

As for men's swearing, it is a branch of their respect to God and man :

1. To God, in that thereby his name is invocated, and he worshipped ; yea, also in that sundry of his divine excellencies are acknowledged ; as his omniscience, omnipresence, providence in ordering all things, sovereignty, power, justice, truth, &c.

2. To man, in that in sundry cases his innocency is cleared, suspicions are removed, truth is manifested, and controversies are ended.

These respects which an oath hath to God and man give good proof of the lawfulness of it.

Sec. 117. *Of swearing lawfully.*

That which in general is lawful must lawfully be used ; it is therefore requisite to consider what things concur to the making up of a lawful oath. They are in special four :

1. The person that sweareth.
2. The matter that is sworn.
3. The manner of swearing.
4. The end of swearing.

1. Two things concur to make a man fit to swear :

(1.) That he be of understanding and discretion, well to know what he doth. On this ground babes, idiots, frenzy persons, are not fit to swear.

(2.) That they have power to make good what they swear. As they who are under the power of others might not make a vow of those things which they were over them might null or make void, Num. xxx. 3, &c., so neither may such swear in like case.

2. Four things are requisite for the matter of an oath :

(1.) That that which is sworn be a truth ; and that both logically, as the thing is indeed, and also morally, as he that sweareth conceiveth it to be. That which Paul thus by oath affirmed (‘ The things which I write unto you, behold, before God, I lie not,’ Gal. i. 20), were logically true, and morally also.

(2.) That it be possible. To swear to do an impossible matter, is to bring a necessity of perjury. Well, therefore, did Abraham's servant interpose this caution : ‘ Peradventure, the woman will not be willing to follow me unto this land,’ Gen. xxiv. 5.

(3.) That it be just and lawful. Righteousness is one of the requisites in an oath, Jer. iv. 2. To swear an unjust and unlawful thing is to impose a necessity of sinning, and that either by doing that which ought not to be done, or by not doing that which he hath sworn to do.

(4.) That it be weighty, and such a matter as no other way can be determined. This may be implied under this requisite of an oath, ‘ in judgment,’ Jer. iv. 2. The highest judge is appealed to in an oath. But he must not be troubled in trifles ; they must be great matters that should be brought to Moses, the highest judge among the Israelites, Exod. xviii. 22. Much more must they be great and weighty matters that are

brought before the highest Judge of heaven and earth.

3. Two things especially are to be observed in the manner of swearing :

(1.) That it be done deliberately, and advisedly. This is also intended under this phrase, ‘ in judgment.’

(2.) That it be done piously, with hearts lift up unto him by whom we swear. These cautions are joined together : ‘ Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name,’ Deut. vi. 13. ‘ Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God,’ Eccles. v. 2. The apostle putteth a *Ecce* before his oath, ‘ Behold, before God I lie not,’ Gal. i. 20.

4. There are two general ends of an oath : 1, God's glory ; 2, man's good : and that in reference to others, or ourselves.

(1.) God's glory is aimed at, when, in respect to him and his divine attributes, we make him our Judge, and answerably order all things in the oath, as may set forth the glory of his excellencies. ‘ Whatsoever we do, we must do all to the glory of God,’ 1 Cor. x. 31. Much more this great and weighty matter of an especial appeal to him.

(2.) Man's good is aimed at in reference to others, when we swear to clear his integrity, or to declare that which is his right. ‘ All things must be done with charity,’ 1 Cor. xvi. 14. Much more this great and weighty matter.

The good which we ought to aim at in reference to ourselves is, that our innocency may be justified, 1 Kings viii. 32.

A special end of an oath is to put an end to controversies. Hereof see Sec. 121.

Sec. 118. *Of an oath, what it is.*

That the fore-named direction about swearing lawfully may be the better observed, it is requisite to know what an oath is ; and what the several kinds thereof be.

An oath is a sacred attestation, whereby God is made a judge of what is attested.

This word *attestation* signifieth more than a bare affirming or denying of a thing. It is a kind of confirming of a thing by witness, in that he by whom one swears is made a witness of that which is sworn, Rom. i. 9.

This epithet *sacred* is added, because therein the swearer hath to do with God, making his appeal to him, and calling upon him ; for a right Christian oath must be made by God. See Sec. 120.

God is in an oath made a judge in two respects :

1. In regard of his omniscience, who knoweth all things, past, present, and to come ; secret and open, yea, even the secret intentions of the heart.

¹ μαρτυρομαι, *attestor*, I call to witness, or, I affirm upon witness.

2. In regard to his omnipotency, in that he is able to take such vengeance as may make all creatures fear to provoke him.

Hence is it that an oath is counted so strong a bond, and that it putteth an end to differences, because it is supposed that no man dares make God a witness of any untruth, or provoke such a judge to execute vengeance. 'It is a fearful thing to fall into the hands of the living God, Heb. x. 31.

Sec. 119. *Of the several kinds of swearing,*

An oath may be distinguished according to the ground, matter, and manner of it.

1. The ground of an oath is either imposed, ὁρκος ἐταυτοτος, *juramentum delatum, ab alio impactum*; or free.

An oath may be imposed by such as have authority, or such as pretend damage.

By reason of his authority Abraham made his servant to swear, Gen. xxiv. 3, and Jacob his son, Gen. xlvii. 31. Thus might the high priest under the law impose an oath, Num. v. 19, and public judges, Exod. xxii. 8. This power public judges ever had and still have.

Upon pretence of damage one neighbour might require an oath of another, 1 Kings viii. 31, 32.

A free oath is that which one on his own pleasure taketh, to move others the more to believe what he saith. This may and must be done when the matter makes to the glory of God, 1 Kings xxii. 14, or our neighbour's special good, 1 Sam. xiv. 45, or our own suspected integrity, 1 Sam. xxvi. 10.

2. The matter of an oath is something past or present, or else something to come. The former end of an oath is called asseratory, whereby something is affirmed or denied. Thus David by an oath affirmed that he was in danger of death, and the widow of Zarephath denied by oath that she had not a cake, &c., 1 Kings xvii. 12.

The latter kind of oath, which concerns things to come, is called promissory, as when king Zedekiah swore that he would not put Jeremiah to death, Jer. xxxviii. 16.

3. The manner of swearing hath respect to circumstances; as the persons betwixt whom the oath is made, the place where, the time when, the occasion why, with other the like. Thus an oath is public or private.

A public oath is many ways differenced, as when a nation or congregation swear to God, 2 Chron. xv. 14; or when one nation sweareth to another, as the Israelites did to the Gibeonites, Josh. ix. 15; or subjects to their governors, as the Gileadites to Jephthah, Judges xi. 10.

A private oath is betwixt particular persons, as that which was made between Jonathan and David, 1 Sam. xx. 42.

The evidences of all the fore-mentioned kinds of

swearing, being approved in sacred Scripture, give proof that they are all warrantable.

Sec. 120. *Of swearing by God alone.*

The proper object of men's swearing is thus set down, κατὰ τοῦ μείζονος, *by the greater*. Hereby God is meant, God alone. For men that swear are here considered as creatures distinguished from their Creator. Now all creatures in reference to their Creator are fellow-servants; and in that respect none so great over another as meet to be sworn by. Besides, all other creatures were made for man. God gave man dominion over all creatures in the air, waters, and earth, Gen. i. 28. The heavens are made a covering for him; the sun, moon, and stars to give him light; yea, the angels have a charge given unto them to keep man in safety, Ps. xci. 11, and they are ministering spirits for him, Heb. i. 14. Now that for which other things are is counted the best.¹ There being then among creatures no greater than man by whom he may swear, he may swear only by the Creator.

As God, because he had no greater than himself, did swear by himself, so man, because he hath no greater than God, must, when he sweareth, swear by God. This exclusive particle *only*, which Christ addeth to serving of God, Mat. iv. 10, is to be applied to swearing by God. For both these are joined together, Deut. vi. 13. This phrase, 'unto me every tongue shall swear,' Isa. xlv. 23, is exclusive; it excludeth all but God; and this, 'he that sweareth in the earth, shall swear by the God of truth,' Isa. lxv. 16.

1. Divine properties are attributed to that by which men swear; as, omnipresence, omniscience, searching the heart, supreme sovereignty, power to revenge, and the like, which are proper to God alone. That which the Lord saith of the last of these, 'To me belongeth vengeance,' Deut. xxxii. 35, may be said of all the rest: to the Lord belongeth omnipresence, omniscience, &c., even to him alone.

2. Divine worship is given to him by whom men swear, for there is divine invocation comprised in an oath, which is a principal part of divine worship.

3. It is a great debasement for man to swear by any other than God, in that he maketh himself inferior to, and less and lower than that by which he sweareth.

4. It addeth much to God's honour, to have such a prerogative proper and peculiar to himself.

Sec. 121. *Of the inviolableness of an oath, whereby differences are ended.*

One special end of men's swearing is thus expressed, 'An oath for confirmation is to them an end of all strife.'

The principal end of an oath is εἰς βεβαίωσιν, *for confirmation*; the other words are as a consequence following thereupon, which is to end and determine matters in question, whereupon differences and controversies arise.

¹ τὸ γὰρ αὐτῷ θεῷ βέλτερον.—*Arist. Phys.*, lib. ii. cap. iii.

The word *βεβαιωσις*, translated *confirmation*, is derived from that *βεβαιος*, which is translated *steadfast*, Chap. ii. 2, Sec. 11. It implieth such a confirmation as is not rashly to be gainsaid and contradicted, for it must put an end to contradictions.

The word *ἀντιλογία*, translated *strife*, properly signifieth *contradiction*. It is derived from a compound verb *ἀντιλέγω*, that signifieth *to speak against*, John xix. 12; or *contradict*, Acts xiii. 45; or *gainsay*, Rom. x. 21. Answerably this noun is translated *contradiction*, Heb. vii. 7, and xii. 3; and *gainsaying*, Jude 11.

The noun *πέρας*, translated *end*, signifieth the utmost border or bound of a place. In the plural number, *πέραςα*, it is translated *utmost parts*, Mat. xii. 42; and *ends*, Rom. x. 18. A privative preposition, *ἀ*, joined with this word *ἀπέριστατος*, signifieth *endless*, 1 Tim. i. 4.

By these notations of these words, this phrase appeareth to be very emphatical, and they shew that the use of an oath is fully to resolve matters in question, so as thereupon no gainsaying is to be made, in that there remains nothing to be further said in and about that point. This is the main end of an oath, to put an end to differences.

Many are of opinion that two ends are here intended. One in this phrase, *for confirmation*; the other in this, *an end of all strife*.

The former, they refer to a promissory oath, the end whereof is,

First, To bind him that sweareth to make good his word.

Secondly, To persuade them for whose sake he sweareth to rest on his word.

Thus an oath is *for confirmation*.

The latter they refer to an assertory oath, which is,

1. To bind the swearer to utter the whole truth, and nothing but truth.

2. To persuade others, that that which is sworn is such a truth as they may well rest upon. Thus an oath proves to be 'an end of all strife.'

When no witnesses can be brought to prove a thing, nor sure evidence given, whereby the matter in question may appear to be true, nor undeniable reasons on either side given in matters of doubt, great controversy useth to be made thereabouts; but an oath useth to end this controversy, and that because God, who knoweth the truth, who loveth truth, who hateth falsehood, who can and will revenge falsehoods, is made a witness and judge. And it is taken for granted, that no man will provoke God to take vengeance on him.

By this it appeareth that an oath is a most firm, and inviolable bond. Men living rest on it, as Abraham rested on his servant's fidelity, when his servant swore to him; this was a promissory oath, Gen. xxiv. 9. So David rested upon Achish's favour, when he thus swore unto him, 'Surely, as the Lord liveth, thou hast been upright,' &c., 1 Sam. xxix. 6; this was an assertory oath. Yea, dying men also use to rest upon

an oath, as Jacob did when Joseph swore to bury him as he desired, Gen. xlvii. 31.

The apostle inserteth this relative, *αὐτοῖς*, *to them*, in reference to *men* before mentioned, for they cannot know others' intents for things to come, nor the truth of their words concerning things past, but by proofs; and an oath in sundry cases is the only proof and evidence that can be given. Men therefore use to rest therein, and so they ought to do. God knows the truth of men's words, either in asserting things past, or in promising things to come, so as in reference to God there is no need of an oath, neither is it properly to him an end of strife. But men need this kind of proof, and to them it is an end of strife.

This general *πάσης*, *all*, is added, because there are sundry cases concerning things past, present, and to come, public and private, as was shewed Sec. 119, wherein there is need of an oath to satisfy and settle men's minds about the truth of them, and in them all men must upon an oath rest satisfied, if at least there be no apparent reason to the contrary. 'An oath is an end of *all* strife.'

Sec. 122. *Of the error of anabaptists in condemning all swearing.*

There are sundry errors contrary to the fore-mentioned doctrine of an oath.

1. Anabaptists hold that it is unlawful for Christians to swear. The contrary doctrine, concerning the lawfulness of an oath, is sufficiently proved before, Sec. 116.

Anabaptists herein shew themselves disciples of the ancient Manichees, who denied the Old Testament to be God's word; and that, among other reasons of theirs, because it justified the lawfulness of swearing.

The main ground that anabaptists pretend is taken from these words of Christ, 'Swear not at all, neither by heaven,' &c., Mat. v. 34. The like is set down James v. 12.

Ans. They raise their argument from a mistake of the true sense of these Scriptures, for they take that to be spoken simply, which is intended respectively.

That Christ did not simply forbid swearing, is evident by this which he saith before in his sermon, 'Think not that I am come to destroy the law or the prophets,' Mat. v. 17. Both law and prophets do approve swearing on just occasion, as was shewed Sec. 116. Christ's main scope in that part of his sermon, wherein he interpreteth many of the commandments of the moral law, is to clear that law from the false glosses of the pharisees. Now concerning this law of swearing, the pharisees taught two things.

1. That they might not forswear themselves, which if they did not, they thought that the third commandment was observed.

2. That they might swear by some creatures, as by heaven, earth, &c.

Against these two errors Christ directed his speech.

Against the first thus : To swear unduly is against the third commandment, which saith, 'Thou shalt not take the name of the Lord in vain,' Exod. xx. 7. So as they who did not rightly observe the rules of swearing, took God's name in vain, and brake the third commandment.

Against the second thus : God's glory is some way or other manifested in his creatures, for 'heaven is God's throne, earth his footstool,' and so in the rest. In which respect, to swear by creatures is to dishonour God.

Anabaptists urge this phrase, *not at all*. To this I answer, that the clause may have a double reference.

1. To vain swearing, which is the point that Christ there laboureth to suppress, so as in this sense he intends thus much : be not moved on any occasion to swear vainly and unduly.

2. To swearing by creatures, then it intends thus much, swear not at all, by heaven or earth, or any other creature.

Again, anabaptists press this phrase, 'Let your communication be, Yea, yea, Nay, nay,' Mat. v. 37.

In answer to this, I grant that these phrases, *Yea, yea, Nay, nay*, do imply a simple affirmation or negation, without confirming it by oath ; but withal I say, that this direction is about a man's ordinary and common communication, when there is no great or weighty cause to affirm or deny upon oath.

Lastly, they insist upon this phrase, 'Whatsoever is more than these cometh of evil.'

Two things are answered hereunto :

1. That the occasions that force men to swear, though the oath be duly and justly made, come of evil, namely, of the evil disposition of them who will not believe a truth spoken, unless it be confirmed by oath.

2. That to use asseverations and oaths in ordinary speech is of an evil disposition, or of the devil himself, who is that evil one.

As for that which is written, James v. 12, we are to hold that the disciple who useth his Master's own words, used them in his Master's sense. It appeared that the errors about swearing, which were frequent in Christ's time, continued also in that time wherein the apostle James wrote his epistle, and therefore in his Master's words and sense he laboured to suppress that evil custom.

Obj. To justify swearing is to give liberty to common swearing.

Ans. 1. Not so. Doth justifying true religion give liberty to superstition ?

Ans. 2. Necessary truths must not be concealed, much less denied, because they may be perverted. Some men have such a spider-like disposition as they will suck poison out of the sweetest flowers.

Sec. 123. *Of undue swearing by creatures.*

A second error is swearing by creatures. This is not only practised by the vulgar sort of papists in their

ordinary speech (who commonly swear by the rood, cross, mass, Virgin Mary, Peter, and sundry other saints), but it is also used in their public courts, and solemn oaths, thus, 'by God and the Virgin Mary,' 'by God and the holy gospel' yea, it is also justified by their divines.¹ The Rhemists, in their annotations on Mat. xxiii. 21, have this gloss : 'Swearing by creatures, as by the gospel, by saints, is all referred to the honour of God, whose gospel it is, whose saints they are.'

Ans. 1. Their manner of referring that which they do to the honour of God is without and against God's word, and this conceit hath been the occasion of most of their idolatry.

Ans. 2. God's honour is simply to be referred to himself, and not relatively in and through his creatures : 'I am the Lord,' saith he ; 'that is my name, and my glory will I not give to another, neither my praise to graven images,' Isa. xlii. 8.

Ans. 3. That manner of referring honour to God draws men's minds from the Creator to the creature. They have in such an oath their minds so fixed on the creature by whom they swear, as they think not on God.

Herein papists do justify pagans, who swear by their false gods, as Laban did, Gen. xxxi. 53.

Scholars in their ordinary grammar schools, yea, and in universities too, and in other places where they write or speak Latin, do justify the practice of heathens herein by using the very words and phrases of the heathen, which were concise forms of their swearing by their idols, such as these, *Herce, Meherce, Pol, Edepol, Dii immortales*, with the like.

Profane persons among us do herein exceed both papists and pagans. Scarce a creature can be thought on by which they do not swear. They swear by the heaven, by the sun, by the light, and by all the host of heaven. They swear by all things on earth that are for man's use, as bread, meat, drink, money, fire, and what not. They swear by the parts of man, as soul, heart, body, head, and other parts. They swear by the body of Christ himself, by his blood, by his wounds, by his cross, &c. They swear by graces and virtues, as faith, truth, honesty, with the like. They swear by mere toys. As the Gileadites and Ephraimites were distinguished by their manner of speech, Judges xii. 6, so many pagans, papists, profane and pious persons, be distinguished by their manner of speech. Pagans swear by false gods, papists by saints, profane persons by mute things, pious persons only by the true God, and that on just occasion, and in a due manner.

Sec. 121. *Of swearing things unlawful.*

A third error is either to swear, or to cause others to swear, that which is unlawful. Into this error do papists fall many ways.

¹ Douay divines in their annot. on Gen. xlii. 15.

1. They swear, and cause others to swear, that which oft proves to many impossible, as perpetual continency; for they who admit any into religious orders make them vow and swear perpetual continency;¹ and all that enter into such orders among them, do vow and swear as much. Now it is not in man's power to be perpetually continent. To many it is a matter of impossibility. Christ speaking of this point thus saith, 'He that is able to receive it, let him receive it,' Mat. xix. 12. Hereby he implieth that some are not able; it is not possible for them to be continent, at least in a single estate, without the benefit of marriage.

2. They take children that have parents living into religious orders, without and against their parents' consent;² which children being so taken in, they cause to swear obedience to these orders; yet such children are not in capacity to keep that oath. They are under the power of their parents, who have authority to make void their oath.

3. They make many to swear things uncertain, as in the case of regular obedience.³ They who are placed under such and such superiors must swear to do what their superiors shall enjoin them; though when they take the oath they know not what they will enjoin. The rule of this blind obedience is that which Absalom gave to his servants in these words, 'have not I commanded you?' 2 Sam. xiii. 28. On this ground have many zealots attempted to commit treasons and murders, and received the reward of traitors and murderers.

To this head may be referred oaths of giving what others shall desire, though they know not what those others will desire. The head of John the Baptist was cut off by this means, Mat. xiv. 7-9.

4. They bring sundry of their profession to swear things apparently sinful, as they who bound themselves under a curse to kill Paul, Acts xxiii. 12. Many popish Hotspurs did swear to murder Queen Elizabeth, whom God preserved from all their plots.

Sec. 125. *Of equivocation upon oath.*

A fourth error is to swear deceitfully, which is commonly called equivocation. This is a most undue kind of swearing, whereof papists are in a high degree guilty. There is a kind of verbal equivocation, when a word or sentence may be diversely taken, which is a rhetorical figure, as when Christ said, 'Our friend Lazarus sleepeth'; and his disciples 'thought that he had spoken of taking rest in sleep,' John xi. 11, 13. But the equivocation which we speak of is a mental equivocation, and that is when a man sweareth a false thing, yet so as he reserveth something in his mind

which, if it were uttered, would make the speech true; as if one guilty with others be upon oath demanded whether he ever saw such an one, answereth, I never saw him (though he have seen him often and well know him), reserving this clause in his mind, *in heaven*, which expressed maketh the answer true; but it is nothing to the mind of him that propoundeth the question, neither can any such matter be fetched out of the words, so as such an oath cometh nothing short of perjury. The end of an oath in determining controversies would thus be taken away.

Notwithstanding those enormous consequences of equivocation, papists use to equivocate, not only all their lifetime, but also upon their deathbeds. Francis Tresham, one of the conspirators in the gunpowder treason, a little before his death protested upon his salvation, that for sixteen years before that time he had not seen Henry Garnet, superior of the Jesuits in England, and yet both the said Henry Garnet himself and sundry others confessed that the said Garnet and Tresham had within two years' space been divers times together, and mutually conferred one with another. Garnet being then asked what he thought of Tresham's protestation, answered that he thought he made it by equivocation.

This kind of deceit papists have taken from Arius, an ancient heretic, who, being to be freed out of banishment if he would profess the Nicene faith, caused the articles of his own heretical faith to be written in a paper, and put them into his bosom; and in the presence of those who were to take his protestation, immediately after the articles of the Nicene faith were read unto him, laying his hand upon his bosom, protested that he would constantly hold that faith. His judges thought that he plainly meant the Nicene faith, but he himself meant his own faith that was in his bosom.

Of equivocation at large, see Chap. xi. 31, Sec. 189.

Sec. 126. *Of dispensing with oaths.*

A fifth error is to dispense with oaths. Popes of Rome usurp this power, as might be exemplified in many particulars; but I will insist only upon his dispensing with the solemn oath of subjects made to their lawful sovereign, or, to use their own words, absolving subjects from their oath. This is evidenced by that declaratory sentence (commonly called a *bull*) which Pope Pius the Fifth denounced against Queen Elizabeth.¹ In the very title thereof this clause is inserted, 'wherein also all subjects are declared to be absolved from the oath of allegiance.' In the body of the bull this, 'The peers, subjects, and people of the said kingdom, and all others, who have any way sworn to her, we declare to be for ever absolved from that oath,' &c. O antichristian presumption! This is he 'that opposeth, and exalteth himself above all that is called God,' 2 Thes. ii. 4. For oaths are

¹ Camdeni Annal. Anno Dom. 1570. An. R. Eliz. 12.

¹ Ubi usus adfuerit liberi arbitrii, licet votum continentie suscipere.—*Bellarmin. de Monac.* lib. ii. cap. xxxv.

² Licet filiis, invitis parentibus, ingredi religionem.—*Bellarmin. de Monac.* lib. ii. cap. xxxvi.

³ Obedientia religiosa rectè vocetur.—*Bellarmin. de Monac.* lib. ii. cap. xxi.

made to God; thereby men are bound to God. When Zedekiah had broken his oath made to the king of Babylon, the Lord said, 'Mine oath he hath despised,' Ezek. xvii. 19. Oaths are made in God's name; God is made a witness and judge in that case. Whosoever, therefore, dispenseth with an oath, or absolveth the swearer from it, maketh himself therein greater than God, and exalteth himself above God; which is a note of antichrist.

Sec. 127. *Of perjury.*

A sixth error is perjury. Perjury in general is a false swearing, or ratifying a lie with an oath.

Perjury may be distinguished according to the distinction of an oath set down, Sec. 119. It may have respect either to matters past or to come.

1. When a man swears that to be true which he knoweth or thinks to be false, he forsweareth himself.

2. When a man swears that to be false which he knoweth or believeth to be true, then also he forswears himself.

3. When a man by oath promises to do what he intends not, that is perjury.

4. When a man sweareth to do a thing, and at the time of swearing intends to do it, yet afterwards, though he might do it, yet doth it not, he forsweareth himself.

Perjury in every case is a most heinous sin, and that to God, our neighbour, and ourselves.

1. God's name is highly profaned thereby, and his majesty vilified; for he is made like the devil, a patron of a lie. In this respect he is provoked to execute extraordinary vengeance on perjured persons, as he did on Zedekiah, Ezek. xvii. 19. These two clauses, 'Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God,' Lev. xix. 12, so joined together, give proof that to swear falsely is to profane God's name. Hereupon a false oath is put in the number of those things that God hateth, Zech. viii. 17. Surely there is no fear of God in false swearers; they seem to outface and to challenge the Most High against themselves.

2. Neighbours are exceedingly beguiled by such; they are made to believe a lie, and to expect that which will never fall out.

3. False swearers pull much mischief upon their own pates; they make themselves liable to his vengeance who is a consuming fire. He threateneth to be 'a swift witness' against such, Mal. iii. 5, and to 'cause his curse to remain in the midst of his house that sweareth falsely by his name, to consume it with the timber and stones thereof,' Zech. v. 4. There is no one sin that sets the conscience more on a rack, for the most part, than this, and none that ordinarily bringeth greater infamy upon a man.

Sec. 128. *Of common and rash swearing.*

A seventh error is ordinary and rash swearing,

when men on every occasion, almost in every sentence that they utter, for every trifle, swear. This is a grievous sin, and a sin crying for vengeance. This is the sin against which in special Christ giveth this direction, 'Let your communication be Yea, yea; Nay, nay,' Mat. v. 37.

1. Hereby God's great name, which ought always to be revered and honoured, is frequently taken in vain.

2. Frequent swearing cannot be freed from forswearing.¹

3. Rash swearing is herein aggravated, in that it hath not such temptations as other sins. Some sins are drawn on by preferment, others by reputation, others by delight, others by gain, others by other like temptations. But what preferment, what reputation, what gain, can be got by swearings, what delight can there be therein? Much swearing is a note of a profane disposition. Herein a difference is made betwixt a pious and impious person; the one 'feareth an oath,' the other 'sweareth,' namely, rashly and frequently, Eccles. ix. 2.

4. Sore judgments are threatened against this sin, Hos. iv. 2, 3. This phrase, 'Because of swearing the land mourneth,' Jer. xxiii. 10, implieth that severe judgments were executed on the land for this sin.

Even this one sin giveth unto us just cause of great humiliation; for the land is full of oaths. All sorts do too much accustom themselves thereunto; courtiers, citizens, countrymen, university men, high and low, rich and poor, magistrates and subjects, minister and people, masters and servants, male and female, parents and children; yea, little children, so soon as they can speak. A man cannot pass by shops or houses, but if he hear men speaking, he shall for the most part hear them swearing. Custom hath made it so familiar, as it is thought no sin. But Christians, 'be not deceived, God is not mocked,' Gal. vi. 7.

For avoiding it, keep not company with swearers; accustom not thyself thereto, reprove it in others.

Sec. 129. *Of the resolution and observations of Heb. vi. 16.*

Ver. 16. *For men verily swear by the greater; and an oath for confirmation is to them an end of all strife.*

The sum of this verse is, the end of an oath.

Hereof are two parts:

1. A description of an oath.

2. A declaration of the end thereof.

In the description we may observe,

1. The manner of setting it down in this note of asseveration, *verily*.

2. The matter, whereabout is expressed,

1. The act itself, *swear*.

2. The persons who swear, *men*, and by whom, *the greater*.

¹ Gravissimum peccatum est falsa jurare, quo citius cadit qui consuevit jurare.—Aug. Epist. 89.

In setting down the end, we may observe,

1. The kind of end, *for confirmation*.

2. A consequence following thereupon, which is, *an end of all strife*. This is amplified,

1. By the persons to whom it is an end, *to them*, namely, to them betwixt whom there is controversy.

2. By the extent thereof, in this general, *all*.

Doctrines.

I. *God in swearing conforms himself to men*. In the former verses, God's swearing was set down; here the reason of it is thus rendered, *For men swear*. See Sec. 115.

II. *Weighty truths may with an asseveration be set down*; so doth the apostle this truth thus, *Verily*. See Sec. 115.

III. *It is lawful for men to swear*. This is here taken for granted. See Sec. 116.

IV. *God only is to be sworn by*. God is comprised under this word, *the greater*. See Sec. 120.

V. *An oath confirms a truth*. It is here said to be *for confirmation*. See Sec. 121.

VI. *An oath is to determine controversies*. This phrase, *an end of all strife*, intendeth as much. See Sec. 121.

VII. *Men ought to rest in an oath*. For to them it is an end of strife. See Sec. 121.

VIII. *An oath is of use in all manner of differences*. It is an end of all strife. See Sec. 121.

Sec. 130. *Of God's willingness to do what he doth*.

Ver. 17. *Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath*.

The application of the former comparison, taken from men's swearing, is in this and the next verse set down; and therein the reasons of God's swearing are expressly declared.

This relative, *wherein*, in grammatical construction, may have reference to the last word of the former verse, which in Greek is, *ὅρκος*, *an oath*. But I rather refer it to the whole sentence going before, or to the point in hand; as if he had said, 'In which matter,' or, 'in which case.' In which case, of confirming a matter by oath, 'God willing more abundantly,' &c. This then sheweth that God conformed himself to man's usual practice, for man's good.

The word *βουλόμενος*, translated *willing*, implieth an inclination and readiness of one's disposition unto a thing, so as he needs no other motive thereunto; it is that which he desireth to do. Covetous men are thus described; 'they that will be rich,' *οἱ βουλόμενοι πλουτεῖν*, or 'they that are willing to be rich,' 1 Tim. vi. 9, for it is the same word that is here used. A covetous man needeth no other motive than his own inward disposition to seek after riches. It is said of Pilate, that he was 'willing to content the people,' Mark xv. 15. It was his desire so to do.

Thus God was of himself ready and forward to do

that which is here spoken of, and that of his own mere free grace; yea, he was desirous to do it. He was no way forced thereunto.

This then setteth down two points:

1. The *cause* of God's binding himself: his mere will and good pleasure. This is the ground of all the good he doth to man, Mat. xi. 26. See more hereof Chap. ii. 4, Sec. 37.

2. The *manner* of God's binding himself. God did it readily, cheerfully. This shewed that he was willing thereunto. He had in his eternal counsel decreed to do what he did, and yet would by oath bind himself thereunto; and this he was willing to do. He doth willingly what he hath bound himself to do.

This is a point worthy of all admiration, that God should of his own will willingly bind himself for our sake to accomplish his own determined counsel.

Should not we now rest with confidence on this good will and pleasure of God?

This ground and manner of God's doing what he doth, namely, willingly, should be a pattern unto us to do what we are bound unto willingly and cheerfully. The apostle, speaking of his duty in preaching the gospel, thus saith, 'Necessity is laid upon me; yea, woe is unto me if I preach not the gospel! But if I do this thing willingly, I have a reward,' 1 Cor. ix. 16, 17. God loveth such, 2 Cor. ix. 7, and accepteth what they are able to do, 2 Cor. viii. 12. This David pleaded before God, 1 Chron. xxix. 17, Ps. cxix. 108.

Sec. 131. *Of God's superabounding in means to make men believe*.

God's willingness to do good to man is exceedingly amplified in this word of the comparative degree, *περισσότερον*, *more abundantly*. Of a like word, see Chap. ii. 1, Sec. 5. Here it implieth more than was necessary; and it is fitly inserted to meet with a secret objection that might be made against God's binding himself by oath. For it might be said, God is the Lord God of truth; even truth itself. There is no fear, no possibility of his failing in any of his words or promises. Why then should he bind himself by oath? For satisfaction hereof, the apostle seemeth to grant that what God did in this case was *ex abundanti*, more than needed, namely, in regard of himself, his own excellency, and his own faithfulness; but yet he did that which was needful in regard of man, by reason of his weakness and dulness, his backwardness to believe, and proneness to doubt, in which respect God's word, promise, covenant, and oath, are all little enough. That God's binding of himself was for man's sake, is made evident in the next verse.

Hereby we see God's tender respect to man's weakness; see ver. 13, Sec. 100. It makes him do more than otherwise needed; it makes him respect our infirmity more than his own excellency. His promises and threatenings prove as much. The former are to

allure us to duty; the latter to keep us from sin. Such is the supreme sovereignty of God, as it is enough for him to declare his mind to his creatures; to command what he would have, to forbid what he dislikes. To use any means for the one or other is *ex abundanti*, of his superabundant grace and goodness. What is it then to add his oath to promises and threatenings? The like may be said of God's adding seals to his covenants; such are the sacraments, Rom. iv. 11.

What other reason can be rendered hereof than the abundance of his grace and mercy?

1. This ministereth much matter of humiliation to us, who do in a manner provoke God to draw the line of his goodness to the uttermost extent thereof, and to make him exceed and abound; to make him do more than needs, if we were not so dull and slow in believing as we are.

2. This should move us to superabound in our high esteem of God, and in all thankfulness and obedience to him. In special it should move us with all steadfastness to believe that which God doth so abundantly confirm unto us. Let us not make God's surpassing and superabounding grace to be in vain. Let us not provoke him to say, 'What could have been done more that I have not done?' Isa. v. 4.

3. By this pattern of God we are taught to condescend to others' infirmity, and that in doing more than needs. One immutable thing is sufficient to settle a man's mind, yet God used two immutable things. Though we be conscious to our own integrity and truth which we utter, yet if others question it, and require further confirmation, let us not stand too much upon our own credit, but yield to their infirmity, and, if required, add an oath, provided it be made 'in truth, in righteousness, and in judgment,' Jer. iv. 2. It cannot be thought but that every word of God should be most true. It is impossible that he should lie, yet he useth two immutable things. But it may be thought that man may lie; that is not impossible, Rom. iii. 4. If God then use two immutable things, much more may man.

Sec. 132. *Of God's manifesting his goodness to men.*

The Greek word *ἐπιδεικνύειν*, translated *shew*, is a compound. The simple verb *ὀφθαλμίζω*, *ostendere*, signifieth also to *show*. When God by a vision manifested to Peter that all sorts of creatures were clean, Peter thus expresseth the case, 'God hath shewed me,' &c., Acts x. 28. So it is used Heb. viii. 5.

But the compound carrieth an emphasis. It signifieth fully, clearly, evidently, to manifest and shew a thing. This word is used where it is said of Christ, 'He shewed them (*ἐπιδείκνυσι*) his hands and his feet,' Luke xxiv. 40. And where Apollos his convincing of the Jews is thus expressed, 'shewing (*ἐπιδεικνύει*) by

the Scripture that Jesus was Christ,' Acts xviii. 28, that is, evidently demonstrating as much. Thus God's oath added to his promise, doth most fully, clearly, and evidently shew and demonstrate the truth of his promise, which is grounded on his counsel, and the immutability thereof. God's counsel is the most immutable thing that can be; but to men it would not have appeared so to be, unless God had clearly manifested as much by his oath.

God will have nothing wanting, on his part, that may help to support our faith. He makes matters tending thereunto clearer than the sun.

His desire is that his promises may attain the end for which they were made.

What now may we think of those who discern not that which is thus evidently and clearly shewed? We have too great cause to judge, that 'the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them,' 2 Cor. iv. 4.

Sec. 133. *Of heirs of promise.*

The persons to whom God hath so shewed his superabundant goodness, are here styled *the heirs of promise*.

They are accounted *heirs*, who have such and such a thing by right of inheritance.

Of the word *inherit*, and of sundry instructions thence raised, see Chap. i. 14, Sec. 160.

Promise is here metonymically taken for the reward promised, as was shewed ver. 12, Sec. 87.

Abraham, Isaac, and Jacob, are styled 'heirs of promise,' in reference to the land of Canaan promised, as a type of the celestial Canaan, Heb. xi. 9. Here, in special, are meant the children of Abraham after the spirit: 'For the promise that Abraham should be the heir of the world, was not made to Abraham, or to his seed through the law, but through the righteousness of faith,' Rom. iv. 13. Hereupon it is said to believers, 'Ye are Abraham's seed, and heirs according to the promise,' Gal. iii. 29. All that are 'justified' are styled heirs, Titus iii. 7; and all that are 'led by the Spirit,' Rom. viii. 14, 17.

This dignity they have, because they are united to Christ, in which respect they are styled 'joint heirs with Christ,' Rom. viii. 17. By virtue of that union, they are adopted of God to be his children, Gal. iv. 5, and also regenerate, 1 Pet. i. 3.

This phrase, 'heirs of promise,' implieth an *extent* and a *restraint*.

An *extent* in relation to Abraham, to shew that God's oath rested not only in him, but extended itself to all his seed, according to that which the Lord saith, 'I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee,' Gen. xvii. 7.

It implieth also *a restraint*, in opposition to such as are incredulous and rebellious. They are not accounted heirs of promise, though after the flesh they descend from Abraham.

Hence may be inferred two general propositions:

1. The promise of blessing made to Abraham belongeth to all believers.

2. None but believers have a right to the promise made to Abraham.

Concerning the first, God in reference thereunto thus saith, 'In thy seed shall all the nations of the earth be blessed,' Gen. xxii. 18. Hereupon saith Peter, 'The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call,' Acts ii. 39. And Paul saith of God's imputing righteousness unto Abraham, 'It was not written for his sake alone, that it was imputed to him; but for us also,' &c., Rom. iv. 23, 24.

There are two especial grounds hereof.

One is the constant and unchangeable mind of him that makes the promise, he is always like himself, and sheweth like favour to them who are of like faith, of like disposition, and like conversation.

The other ground is the fountain and foundation of all God's promises, Jesus Christ, our head and our Redeemer. He properly is the true heir of all God's promises. 'All the promises of God in him are yea, and in him amen,' 2 Cor. i. 20; that is, they are all propounded, ratified, and accomplished in him. By reason hereof, all that believe in him are co-heirs with him.

1. Learn hereby how to take the promises of God's word, even as made to us; to stir us up to rely on God who made them, and to subject ourselves unto his word. The like power and benefit of God's promises resteth in this particular application of them. Admirable is the use of faith in this case. It will settle the soul of a believer on God's promises made in former times, as stedfastly as if in particular they had been directed to him by name.

2. This meets with an objection against the certainty of a particular man's faith. Many granting that the promises of God are sure in themselves, deny that thereupon they may be sure of the benefit of them, because they are not particularly directed to them by name. But if that promise which was made to Abraham were intended to all heirs of promise, they that are of the faith of Abraham have as good right thereto as if the promise had been directed to them by name.

Sec. 134. *Of the benefit of God's promise restrained to heirs of promise.*

The other general proposition inferred from this phrase, *heirs of promise*, is this, none but believers have a right to the promise made to Abraham. This the apostle cleareth, by excluding such as are not of the faith of Abraham, and are not his seed after the

spirit, in these words, 'They are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children,' &c. On this ground he thus concludeth, 'The children of the promise are counted for the seed,' Rom. ix. 6-8; and again thus, 'They which are of the faith, the same are the children of Abraham, and blessed with faithful Abraham,' Gal. iii. 7, 9.

They who believe not, despise the counsel of God, Luke vii. 32.

This is set forth to the full, Acts xiii. 45, 46.

1. This strips the Jews of all vain confidence in their external pedigree. Because they had Abraham to their Father, they imagined that the promises made to Abraham belonged unto them. John the Baptist expressly noteth this their vain confidence, Matt. iii. 9. So doth Christ, John viii. 33, 39.

In that they were not heirs of promise, their confidence was built upon a sandy foundation. The like may be said of hypocrites, of loose and carnal gospellers, of ignorant and profane persons, and of all who want that grace which shews them to be heirs of promise; namely, a true, justifying, sanctifying faith. They who look for benefit of the promise, must first prove themselves to be heirs of promise.

2. This doth highly commend the grace and favour of God, to those who are the heirs of promise. The more rare a grace is, the more rare it is; that is, the less common it is, and in that respect rare, the more admirable it is, and the more highly to be prized, and in that respect also rare. The consideration hereof should fill the hearts of those who have evidence that they are heirs of promise with an holy admiration, and move them to say as Judas did, 'Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?' John xiv. 22; and thereupon to have our hearts the more enlarged unto greater thankfulness. On such a ground did Christ give thanks to his Father, Mat. xi. 25.

Sec. 135. *Of the immutability of God's counsel.*

That which the Lord was pleased clearly to manifest to the heirs of promise, is here said to be, *the immutability of his counsel*.

The Greek noun *βούλη*, translated *counsel*, is derived from a verb, *βούλομαι*, that signifieth *to will*. Hereof see Sec. 130. Answerably this noun is translated *will*, 'by the will of God,' Acts xiii. 36. For God's counsel is his will. That which God willeth is the best counsel that possibly can be. The will of God is the ground of his counsel. Well therefore is the epithet, *τὸ ἀμετέωτον*, *immutability*, here attributed unto it.

The word translated *immutability*, is a double compound. The simple root, *τίθημι*, signifieth *to put*, or *to set*, Mat. xiv. 3; Acts xiii. 47; the single compound *μετατίθημι*, *to remove*, or *translate*, Gal. i. 6, Heb. xi. 5. This double compound, having a privative

preposition, *α*, prefixed, signifieth *immutability*, that which cannot be altered. It is found only in this and the next verse. It is here so set down, as it carrieth the force of a substantive; answerably it is so translated, *immutability*.

The manifestation of the immutability of God's counsel is here brought in as one end of God's oath. God sware, that it might evidently appear, that what he had purposed, determined, and promised to Abraham and his seed, should assuredly be accomplished; there should be, there could be no alteration thereof. It was more firm than 'the law of the Medes and Persians, which altereth not,' Dan. vi. 12.

It is here taken for granted, that God's counsel is inviolable. His oath was to manifest as much. 'My counsel shall stand,' saith God by his prophet, Isa. xlv. 10. To like purpose it is said, 'The counsel of the Lord, that shall stand,' Prov. xix. 21; Ps. xxxiii. 11.

The grounds of the immutability of God's counsel arise from God himself: even from the unchangeableness of his essence, the perfection of his wisdom, the infiniteness of his goodness, the absoluteness of his sovereignty, the omnipotency of his power.

1. God in his essence being unchangeable, Malachi iii. 6, his counsel also must needs be so. As darkness cannot come out of light, so nor changeable counsel from an immutable nature.

2. If God's counsel be changed, it must be to the better or worse. To the better it cannot be. For such is the perfection of God's wisdom, as at first he determined matters to the best. To the worse God will not suffer it to be. If he should, it must be because he discerneth not which is better or worse, or careth not which of them fall out, or is forced to suffer the worse to fall out: but none of these can be imagined to be in God.

(1.) That God should not be able to discern what is better or worse, cannot stand with the infiniteness of his wisdom and understanding. Such is the perfection of God's wisdom, as he is said, not only to *have* counsel and wisdom, but also, by an excellency (*κατ' ἐξουσίαν*) and property to *be* understanding, Prov. viii. 14.

(2.) That God should not care whether the better or worse fall out, cannot stand with the infiniteness of his goodness. Did the Lord at first so order all things, as when he took a view of them, he saw them all to be 'very good,' Gen. i. 31, and is that sceptre, whereby he still ordereth all things, a sceptre of righteousness, Ps. xlv. 6, and can it be thought that he should not care how things fall out?

(3.) That God should be overpowered with a superior power, and forced to suffer the worse to fall out, cannot stand with the absoluteness of his sovereignty and omnipotency of his power. 'Our God is in the heavens, he hath done whatsoever he pleased,' Ps. cxv. 3.

Sec. 136. *Of objections against the immutability of God's counsel answered.*

Obj. God's counsel is free, therefore changeable.

Ans. I deny the consequence. Freedom and immutability may well stand together. Though freedom be opposed to constraint, yet not to constancy. Freedom hath relation to the cause; mutability or immutability to the event. God's counsel is most free in the cause; but in the event, immutable. If it be said, that that which is freely done may be ordered this way or that way, I deny also this consequence. ;

Besides, that which in the beginning might have been ordered this way, or that way, and therein the agent shew himself a free agent, being determined, remaineth no more free to be altered.

2. *Obj.* God is oft said to repent: and that sometimes of bestowing favours, Gen. vi. 6, 1 Sam. xv. 11. And sometimes of inflicting judgment, Ps. evi. 45; Jer. xxvi. 3, 13, 19.

Ans. Repentance is not properly attributed to God, but merely by way of resemblance, *ἀνθρώπου πόντος*, after the manner of man. When men see cause to alter that which is done, promised, or threatened, they are said to repent, because they find some reason to alter their former purpose and determination. But that which God altereth about anything formerly done, promised, or threatened, is according to his first purpose and determination; as when God said to Eli, 'Thy house, and the house of thy father, shall walk before me for ever,' his purpose was to cut off that house for their transgressions, 1 Sam. ii. 30. And when God said of Nineveh, 'Yet forty days, and Nineveh shall be overthrown,' his purpose was to spare Nineveh upon their repentance, Jonah iii. 4, &c. In those mutable sentences, God changed not his secret counsel, but his revealed word, *mutavit sententiam, non consilium*. God's purpose of casting off Eli's house, and sparing Nineveh, was immutable, and manifested by the event. The promise of shewing mercy to Eli's house, and the threatening of vengeance against Nineveh, was a means to accomplish that determined counsel of God: in that by the promise of mercy, the sins of Eli, and of his sons, were so aggravated, as they made themselves unworthy of that favour; and by the threatening of vengeance, Nineveh was brought to repentance.

3. *Obj.* Though the secret counsel of God be immutable, yet the alteration of God's revealed will argueth changeableness.

Ans. No such thing, but rather contrary; for those and such like promises and threatenings had their secret and concealed limitations, according to which they were to be performed. The limitation of the promise was, If they to whom it was made should walk in the ways of the Lord. Such a limitation was expressed in the promise to Jeroboam, 1 Kings xi. 38, which, because it was not observed, the promise was not performed, and yet God's truth therein, yea, and

thereby accomplished. Put this into syllogistical form, and it will be the better discerned, thus :

If the house of Eli for ever remain upright, it shall for ever abide before me ;

But it hath not remained upright, therefore it shall not abide before me.

So on the other side, the limitation of God's threatening against Nineveh was, *unless they repent*. Such a limitation is expressed in God's threatening against Abimelech, Gen. xx. 3, 7. Read a pregnant place to shew the limitation of God's promises and threatenings, Jer. xviii. 7, &c.

4. *Obj.* God's word hath been altered in plain, simple declarations, where no such limitation is intended. The word being neither promise nor threats, but a narration of an event ; as where God said concerning Benhadad, 'Thou mayest certainly recover,' and yet he died, 2 Kings viii. 10, and concerning Hezekiah, 'Thou shalt die,' and yet he recovered, 2 Kings xx. 1.

Ans. God's word, in these and such like places, was uttered, not of the event, but of the natural and ordinary course of secondary causes. In regard hereof, Hezekiah could not have recovered, unless God had, against the course of these causes, restored his life. And Benhadad might have recovered, if Hazael had not treacherously, with a murderous hand, stifled him. God's word then rightly understood was true ; but the event had reference to God's secret purpose ; for the effecting hereof God's word, uttered in another sense, was an especial means. For God's declaration of Hezekiah's desperate disease made Hezekiah pray the more earnestly ; and his declaration of Benhadad's possibility to recover moved Hazael to murder him.

5. *Obj.* Divine attributes have been altered. 'He took his mercy from Saul,' 2 Sam. iii. 13. 'His anger endureth but a moment,' Ps. xxx. 5.

Ans. In these and other like places the causes are put for the effects ; mercy and anger for the effects that follow from them. The altering of those effects argued an alteration in men, that they continued not to be such as they were before ; but constancy in God's dealing with them, according to their carriage towards him.

Sec. 137. *Of useful instructions arising from the immutability of God's counsel.*

1. The foresaid immutability of God's counsel putteth a difference betwixt the Creator and creatures. These are changeable, as in their nature, so in their counsels. It is said of the most steadfast of God's creatures, 'he charged his angels with folly,' Job iv. 18.

Obj. Good angels never altered their counsels, nor will glorified saints in heaven alter theirs.

Ans. That is not simply in the immutability of their counsel (instance the evil angels that fell, and Adam in his entire estate), but in the assisting grace of God. So as their immutability in regard of the

event, is an evidence of God's immutability, for it cometh from God. See more hereof in *The Guide to go to God, or Explanation of the Lord's Prayer*, sec. 227.

2. This gives just matter of humiliation and cause of complaint in regard of that woe which Adam, through variableness, brought upon himself and his posterity ; for man is now variable and inconstant in all his ways. Variableness in religion and piety is of all the most grievous. Prophets much complain hereof, Isa. i. 21, 22 ; Jer. ii. 11, 13 ; so the apostles, Gal. i. 6, and iii. 1 ; 2 Peter ii. 1, 21. Many in our days, who in their youth and former years shewed great zeal and forwardness, have since changed their counsel. This variableness is also blameworthy in reference to our dealing with men.

3. This is one special point wherein we ought to be followers of God, namely, immutability in our good counsels and purposes. We must be 'stedfast and unmovable,' 1 Cor. xv. 58, and 'continue in the faith grounded and settled,' &c., Col. i. 23.

That our counsels may remain immutable, they must be surely and soundly grounded on a good foundation, which is God's revealed will. We may not be rash and over-sudden in our counsels. Wise statesmen will long consult upon that which they inviolably decree. *Diu deliberandum quod semel statuendum.*

Wherein our unchangeableness must be manifested, see *The Guide to go to God*, sec. 228.

4. God's immutability is a good ground of submission to the manifestation thereof. It is impossible that God's counsel be altered. It is therefore in vain to struggle against it ; but to yield unto it is to make a virtue of necessity.

5. This is a point of singular consolation to such as have evidence of God's eternal counsel concerning their salvation : they may be assured hereupon that they shall attain thereunto. Sanctifying graces do give unto us assured evidence of that good counsel of God, 1 Cor. i. 7-9, Philip. i. 6.

Of God's immutability in general, see *The Guide to go to God*, secs. 226-228.

Sec. 138. *Of God's oath a kind of suretyship.*

The means whereby God manifested the immutability of his counsel is thus set down, *confirmed it by an oath*. The particle *it* is not in the Greek.

The verb ἐπιστάτους, translated *confirmed*, is derived from an adjective, μέσος, that signifieth *middle*, as Mat. xviii. 2, 20. Thence a substantive, μεσότης, that signifieth *a mediator* : one that standeth, as it were, in the midst betwixt two at variance. In this respect it is said that 'a mediator is not of one,' Gal. iii. 20. There must be different persons, and they also dissenting, where properly there needs a mediator. Thus this word is oft attributed to Christ, the mediator betwixt God and man, as 1 Tim. ii. 5 ; Heb. viii. 6, and ix. 15, and xii. 24. Hence the verb here

used, *μεσितिς*, *interpono me*, is derived. It is interpreted by some *interposuit*,¹ he *interposed*; by others *fidejussit*,² he *undertook as a surety*; our former English thus, *he bound himself*.

This word implieth that the promise which God confirmed was that which he made in and through the mediation of Jesus Christ, and on that ground was God the more willing to bind himself by oath; for all the goodness that God shewed to man since his fall was in and through the mediation of Jesus Christ.

Of God's respect to man in binding himself by oath, see ver. 13, Sec. 97, &c.

Sec. 139. *Of God's condescending for man's sake.*

Ver. 18. *That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, &c.*

An especial end of God's willingness to bind himself by oath, and thereby to shew the immutability of his counsel, is to settle and quiet men's souls in his promise. This conjunction *να, that*, whereby this verse is inferred on the former, manifesteth as much. By this it appears that it is for man's sake, and for man's good, that God thus bindeth himself.

As this confirms God's tender respect to man (whereof see Sec. 131), so it should stir us up to the more thankfulness, and move us the rather to make the right use of that which God so aims at for our good, which is stedfastly to believe his word.

Of this word *ἀμετάβητον*, *immutable*, see Sec. 135.

The two things here said to be immutable are God's *promise* and God's *oath*. Both these are expressly set down, ver. 13. The other verses following that are an explanation and confirmation of God's promise and oath.

This word of number, *δύω*, *two*, is not here to be taken exclusively, as if there were no other things of God immutable (of other immutable things, see *The Guide to go to God*, sec. 227), but because those two are especially pertinent to the point in hand.

In that the apostle expressly mentioneth *two* immutable things, he plainly confirmeth that which he intended under this comparative, *περισσότερον*, 'more abundantly,' namely, that God did more than needed, as is shewed Sec. 131; for one would think that one immutable thing were sufficient to settle a man's mind. If God were well known, indeed it were sufficient. But God well knows us, and therefore, in tender respect of us and our weakness, he thinks not one sufficient, but adds another thereunto, and that a stronger, namely, his oath to his promise. This he doth for our sakes, as was shewed before. See more hereof, Sec. 131.

Sec. 140. *Of the immutability of God's oath and promise.*

The two things here intended shew that both God's

¹ Vulg. Lat.

² Beza.

oath and also his single promise are immutable. We heard before of the immutability of his counsel, Sec. 135. This phrase, 'the Lord hath sworn, and will not repent,' Ps. ex. 4, proveth the immutability of his oath. Not to repent is to remain immutable. To like purpose tendeth this phrase, 'the Lord hath sworn in truth: he will not turn from it,' Ps. cxxxii. 11; and this, 'I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return,' Isa. xlv. 23. Of God's single word it is thus said, 'God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?' Num. xxiii. 19, 20. 'My words shall not pass away,' saith Christ, Mark xiii. 31. In this respect it is said, 'Faithful is he that promised,' Heb. x. 23.

By just and necessary consequence, we may hence infer that whatsoever proceedeth from the mouth of God is unchangeable, and that upon the same grounds upon which his counsel was proved to be immutable, Sec. 135.

1. A strong motive this is to stir us up without wavering to believe; this is the end why God addeth one immutable thing to another.

This, therefore, is seriously and frequently to be meditated on. Nothing is of such force to remove all manner of doubts as this. There are many doubts which use to arise, partly from our own inward corruptions, and partly from Satan's injections. Sometimes doubts arise from the exceeding greatness of the things promised; sometimes from seeming difficulties; sometimes from oppositions, lets, and incumbrances; sometimes from our own unworthiness. But if God's word and oath be immutable, who can imagine that it shall not stand? Put these two immutable things into one scale, and all manner of doubts into the other, and you shall find that the former will infinitely weigh down the latter.

2. A good precedent this is to make us unchangeable in our promises and oaths. For this end we ought well to ponder what we promise and swear, Ps. cxix. 106.

Rashness in this kind oft causeth repentance, 1 Sam. xxv. 22, 23. See ver. 13, Sec. 100.

Sec. 141. *Of impossibility in reference to God.*

The immutability of the two foresaid things is amplified by the *impossibility* of altering them, which is thus expressed, 'In which it was impossible for God to lie.'

This relative, *ἐν ᾧ*, *in which*, is of the plural number, and hath reference to the two intended things, God's promise and God's oath. These are the things which are impossible to be altered.

Of the derivation and divers acception of this word *ἀδύνατον*, *impossible*, see Sec. 38. It is here taken in the most proper, simple, and absolute sense that can

be. Nothing can be more impossible than that which is here set down, namely, for God to lie.

Quest. Can omnipotency stand with impossibility in anything?

Ans. Yea, in such things as imply impotency; or which proceed from impotency, as lying doth. Omnipotency is a cause of such an impossibility.

Obj. The notation of this word *omnipotent*, or *almighty*, implieth an ability to anything.

Ans. 1. An infallible conclusion doth not necessarily follow from the notation of a word.

Ans. 2. The foresaid notation is but from part of the word, even from this general particle *all*; but the word *omnipotent*, or *almighty*, is a compound, and affordeth a double notation: one from the general particle *all*, the other from the word of *power* or *might*. Join both together, and the notation may well stand; for it sheweth that he that is omnipotent or almighty can do whatsoever requireth power for the effecting thereof. But those things which arise from impotency may not be brought within the compass of omnipotency. It may well be said of them, without impeachment of God's omnipotency, God cannot do them; it is impossible that he should do them.

Sundry of those things which God cannot do are distinctly noted in *The Guide to go to God*, sec. 210.

Sec. 142. *Of lying as it is impossible to God.*

The verb *ψεύσασθαι*, translated *to lie*, is of the passive voice, but is of a natural signification. It is derived from an active, *ψέδω*, which signifieth *to deceive*, or to frustrate, fail, and disappoint; so as to lie is to utter a thing with a mind to deceive. The Latin word, according to the notation thereof, signifieth *to go*, or to speak, *against one's mind*, *mentiri est contra mentem ire*. To utter an untruth is not simply to lie, at least if a man be persuaded that that which he uttereth is a truth; but to utter a thing against conscience, and with a mind to deceive, is a plain lie. Thus Ananias and Sapphira lied, Acts v. 3, 4.

That which is so uttered is styled *τὸ ψεῦδος*, *a lie*, John viii. 44; *τὸ ψέσμα*, Rom. iii. 7; and he that uttereth it, *ψευδής*, *a liar*, Rev. ii. 2; *ψεύστης*, John i. 44. The titles of such as deal falsely and deceitfully are compounded therewith; as *ψευδοἰδελφεός*, *a false brother*, Gal. ii. 4; *ψευδοαποστόλος*, *a false apostle*, 2 Cor. xi. 13; *ψευδοδιδάσκαλος*, *a false teacher*, 2 Peter ii. 1; *ψευδολόγος*, *a false speaker*, 1 Tim. iv. 2; *ψευδομάρτυς*, *a false witness*, Mat. xxvi. 60; *ψευδοπροφήτης*, *a false prophet*, Mat. vii. 15; *ψευδοχριστός*, *a false Christ*, Mat. xxiv. 24; *ψευδώνυμος*, *a thing falsely called*, 1 Tim. vi. 20. That which is here intended to be impossible for God, is to fail in performing his promise, especially that which is confirmed by oath.

We shall not here need to speak of that which God confirmeth by oath; for it was shewed (Sec. 140) that God's oath is inviolable; and it will by necessary consequence follow, that if it be impossible that God

should fail in any word at all, it would much more be impossible that he should fail in that which he confirmeth by oath.

For the general, that God cannot in any case lie, or fail of his word, is evident by an epithet attributed to him, *ἀψευδής*, which we thus translate, *that cannot lie*, Titus i. 2. It intends as much as this phrase, It is impossible for him to lie. The foresaid epithet is compounded with a privative preposition *ἀ*, that implieth an utter privation of such a thing, and that there is no inclination thereunto. As 'God is light, and in him is no darkness,' 1 John i. 5, so he is truth, and in him there can be no lie. 'The strength of Israel will not lie,' 1 Sam. xv. 29; herein is made a difference betwixt God and man: 'God is not a man, that he should lie,' Num. xxiii. 19; for God to lie were to deny himself; but 'God cannot deny himself,' 2 Tim. ii. 13.

God's truth is infinitely perfect; it admits 'no variableness, neither shadow of turning,' James i. 17. Yea, God's truth is essential to him, so as his essence may as soon be brought to nothing as his truth to a lie.

Sec. 143. *Of inferences from the impossibility of God to lie.*

1. The impossibility of God to lie is a great aggravation of the heinousness of unbelief; for 'he that believeth not God, hath made him a liar,' 1 John v. 10; which is in effect to make God no God. This is the rather to be noted, to stir up in us a diligent watchfulness against this sin, which many account no sin, but a mere infirmity. See more hereof ver. 13, Sec. 100.

2. This is a strong motive to believe. A greater cannot be given; for as there is no will, so neither power in God to lie. Men who are conscionable and faithful in keeping their word and promise are believed, yet being men, they are subject to lie, Rom. iii. 4. How much more should God be believed, who cannot possibly lie! If God cannot lie, what promise, what threatening of his, shall not be accomplished?

3. This should make ministers, who stand in God's room, and speak in God's name, to be sure of the truth of that which they deliver for God's word, else they make God a liar, for their word is taken for God's, Col. ii. 13. They are God's ambassadors. An ambassador's failing is counted his master's failing. Therefore the apostle useth this asseveration, 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,' Rom. ix. 1. False prophets are branded for prophesying lies in God's name, Jer. xiv. 14. For preventing this, we must hold close to God's word.

4. Though we cannot attain to such an high pitch of truth, yet every one ought to endeavour to be like God herein, namely, in avoiding lying. Lying is a

sin unbecoming any man, but most unbecoming a professor of the true religion.

General arguments against lying are these :

1. Lying is condemned by those who were led by no other light than the light of nature ; as philosophers, orators, poets. St Paul quoteth a verse out of Epimenides, whereby the Cretians were condemned for their frequent lying, Titus i. 12. To brand them the more for this vice, *to lie* was in a proverbial speech said *ἡγήρειν*, *to Cretize*, or play the Cretians.

2. Every man's conscience condemns lying. If one be not impudent, he will blush when he tells a lie ; and infinite shifts are ordinarily made to cloak a lie, which shew that he is ashamed thereof, and that his conscience checketh him for it.

3. No man can endure to be accounted a liar. No word more provoketh rage than this, *Thou liest*. It is the cause of many duels.

4. Lying overthrows all society ; ' for what man knoweth the things of a man ? ' 1 Cor. i. 11. A man's purposes must be made known, and speech is the best means thereof. If his speech be deceitful, how shall his mind be made known ? If not, what commerce can there be with him and others ?

5. A man taken tripping herein will be suspected in all his words and actions. He that is not true in his words can hardly be thought to deal honestly in his deeds.

Arguments against lying in professors of the Christian religion are these :

1. Lying is expressly forbidden in God's word, Lev. xix. 11 ; Eph. iv. 25 ; Col. iii. 9. Thus it is against the rule of Christians.

2. It is against knowledge and conscience ; for a liar doth deceitfully utter for truth that which he knoweth to be false.

3. It is a filthy rag of the old man, and one of the most disgraceful ; and therefore first set down in the particular exemplification of those filthy rags, Eph. iv. 22, 25.

4. It is most directly opposite to God, who is truth itself, and concerning whom we heard that it was impossible that he should lie.

5. Nothing makes men more like the devil ; for ' he is a liar, and the father thereof,' John viii. 44. A lying spirit is a diabolical spirit. A liar carrieth the image of the devil, and doth the work of the devil, and therein shews himself a child of the devil.

6. As a lie is hateful to God, so it makes the practitioners thereof abominable, Prov. vi. 16, 17, and xii. 22.

7. Lying causeth heavy vengeance. In general, it is said, ' The Lord will destroy them that speak lies,' Ps. v. 6 ; in particular, both temporal and eternal judgments are threatened against such : temporal, Hosea iv. 2, &c. ; eternal, by excluding from heaven, Rev. xxi. 27, and by thrusting into hell, Rev. xxi. 8. Memorable was the judgment on Gehazi, 2 Kings

v. 27 ; and on Ananias and Sapphira, Acts v. 5, 10.

Sec. 144. *Of comfort arising from faith in God's promise.*

The end of the two immutable things which God used is thus expressed, *ἐξωμεν*, ' that we might have,' &c. These words in general declare that it was for our good that God so far condescended, as was shewed, ver. 17, Sec. 131.

The particular good aimed at therein is in these words, *ισχυράν παράκλησιν*, *a strong consolation*.

Of the verb *παράκλησω*, whence this noun *consolation* is derived, see Chap. iii. 13, Sec. 143.

Among other acceptions, the verb from whence this noun is derived signifieth *to comfort*, Col. iv. 8. Hereupon the Holy Ghost, who is the original cause of all true sound comfort, is styled *Παράκλητος*, *the Comforter*.

The word of my text, *παράκλησις*, is sometimes translated *exhortation*, Heb. xiii. 22 ; and sometimes *consolation*, Luke ii. 25. So it is here taken.

The consolation here meant, is such as ariseth from a true, sound, stedfast faith ; so as God added to his promise his oath, that we might more stedfastly believe his promise, and in believing the same, receive comfort to our souls. Metonymically, the effect is put for the cause ; comfort for faith, which worketh it.

Hence it is evident that credence given to God's promise bringeth great comfort to the soul. Hereupon, saith the psalmist, ' Remember thy word unto thy servant, upon which thou hast caused me to hope ; ' he means God's word of promise, and thence inferreth, ' This is my comfort in my affliction,' Ps. cxix. 49, 50. David himself gives a good evidence hereof ; for when he was brought into the greatest strait that ever he was in, ' he encouraged himself in the Lord his God,' 1 Sam. xxx. 6, that is, calling to mind the promise that God made to him, his soul was quieted and comforted. Such is the comfort and confidence which ariseth from faith in God's promises, as it maketh true believers to ' cast their burden and care upon the Lord,' Ps. lv. 22, 1 Peter v. 7, and to ' lay themselves down in peace and sleep quietly,' Ps. iv. 8.

A believer is freed from all undue fears, doubts, surmises, and such like passions as most trouble and disquiet the soul, so as a man must needs be much comforted therein. That which the apostle saith of love, may fitly be applied to faith, 1 John iv. 18. There is no fear in faith, but perfect faith casteth out fear. Christ opposeth fear and faith where he saith, ' Why are ye fearful, O ye of little faith ? ' Mat. viii. 26. Comfort being the effect of faith in God's promises, should stir us up to labour for faith ; and it should provoke us to yield all due credence to the promises of God, both in respect of God's honour, whose truth is sealed up thereby, John iii. 33, and also in respect of the peace and comfort of our own

souls. Well weigh how sweet a thing true sound comfort is, yea, and how needful in regard of the many assaults, troubles, and vexations whereunto we are subject. They who are troubled in mind and disquieted in conscience, and thereupon want this comfort, have it in high account, and earnestly desire it; for the benefit of a good thing is commonly better discerned by the want than by the fruition of it. Behold here the only means to find comfort in all estates, namely, faith in God's promises; wherefore carefully use this means. All other means are but as shadows without substance, or as dew which is soon dried up with the sun. Wherefore 'believe in the Lord your God, so shall you be established; believe his prophets, so shall you prosper,' 2 Chron. xx. 20.

Sec. 145. *Of strong comfort.*

The fore-mentioned comfort is much illustrated by this epithet, *ισχυρόν, strong*. Of the notation and emphasis of this epithet, see Chap. v. 7, Sec. 37. It is here opposed to that which is weak and wavering, and full of doubts and fears. Hereby then is shewed that God would have our comfort to be steady, like the shining of the sun in a fair bright day, and not in a cloudy, gloomy day, when it may for a while shine forth, and then presently be obscured. Paul's comfort was a strong and steady comfort; for he saith, 'Our consolation aboundeth by Christ,' 2 Cor. i. 5; and again, 'I am filled with comfort,' 2 Cor. vii. 4. In this respect he styleth it 'everlasting consolation,' 2 Thes. ii. 16.

Strong comfort doth much commend the means which God hath afforded for that purpose; and it is exceeding useful against the many fierce and strong temptations which will much impair our comfort unless it be strong. A foundation set on the sand will soon fail when the rain falls and the floods arise, and the winds blow and beat upon the house that is built on that foundation, Mat. vii. 26, 27. There will arise doubts and fears from the flesh; Satan also will add his storms and blusterings, and will do what lieth in him to bereave us of all comfort. It is therefore requisite that our comfort be strong and stedfast, and that we be as a well-rooted and a well-grounded oak, which stands steady against all storms.

1. Let us not be content either with seeming or small comforts, lest we be like those who dream that they eat, but when they awake, their soul is empty, &c., Isa. xxix. 8. Such are many who have been long trained up in Christ's school, and lived under the ministry of the word, by which God's promises have been tendered unto them, and the infallible truth of those promises demonstrated, and yet remain as weak and wavering, as full of doubts and fears as at the beginning. How can such be thought to be of the kingdom of God? The things of that kingdom, though they be small in their beginning, yet will grow to an admirable greatness, Mat. xiii. 31, &c.

2. For our parts, let us do our best for attaining that which God would have us attain to, and for which God affordeth us immutable things, namely, strong consolation. This may be attained by a diligent exercising ourselves in God's word publicly and privately, by a careful observing his promises, and by a due consideration of God's faithfulness and immutability.

Sec. 146. *Of flying for refuge to God's promise.*

The parties here specially intended for partaking of the fore-mentioned end of God's confirming his promise by oath are thus described, 'Who have fled for refuge to lay hold upon the hope set before us.'

This phrase, *fled for refuge*, is the interpretation of one Greek word, *καταφυγόντες*, which is a compound. The simple verb *φεύγω* signifieth *to fly*, Mat. ii. 13. This compound is only twice used in the New Testament, here and Acts xiv. 6. It carrieth emphasis, and that in a double respect.

1. As it intendeth safety, and is translated *fly for refuge*.

2. As it intendeth diligence and speed, and may be translated *fly with speed*.

In the former sense it sheweth, that they reap strong comfort from God's promise who make it their refuge. They who fled to the city of refuge, there rested quiet and secure, and feared not what their adversary could do against them, Num. xxxv. 12, 15. In this respect David oft styleth God his 'hiding place,' Ps. xxxii. 7, and cxix. 114.

This will be a means to root out all confidence in ourselves or other creatures, and rest on God alone and his word; for he that fled to the city of refuge there abode, and went not out of it, Num. xxxv. 25, 26.

1. This excludes all proud, self-conceited justiciaries from strong consolation.

2. This teacheth us to acquaint ourselves with our own guilt and emptiness, that thereby we may be moved to fly for refuge to God's word. Till we see *that*, we shall never do *this*.

Sec. 147. *Of diligence in attaining the hope set before us.*

As the foresaid compound, *καταφυγόντες*, implies diligence and speed, it is a metaphor taken from runners in a race, who use to put on with all the speed they can. This sense seems to be the more pertinent in this place, because the words following have reference thereunto. For,

1. *To lay hold*, *ἡρπάζειν*, hath reference to a prize, for which runners in a race make the more speed.

2. The *hope*, *ἐλπίδος*, here mentioned is that prize.

3. This word *set before*, *προκειμένης*, useth to be spoken of runners in a race, before whom the prize is set, Heb. xii. 1.

4. There is mention made of a forerunner, *πρόδρομος*, ver. 20.

1. Our old English translation have reference hereunto: for thus they translate it, 'Which have fled to hold fast the hope laid before us.' In this sense do most expositors here take this word.

Thus the word implieth, that diligence must be used for attaining that which is hoped for; hereof see Chap. iv. 11, Sec. 64.*

The Greek word *ἐκκατάκειμαι*, here translated *to lay hold upon*, is the same that is used, Chap. iv. 14, Sec. 86, and there translated *hold fast*. As there, so here, it implieth perseverance in our Christian course, till we have attained to the end thereof. Of perseverance, see Chap. iii. 6, Sec. 68.

Hope is here taken metonymically for the thing hoped for, as promise for the thing promised, ver. 12. Sec. 87. That which was hoped for is the very same as was promised, even eternal life. For this is the reward that is here said to be *set before us*.

Sec. 148. *Of heaven a believer's hope.*

That which before the apostle termed the promise, be here styled the hope, to shew the mutual correspondence betwixt God's promise and man's hope. What God promiseth man hopeth for; and man cannot in faith hope for anything but that which God hath promised. See more hereof in *The Whole Armour of God*, treat. ii. part vii. sec. 3; of hope, on Eph. vi. 17.

If it be demanded what that hope is which is set before us, a ready answer may be gathered out of the two next verses, which shew that it is heaven itself, and the glory thereof, which is hoped for.

Heavenly glory is that which true believers hope for.* Hereupon their hope is styled, 'the hope of the glory of God,' Rom. v. 2, namely, that glory which with God they shall enjoy in heaven. It is also styled 'the hope of salvation,' 1 Thes. v. 8, and 'the hope of eternal life,' Titus iii. 7; it is in this respect called 'the hope which is laid up for us in heaven,' Col. i. 5; and 'that blessed hope,' Titus ii. 13, an hope that maketh us blessed; and the 'hope which shall be gladness,' Prov. x. 28.

1. Herein is manifested a main difference betwixt the hope of them that are regenerate, and them who remain in their natural estate. The utmost of the hope of these men is within the compass of this world. Hereupon their hope is said to perish, Prov. xi. 7. For the promises of things to come belong not to them.

Besides, they want the eyes of faith, whereby things invisible are seen, Heb. xi. 27; they walk by sense.

2. Herein further is manifested the ground of a believer's boldness. 'The righteous are bold as a lion,' Prov. xxviii. 1. He is bold in peace and trouble, in safety and danger, in life and death; and well may he be so, by reason of the hope that is set before him. Hereupon 'the righteous hath hope in his death,'

Prov. xiv. 32. This is that hope, whereof in a proverbial speech it is said, Were it not for hope the heart would break. This proverb holdeth most true in the hope that here we speak of, the hope of eternal life. 'If in this life only we have hope in Christ, we are of all men most miserable,' 1 Cor. xv. 19.

Sec. 149. *Of setting reward before us.*

This phrase, *set before*, is the interpretation of one Greek participle, *προκειμένης*; the root whereof, *τίθημι*, signifieth *to be set*, Philip. i. 17. The compound is only used in this epistle, and that three times, here and Chap. xii. 1, 2. It implieth a setting a thing before us, as for direction, Chap. xii. 1, to shew how we should attain it; so also for imitation, to stir us up to use our best endeavour for attaining it.

It is set before us by God himself in his word. We may therefore have our eye upon this hope, namely, upon that reward which is promised, and thereupon we may well hope for it. As God hath set it before us, so may we set it before ourselves, and thereby be encouraged to hold out in our Christian course. It is said of Christ, that 'for the joy which was set before him, he endured the cross,' Heb. xii. 2.

If Christ used this means to encourage him to endure the cross, much more may we by this means encourage ourselves to do and endure whatsoever God shall call us unto. Yea, I may add, that we must have our eye on that that is set before us. 'For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him,' Heb. xi. 6. Thus Abraham 'looked for an heavenly city,' and Moses 'had respect unto the recompence of the reward,' Heb. xi. 10, 26. With this doth the apostle thus persuade Christians to hold out under all their pressures, 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,' 2 Cor. iv. 17.

1. The weakness of our flesh needeth this support. The spirit may be willing, when the flesh is weak, Mat. xxvi. 41.

2. The difficulty of our task, for doing and suffering what we are bound unto, requires such an encouragement; because 'strait is the gate, and narrow is the way, which leadeth unto life,' Mat. vii. 14.

3. The imperfection of the sanctification of the best, while here they are in this world, needeth such an help. For 'we know in part,' 1 Cor. xiii. 9, and of all other graces we have but a part. If we were now as Adam in his innocency was, or glorified saints now are, we should need no such means.

4. Reward, especially the hope here spoken of, namely, of eternal life, is the end of our practice, Rom. vi. 22, and of our faith, 1 Pet. i. 9; therefore we may have our eye fixed on it.

5. God having promised that which we hoped for, we may well set it before us. For 'whatsoever good thing any man doth, the same shall he receive of the

* See ver. 20, Sec. 157.

Lord,' Eph. vi. 8; and in due season we shall reap, Gal. vi. 9.

6. None condemns this point of prudence in temporal things. Who condemns the husbandman for sowing bountifully, that he may reap bountifully? 2 Cor. ix. 6. It is by way of commendation said, 'The husbandman waiteth for the precious fruit of the earth,' James v. 7. 'He that striveth for a mastery, doth it to obtain a corruptible crown,' 1 Cor. ix. 25. All tradesmen, merchants, mariners, soldiers, and others, have that which they hope for in their eye.

1. *Obj.* It is a mercenary disposition, and the part of an hireling, to do duty for reward.

Ans. Not unless they do it wholly and only for reward; or at least, principally, according to this proverb, *No penny, no pater-noster.*

2. *Obj.* This argues self-love.

Ans. Indeed, the eyeing of such a reward argues a spiritual self-love; but this is very commendable, as is shewed in *Domest. Duties* on Eph. v. 29, treat. i. sec. 58.

Though this be lawful, yet it admitteth sundry cautions, such as these,

1. That the principal end we aim at in all our endeavours be God's will and his glory. We ought so far to aim at this mark, as if our salvation and God's glory should stand in opposition (which never can in a right course), we should with Moses wish to be blotted out of the book of life, Exod. xxxii. 32, and with Paul to be separated from Christ, rather than God's glory be dashed. Our aim, therefore, at our own happiness must be subordinate to God's glory.

2. That the particular thing which we aim at be such as proceedeth from God's love and favour, and bringeth us into communion with him.

3. That we aim at a reward, not as a due debt or matter of merit, but as that which God on his mere grace promiseth.

4. That the longer we be trained up in Christ's school, we do the more acquaint ourselves with the beauty and excellency of that which God requireth of us, and thereupon to yield unto it, for conscience sake, for the Lord's sake, for the love of goodness itself.

Sec. 150. *Of inferences upon doing and enduring for reward's sake.*

1. The foresaid doctrine of having an eye to the hope set before us, is the doctrine of all reformed churches, taught by their preachers in their pulpits, maintained by professors of divinity in their chairs, and published in the books that are printed about this point; and yet papists falsely charge us to deny that Christians should have any respect to reward. The Rhemists in their notes on Heb. xi. 26, thus, 'The protestants deny that we may or ought to do good, in respect or for reward in heaven.' And Bel-

larmine¹ chargeth Calvin to deny that we should do good in respect to reward. But in those places which he quoteth of Calvin, there is nothing to be found to that purpose.

2. It cannot be denied, but that there are some of this perverse opinion, to deny the truth of grace in them, who are either incited to good by hope of reward, or restrained from evil by fear of future revenge. But this conceit we utterly detest.

3. The foresaid doctrine giveth evidence of the great indulgency of God towards man, in affording such allurements to incite us unto our duty.

4. The said doctrine manifesteth the hardness of their hearts, who are no way wrought upon, but remain like the smith's anvil, which is softened neither with the beating of the hammer upon it, nor with any oil poured on it. They are like those that Christ complaineth of, who were wrought upon neither by piping nor dancing, Mat. x. 17.

5. Let this part of God's indulgency towards us quicken us up to use this help; and thereupon both to take notice of the hope that God hath set before us, and also seriously to meditate on the excellency thereof, and frequently to meditate thereon.

Sec. 151. *Of the resolution of Heb. vi. 17, 18.*

Ver. 17. *Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:*

18. *That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.*

The sum of these two verses is, a declaration of the ends of God's condescension to man.

Hereabout we are to observe the inference in this word *wherein*, and the substance in the words following.

The foresaid ends are two:

One in reference to God himself, ver. 17, the other in reference to man, ver. 18.

The former is, 1, propounded, in this phrase, *to shew the immutability of his counsel.*

2. It is illustrated by sundry circumstances.

In the point propounded we may observe,

1. God's act, thus expressed, *to shew.*

2. The object thereof, wherein is set down both the kind of object, *counsel*, and the stability of it, in this word *immutability.*

The circumstances of the illustration are four:

1. The manner of God's doing what he did, in this word *willing.*

2. The measure thereof, *more abundantly.*

3. The means whereby he did it, his *oath.* This is amplified by the validity of it, in this word *confirmed.*

4. The men to whom he did it, *heirs of promise.*

¹ Bellarm. de justificat. lib. v. c. p. viii.

The other end, which hath reference to man, is,

1. Propounded; 2. amplified.

In the point propounded is set down,

1. The kind of benefit, *consolation*.

2. The quantity of it, *strongly*.

3. The fruition of it, *might have*.

In the amplification is set down the means used on God's part, and the persons for whom. The means are set forth,

1. By their number, *two things*.

2. By their stability: which is, 1, expressed in this word *immutable*; 2, confirmed, in this phrase, *in which it was impossible for God to lie*.

The persons for whose sake God so far condescended are described,

1. By their act, *who have fled*.

2. By the end of that act, *to lay hold upon*.

3. By the prize, *the hope*.

4. By the ground thereof, *set before us*.

Sec. 152. *Of observations raised out of Heb. vi. 17, 18.*

I. *God conforms himself to man*. This I gather out of the inference from this word *wherein*. See Sec. 130.

II. *God willingly doth what he doth for man*. For it is here said, *God willing*. See Sec. 130.

III. *God doth more than needs for man's sake*. This phrase *more abundantly*, and this word *two things*, v. 18, intend as much. See Sec. 131, 139.

IV. *God clearly manifests his good will to man*. The word translated *to shew* signifieth a clear and full manifestation of a thing. See Sec. 132.

V. *All believers are God's heirs*.

VI. *None but believers are God's heirs*.

The extent and restraint of this word *heirs* prove these two last observations. See Secs. 133, 131.

VII. *God's promise is the ground of believers' inheritance*. For they are *heirs of promise*. See Sec. 133.

VIII. *God's counsel is immutable*. This is here taken for granted. See Sec. 135.

IX. *God's oath is a suretyship*. The word translated *confirmed* intendeth so much. See Sec. 138.

X. *God's promise is immutable*.

XI. *God's oath is immutable*. These are the *two things* that are here said to be immutable. See sec. 140.

XII. *Matters of impotency are impossible to God*. See Sec. 141.

XIII. *It is impossible for God to lie*. This is here expressly affirmed. See Sec. 141.

XIV. *Faith in God's promise worketh consolation*. For it is God's word believed whereby we come to have comfort. See Sec. 141.

XV. *God would have our consolation to be steady*. This is the meaning of this word *strong*. See Sec. 145.

XVI. *Believers make God their refuge*. They are here said to fly to his promise for refuge. See Sec. 146.

XVII. *Diligence must be used for obtaining life*. The verb translated *fled* implieth diligence. See Sec. 147.

XVIII. *God's promise is the ground of man's hope*. Hope is here put for that which God hath promised, and man believed. See Sec. 148.

XIX. *God hath set a prize before us*. This is here implied under this phrase, *set before us*. See Sec. 149.

XX. *We may aim at reward*. It is reward that is set before us: and it is here mentioned, to move us to have our eye upon it. See Sec. 149.

Sec. 153. *Of hope an anchor of the soul*. Heb. vi. 19, 20.

Ver. 19. *Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil*;

20. *Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec*.

In these two verses the apostle describeth hope, whereof he made mention in the former verse. Which description is here brought in for two principal ends. One, as a farther argument, to press the main point in hand, namely, perseverance without wavering. The other is a fit transition from his digression to the main matter in hand, concerning Christ's priesthood. See Sec. 161.

The apostle's argument is taken from that help and means which God affordeth to us for persevering, which is a safe and sure anchor.

Though hope in the former verse were taken metonymically for the thing hoped for (as was shewed Sec. 147), yet here it may properly be taken for that grace whereby we quietly wait for eternal life.

The word *hope* is not expressed in the Greek, but fitly supplied in our English; for the relative *which* hath reference therunto.

Of the description of hope, and of sundry other points about that grace, see *The Whole Armour of God*, treat. ii. part. vii. sec. 3, &c.; of hope, on Eph. vi. 17.

The use of hope is excellently set forth under this metaphor of *an anchor*, which sheweth the nature and use of it; that is, to keep us steady against all temptations, that we be not tossed up and down, and carried this way and that way, or overwhelmed by them.

Saints are in this world as ships in the sea. A sea is oft very troublesome and dangerous, by reason of great waves raised by gusts and storms of wind. Thus the devil and his instruments bring saints into many troubles and dangers. Now, as an anchor is of great use to hold a ship fast in the midst of storms and tempests, so as it cannot be whirled up and down,

this way and that way, nor cast upon rocks or sands, but kept steady in the place where the anchor is cast, so hope is of like use to the soul; it keeps it in the midst of all temptations and troubles settled and stedfast, so as they cannot remove it from the promise of God, whereon this anchor is cast, nor split it upon the rocks of presumption, or drive it into the sands of diffidence and despair.

Hope is here styled the 'anchor of the soul,' to distinguish it from iron anchors used for ships. By *the soul*, is here meant the spirit of a man, even the regenerate part.

Hope is a special means to keep the soul safe, and in that respect styled 'the hope of salvation,' 1 Thes. v. 8; and 'the helmet of salvation,' Eph. vi. 17. It is one part of that spiritual armour whereby the soul is fenced, and whereby it is kept safe from spiritual enemies and assaults. In this regard it is the more excellent in the kind of it, and more necessary for the use of it. Of spiritual armour, and spiritual enemies and assaults, which make much to the amplifying of this anchor of the soul, see *The Whole Armour of God*, treat. i. part ii. sec. 4, on Eph. vi. 11; and part iii. sec. 9, on Eph. vi. 12; and treat. ii. part viii. sec. 5, on Eph. vi. 17.

By this metaphor the apostle sheweth that hope is of special use to keep the soul safe in all troubles and trials. 'They that trust (or hope) in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever,' Ps. cxxv. 1. Upon David's professing that he put his trust in God, he maketh this inference, 'I will not fear what flesh can do unto me,' Ps. lvi. 4. In this respect the apostle saith, that 'hope maketh not ashamed,' Rom. v. 5. It doth not disappoint him of that which he expecteth, so as he should be ashamed. In this respect there is another metaphor, whereunto the apostle resembleth hope, namely, an helmet; whereof see *The Whole Armour of God*, treat. ii. part vii. sec. 7.

Hope doth, as it were, fasten the man in whom it is to the promise of God, on whom it is fixed, and to heaven which he hopeth for; as by the anchor and cable a ship is fastened to the ground on which the anchor is cast. Now God's promise is a most firm ground, and heaven is so high, as nor Satan, nor any of his instruments, can come thither to loose it. Hope, therefore, must needs be of singular use to keep the soul safe.

1. This giveth proof both of the necessity and also of the benefit of hope. Of both these, see *The Whole Armour of God*, treat. ii. part vii. sec. 9.

2. This also may quicken us up to get and preserve this needful and useful grace. Hereof see *The Whole Armour of God*, treat. ii. part vii. sec. 13.

3. The resemblance of hope to an anchor affordeth a direction for well using of hope. Hereof also see *The Whole Armour of God*, treat. ii. part vii. sec. 16.

Sec. 154. *Of the certainty of hope.*

These two epithets, *sure* and *stedfast*, are so expressed as they may have reference either to the grace itself, which is hope, or to the metaphor, whereunto the grace is resembled; for they are all of the same case, gender, and number. In sense, both references tend to the same issue; for if it be referred to the metaphor, it implieth that hope is not only like an anchor, but also like a sure and stedfast anchor.

The first epithet, ἀσφαλῆ, translated *sure*, is a compound. The simple verb, σφάλω, labefacto, everto, from whence it is derived, signifieth to weaken or overthrow. The verb is compounded with a privative preposition, and signifieth to make fast and sure, or to keep safe, Mat. xxvii. 64-66; Acts xvi. 28. Thence the adjective ἀσφαλής, here used, is derived, which signifieth *certain, sure, safe*; and a substantive, ἀσφάλεια, that signifieth *certainty, or sureness, or safety*, Luke i. 4, Acts v. 23; and an adverb, ἀσφαλῶς, which signifieth *fast, surely, safely*, Acts xvi. 23, Mark xiv. 44.

This epithet applied to an anchor signifieth such an one as abideth fast and sure in the ground, and suffereth not the ship to be carried away, but keepeth it safe.

Of the other epithet, βεβαίαν, translated *stedfast*, see Chap. ii. 2, Sec. 11, and Chap. iii. 6, Sec. 68.

These two epithets are joined together with a double copulative, τε καί, which our English thus expresseth, *both sure and stedfast*; to set out more fully and to the life the certainty of hope, according to that which Joseph said of Pharaoh's two dreams: 'It is because the thing is established by God,' Gen. xli. 32. This, then, giveth evident proof that a believer's hope is firm and stable. See ver. 11, Sec. 80.

The former of the foresaid epithets being sometimes used for *safe*, and joined with the other, that signifieth *stedfast*, giveth us further to understand that the spiritual safety of a Christian dependeth on the assurance of his hope, as the safety of a ship dependeth on the sureness of the anchor; for 'he that wavereth is like a wave of the sea, driven with the wind and tossed,' James i. 6. Hereupon the apostle exhorteth to be 'stedfast and unmoveable,' 1 Cor. xv. 58.

Satan will not cease to raise storms against us by himself and ministers; if therefore our anchor be not sure and stedfast, we shall be exposed to very great danger.

This should the more incite us to give all diligence to have our hope established. See ver. 11, Sec. 80.

Sec. 155. *Of entering into that within the veil.*

The object of hope, or ground whereon the anchor of the soul is cast, is thus described, *which entereth into that within the veil*. The Greek noun, καταπίτασμα, translated *veil*, is a compound. The simple verb, πτεάννυμι, signifieth *to open*. One compound, ἐκπτεάννυμι, signifieth *to stretch out*, Rom. x. 21; an-

other, καταπατάσκει, *obtego*, to cover. From thence is derived the word that signifieth a veil; for the use of a veil was to cover, Exodus xl. 21, or hide a thing.

The word τὸ ἐσώτερον, *interius*, translated *that within*, is of the comparative degree. The positive ἐσω, *intus*, signifieth *within*, and this comparative *inner*, Acts xvi. 24.

In this phrase the apostle alludeth to the tabernacle or temple, wherein the most holy place was severed from the other part of the temple by a veil, Exodus xxvi. 33; 2 Chron. iii. 14. That within the veil was the most holy place, which was a type of heaven. Hereof see more on Heb. ix. 13.

The hiding of the most holy place with a veil figured the invisibility of heaven to us on earth.

The comparative may be used either by way of distinction, and that betwixt this and the outward veil, whereby the holy place was divided from the court appertaining therunto,—in reference hereunto, this inner veil is called ‘the second veil,’ Heb. ix. 3; or else the comparative may set out the inner part; for the noun *veil* is of the genitive case, τοῦ καταπατάσματος, as if it were thus translated, ‘the inner part of the veil.’ Thus it setteth out the most holy place, as was noted before.

Of the emphasis of this compound, εἰσερχομένην, *enter into*, see Chap. iii. 11, Sec. 116; and of doubling the preposition in the verb, and with the noun,¹ as if it were thus translated, *entereth in, into*, see Chap. iv. 11, Sec. 65.

Here it implieth the extent of a believer’s hope, that it cannot rest till it have attained to heaven, and till it be well settled.

Herein lieth a difference betwixt the anchor of a ship, and this anchor of the soul. That is cast downwards to the bottom of the water where the ship is stayed; this is cast as high as heaven itself.

Sec. 156. *Of hope of things not seen.*

This part of the description of hope, that it ‘entereth into that within,’ sheweth that hope is of things not seen. This doth the apostle expressly prove, Rom. viii. 24. As faith, so hope is ‘the evidence of things not seen,’ Heb. xi. 1; by hope we ‘look at the things which are not seen,’ 2 Cor. iv. 18. ‘God hath begotten us again unto a lively hope of an inheritance reserved in heaven,’ 1 Pet. i. 3, 4.

This God hath so ordered to try our patience, faith, love, &c., 1 Pet. i. 7, 8.

1. Herein lieth a main difference betwixt a Christian’s hope and sight. This latter is of things visible, the former of things invisible.

2. Herein lieth a main difference betwixt the hope of true Christians, and mere worldlings, whose hope is only on the things here below, which are visible.

3. This teacheth us to wait for the things which we hope for. For ‘if we hope for that we see not,

¹ εἰσερχομένην εἰς τὸ ἐσώτερον.

then do we with patience wait for it,’ Rom. viii. 25. It is very requisite that we wait with patience, lest otherwise we fail of the end of our hope.

Sec. 157. *Of hope of heaven.*

The mention of the *veil*, in this phrase, *that within the veil*, further sheweth that heaven is the object of a believer’s hope. The apostle’s description of the hope of God’s calling doth evidently demonstrate thus much, Eph. i. 18; but more clearly doth another apostle thus set it out, ‘God hath begotten us again unto a lively hope, to an inheritance incorruptible,’ &c., 1 Pet. i. 3, 4. The apostle therefore joineth these two together, ‘the blessed hope, and the glorious appearing of Christ,’ Titus ii. 13. It is hereupon styled, ‘hope of salvation,’ 1 Thes. v. 8; ‘an helmet of salvation,’ Eph. vi. 17. The apostle takes this for granted, where he saith, ‘If in this life only we have hope in Christ, we are of all men most miserable,’ 1 Cor. xv. 19; and in this respect, saith the wise man, ‘the righteous hath hope in his death,’ Prov. xiv. 32. Heaven is the highest and chiefest of all God’s promises, it is the end of them all. For the purchase hereof Christ came down from heaven.

1. Herein lieth another difference betwixt the hope of saints and worldlings. The hope of worldlings ariseth no further than the earth; the hope of saints ariseth as far as heaven.

2. Hereby proof may be made of the truth and excellency of a Christian’s hope. If it be fixed on things below, it is base and false.

3. In all losses and crosses, let us have an eye to this object of our hope. So long as heaven abides, we need not be over careful. This makes believers think themselves happy, when the world accounts them miserable.

Sec. 158. *Of Christ’s running in our race.*

Ver. 20. The first part of the twentieth verse is an explanation of the place where a believer’s hope is fixed, in these words, ‘whither the forerunner is for us entered.’

1. It is said to be a place entered into, εἰσῆλθε, and in that respect passable.

2. It is entered into by πρὸδρομος, a forerunner. Thereupon we may be directed how to enter.

3. That forerunner is Jesus our Saviour; so as we may with the greater confidence follow him.

4. He did what he did for us. This adds much to the strengthening of our confidence.

The word translated *forerunner* is in this place only used.

As our English, so the Greek also is a noun compound. The simple verb¹ signifieth to run, Mat. xxviii. 8. The preposition πρὸ, *ante*, with which it is compounded, signifieth *before*, Luke xiv. 4. The verb

¹ τρέχω, *curro*, præter. activ. διδρόμικα; aor. ἔδραμον; præter. med. διδραμα; inde δρόμος, *cursus*; 2 Tim. iv. 7.

thus compounded *πεσέδραμε*, *præcurrit*, is translated *outran*, John xx. 4. For he that outruns another, runs before him. The word may have reference to such as run in a race, and so outrun others, as they get first to the goal.

The Greek word *πεσέδρομος*, here translated *forerunner*, is by other authors put, not only for such as in a race outrun others, but also for a *messenger* sent beforehand upon a business; or for a *scout* sent to descry an army; or for a *quartermaster*, who goeth beforehand to prepare quarters for soldiers; and for an *harbinger*, who is to prepare lodgings for a king's court in his progress; and for an *herald*, that declares such a personage to be coming; and for any that *prepareth the way* beforehand; and for a *guide* that goeth before to direct others. In sundry of these senses, John the Baptist was styled a forerunner. He was as an herald that declared Christ was coming; as an harbinger to make the way plain before Christ's coming; and as a guide to direct people in the way to Christ, Mat. iii. 1, &c.

But as this metaphor hath reference to heaven, whither the forerunner here mentioned entered, it is proper to Christ alone. For he is that only one who through his own merit opened heaven, and first entered into it, and made it passable for others after him to enter therein.

In general it may, from this metaphor, be inferred,

1. That Christ was a runner in the Christian race.
2. That he ran therein before others.

The first point is evident by the obedience which he performed, and sufferings which he endured in the days of his flesh.

1. Christ would run in the same race with others, to sanctify the same unto them. For this is one benefit of all Christ's undertakings, that the like thereby are sanctified unto us. Christ suffered himself to be assaulted by Satan, that he might sanctify like assaults to us, if it please God to bring us thereunto. In this respect Christ is said to be *ὁ ἀγιάζων*, 'he that sanctifieth,' and believers to be *οἱ ἀγιαζόμενοι*, 'they who are sanctified,' Heb. ii. 11.

2. Christ ran in the race wherein we run, to make it the more plain and easy for us. This is another benefit of Christ's undertakings. For Christ, as he met with blocks and incumbances, removed them out of the way, which otherwise would have hindered us.

3. Christ did this to draw us on more readily and cheerfully to run our race. Company in a work or way, is a great means of encouragement; it puts life and vigour into such as are ready to faint; a tired jade with company will be drawn on.

This giveth an evidence of God's goodness to us, who hath provided such an excellent help for that whereunto he calls. He hath sent his Son from heaven, and set him in the same race, wherein we are to run. This is the rather to be thought on, because, without this help, it is not possible to hold out.

Sec. 159. *Of Christ's running before us.*

The second general point, that Christ ran in our race 'before us,' may be taken two ways.

1. In regard of the absolute perfection and surpassing excellency of all that he did, he far outstripped all; and thus by an excellency he is styled 'a forerunner.' This is one respect wherein he may be said to be 'anointed above his fellows.' See Chap. i. 9, Sec. 123.

2. In regard of his undertaking to be a guide and pattern for us to follow him; thus is he styled 'the Captain of our salvation.' See Chap. ii. 10, Sec. 95.

This much amplifieth the former point of Christ's being a runner in the Christian race. For if thereby the way were made more easy, and believers drawn on more cheerfully to run their race, much more by this, that Christ is a forerunner and a guide; such a forerunner as espieth all obstacles, and impediments that lie in the way, and will remove them before we come at them; yea, such a guide as can, and will direct us in the right way, for he is 'the way, the truth, and the life.' Therefore the apostle contenteth not himself with setting a cloud, that is, a thick multitude of others running in this race before us; but adds this forerunner, and bids us in special manner to look unto Jesus, Heb. xii. 1, 2.

Let us therefore look unto Jesus. The Israelites in the wilderness so looked unto the pillar or cloud that went before them, that 'when the cloud was taken up in the morning, then they journeyed. Whether it was by day, or by night, that the cloud was taken up, they journeyed; or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, they abode in their tents and journeyed not,' Num. ix. 21, 22. The Lord Jesus, our forerunner, was the truth and substance of that pillar. As then in the wilderness he went before his church, in that shadow and type, so much more brightly and visibly in the days of his flesh, when he 'fulfilled all righteousness,' Mat. iii. 15, and for righteousness' sake 'endured the cross and despised the shame,' Heb. xii. 2. The Lord Jesus is set before us, as the object of our faith, and a pattern for our imitation. We must therefore look unto him with the two eyes of our soul, understanding and faith; and follow him with both the feet of our soul, obedience and patience. The church undertakes thus much in this prayer and promise, 'Draw me, we will run after thee,' Cant. i. 3. The prayer gives evidence of her understanding and faith; the promise, of her obedience. We must look with the foresaid eyes to Jesus, that we may receive life, vigour, strength, and all needful ability: for 'of ourselves we are not sufficient to think anything as of ourselves,' 2 Cor. iii. 5. We must follow Christ that we may be both guided in the right way, and encouraged to go on therein. Thus Paul followed Christ himself, and exhorteth

others to follow him as he followed Christ, 1 Cor. xi.

1. For this end we must,

1. Inquire what way Christ entered into heaven.

2. Consider what good reason we have, and how great equity there is, that we should follow him. For this end these three points are among others to be duly weighed :

1. The dignity of his person that is our forerunner.

2. The perfection of that course which he took. No such pattern was ever set before us. Every saint had his defects; but Christ did no sin, &c., 1 Pet. ii. 22.

3. The reward which followeth upon following him, 2 Tim. ii. 11, 12.

Sec. 160. *Of Christ's entering into heaven for us.*

It is said of the foresaid forerunner, that he entered thither where our hope is fixed. The word *εισῆλθαι*, translated *entered*, is the same that was so translated in the former verse, Sec. 155. It sheweth that Christ attained the end of his race, at which he aimed. This was heaven itself, wherinto we also shall enter, if in our race we follow this our forerunner.

This act of Christ being premised, immediately before his priesthood, sheweth that heaven is the place where Christ continueth to exercise his priesthood.

1. That was prefigured by the most holy place, Heb. ix. 11.

2. There is the mercy-seat or throne of grace, whereon his Father sitteth, Heb. viii. 1.

3. That is the only place of true happiness.

4. That was shut against us by our sins; but Christ 'by his own blood entered in thither, having obtained eternal redemption for us,' Heb. ix. 12. See more hereof, Chap. iv. 14, Secs. 84, 85.

To move us the rather to apply this entering of Christ into heaven unto ourselves, the apostle here expressly saith that he did it *for us*; so as a main end of Christ's entering into heaven was for our good. As he came down from heaven for our good, so for the same end he entered into heaven again. Indeed, for us, and for our good, he did and endured all that he did and endured. See Chap. ii. Sec. 83.

In particular he entered into heaven for us,

1. To prepare places for us, John xiv. 2, and xii. 26.

2. To make continual intercession for us, Rom. viii. 34.

3. To make us partaker of his own glory, John xvii. 24, Rev. iii. 21, 2 Tim. ii. 12.

We are utterly unable of ourselves to enter into heaven, John iii. 13; therefore Christ ascended for us to open a passage for us, and to bring us thither.

1. This putteth a difference betwixt the ascension

of Christ, and of others that ascend thither. Christ ascended by his own power, and for the good of others. But all others that enter into heaven, entered by virtue of Christ's entering thither, and for themselves. This phrase, 'God hath raised us up together, and made us sit together in heavenly places in Christ Jesus,' Eph. ii. 6., is very emphatical, and sheweth that we are not only in hope, but in deed entered into heaven in the person of Christ, and that by virtue of our near union with him.

2. This is a strong motive to believe in Christ. If Christ did all for us, is there not then good reason for us to apply what Christ did and suffered to ourselves? Meditate hereon for strengthening your faith. If we apply not to ourselves what Christ did, we do not only lose the benefit of all, but also we make void, as much as in us lieth, the main end of Christ's entering.

3. From the particular we may receive a general direction, to apply to ourselves, as Christ himself, so his offices, actions, natures, properties, value, and virtue of what he did and endured; for all was for us.

4. This ministereth singular comfort against all the troubles which in this world we are subject unto. 'Let not your hearts be troubled,' saith Christ; 'In my Father's house are many mansions, and I go to prepare a place for you,' John xiv. 1, 2. Thus Christ comforteth his disciples against troubles, upon this consideration, that he himself, as a forerunner, entered into heaven for their sakes, even to prepare places for them. On this ground we may support ourselves against trouble, because Christ in heaven prepareth a rest for us; and we have no cause to fret at the honours whereunto wicked men are advanced in this world, in that Christ prepares honour enough for us in heaven.

5. This sheweth the reason of the assurance of our hope, that is an anchor cast within the veil; namely, because Christ hath entered thither *for us*, that we should be made partakers of the happiness there enjoyed. For this cause doth the apostle here make mention of Christ's entering thither for us.

This assurance then ariseth not from ourselves: but from that order and means which God hath appointed and afforded to us.

That we might not be mistaken about the foresaid forerunner, and his entering into heaven for us, the apostle doth expressly name him, under this title *Jesus*, which signifieth a Saviour: and this amplifieth all the fore-mentioned points, that the forerunner is a Saviour, and he that¹ entered into heaven for us as a Saviour. Upon such a ground did this apostle thus set down Jesus by name, Chap. iv. 14. Sec. 86.

Of this name *Jesus*, See Chap. ii. 9, Sec. 73.

¹ Qu. 'that he'—Ed.

Sec. 161. *Of Christ a priest after the order of Melchisedec.*

The latter part of this verse (in these words, *made an highpriest for ever after the order of Melchisedec*) is a pertinent and perfect transition betwixt the apostle's digression, and his description of Christ's priesthood.

Of his digression, see Chap. v. 11, Sec. 57.

This transition eyeth both that which went before and that which followeth.

In reference to that which he had delivered about the forerunner's entering into heaven, he here sheweth what an one he was: even the only true highpriest, who is for us in things pertaining to God. Hereby the benefit of Christ's entering thither is much amplified.

In reference to that which followeth, this transition layeth down the sum of the apostle's large discourse about Christ's priesthood.

He doth here resume the very words at which he broke off his fore-mentioned discourse, Chap. v. 10, that thereby we might the better discern how he returns to his former matter, and proceeds therein.

This is the third time that this testimony of Christ's priesthood hath been alleged, namely, chap. vi. 6, and 10, and here. And it is twice more mentioned in the next chapter, verses 17 and 21; yea, twice more, hint thereof is given, chap. vii. 11, 15.

It is a testimony that setteth down sundry remarkable points about Christ's priesthood; as,

1. The warrant that Christ had to execute this function, in this word *made*; which by the apostle himself is thus explained, 'called of God,' Chap. v. 10, Sec. 54. Christ was deputed by God to this excellent function. That this word *made* implieth a deputation or ordination to a function, is shewed Chap. v. 5, Sec. 24, where this word *made* is used to the same purpose.

2. The kind of function, expressed in this word *priest*. That Christ was a true priest is proved Chap. ii. 17, Sec. 172.

3. The dignity of that function, in this word *high*; which declareth that Christ was the chiefest of priests, see Chap. ii. 17, Sec. 173.

4. The everlasting continuance of this function; for he is here said to be *a priest for ever*. See Chap. v. 6, Sec. 29.

5. The singular kind of priesthood; for this phrase, *after the order*, implieth a peculiar kind of function.

6. The eminency of Christ's priesthood; for the mention of this person, *Melchisedec*, sheweth that Christ's priesthood was of all the most eminent. He was such an one as never any like him. Of the two last points, see Chap. v. 6, Sec. 30.

Sec. 162. *Of the resolution of Heb. vi. 19, 20.*

The sum of these two verses is a description of Christian hope.

Of the description there are two parts:

One setteth out the use of hope.

The other, the qualities of it.

The use of hope is manifested in a metaphor, which is,

1. Propounded; 2, amplified.

The metaphor, as propounded, is in this word *anchor*.

It is amplified by the kind thereof, in this word *soul*, which sheweth it to be spiritual.

2. By the interest we have therein, in this word *we have*.

The qualities are, 1, expressed; 2, confirmed.

They are expressed in two epithets, *sure and stedfast*.

They are confirmed by the place whereon that anchor of the soul is settled.

That place is, 1, generally propounded; 2, particularly exemplified.

In the general there is noted,

1. An act, *which entereth*.

2. A type, whereby the place was prefigured, *that within the veil*.

The exemplification of the place is by Christ entering therein.

In this there is,

1. An expression of the act itself (*is entered*) illustrated by the end thereof, *for us*.

2. A description of the person who entered.

The person is described,

1. By his proper name, *Jesus*.

2. By his functions, which are two:

One a *forerunner*, the other a *priest*.

The latter function is set out,

1. By the warrant he had to exercise it, in this word *made*.

2. By the eminency of his office, *high priest*.

3. By the perpetuity of it, *for ever*.

4. By the distinct order of it, *after the order of Melchisedec*.

Sec. 163. *Of observations raised out Heb. vi. 19, 20.*

I. *Hope is an anchor*. See Sec. 153.

II. *Hope keeps safe*. This is gathered out of the meaning of the first epithet, translated *sure*. See Sec. 154.

III. *Hope is steadfast*. See Sec. 154.

IV. *Hope keeps the soul safe*. It is an anchor of the soul. See Sec. 153.

V. *Hope is settled in heaven*. Heaven is the place that is meant under this phrase, *that within*. See Sec. 155.

VI. *The most holy place was a type of heaven*. That within the veil was the most holy place, which typified heaven. See Sec. 155.

VII. *Heaven is invisible*. It is *within the veil*. See Sec. 155.

VIII. *Hope is of things not seen*. For that within the veil was not seen of the people. See Sec. 156.

IX. *Christ ran in the Christian race*. This is implied under this word *forerunner*. See Sec. 158.

X. *Christ is a forerunner.* This is plainly expressed. See Sec. 159.

XI. *Christ entered into heaven.* This phrase, *whither he entered*, intendeth as much. See Sec. 160.

XII. *Christ ascended into heaven for us.* See Sec. 160.

XIII. *Christ is Jesus.* See Sec. 160.

Six other observations raised out of these words, 'made an high priest for ever, after the order of Melchisedec,' are distinctly set down, Sec. 161.

CHAPTER VII.

Sec. 1. *Of the resolution of Heb. vii.*

The apostle in this chapter returneth to that mysterious matter which he had interrupted, Chap. v. 11, which was concerning Christ's priesthood, after the order of Melchisedec.

The sum of this chapter is, the excellency of Christ's priesthood.

This is set out two ways :

1. By way of similitude.
2. By way of dissimilitude.

The similitude hath reference to the priesthood of Melchisedec, from the beginning to verse 11.

This dissimilitude to the priesthood of Aaron, from verse 11 to the end.

The apostle doth the rather induce these two orders, because there never were in the church any but these two orders of typical priests.

The Jews had the order of Aaron's priesthood in high account.

The apostle therefore proves the other order of Melchisedec, after which Christ was a priest, to be far the more excellent, that thereby he might draw the Hebrews from the legal ceremonies unto Christ and his gospel.

The excellency of Melchisedec's priesthood is demonstrated two ways :

1. Simply, ver. 1-3.
2. Comparatively, from ver. 4 to 11.

The simple demonstration is, 1, propounded ; 2, illustrated.

It is propounded, 1, by an historical narration of sundry passages registered ; 2, by a mystical explanation of some of them, and others.

Matters of history are four :

1. The name of the high priest here intended, *Melchisedec*.

2. His offices. These are two : 1, *a king* ; 2, *a priest*.

3. His actions :

These are of two kinds : 1, royal, he *met Abraham*, returning from his victory ; 2, priestly, he *blessed Abraham*.

4. His prerogative, which was to *receive tithes* of Abraham.

Matters of mystery are of things either revealed or unrevealed.

Two mysteries are gathered out of things revealed.

One from his name *Melchisedec*, that he was a *king of righteousness*.

The other from the place of his government, *Salem*, that he was a *king of peace*.

Five mysteries are gathered from things concealed.

1. That he was *without father*.
2. That he was *without mother*.
3. That he was *without descent*.
4. That he had *no beginning of days*.
5. That he had *no end of life*.

The illustration is by a resemblance of Melchisedec to 'the Son of God,' ver. 3.

The comparative demonstration is from the excellency of Melchisedec above Abraham, out of whose loins Levi, Aaron, and all their posterity came.

This comparative excellency of Melchisedec is exemplified in three particulars.

1. That Abraham paid tithes to Melchisedec. This was an act of inferiority, and that in Abraham to Melchisedec. It is amplified by the relation betwixt Abraham and Aaron. Abraham was the great-grandfather of Levi, from whom Aaron descended, and whose posterity was deputed to the priesthood. Upon this account Levi and all his posterity were in the loins of Abraham, and in him paid tithes to Melchisedec.

The argument thus lieth :

That priesthood which received tithes of others is more excellent than that which paid tithes thereto ;

But Melchisedec received in Abraham tithes of Levi, Aaron, and all their posterity ;

Therefore Melchisedec's priesthood was the more excellent, ver. 4-6.

2. That Melchisedec blessed Abraham. This is an act of eminency and superiority ; therefore Melchisedec was greater than Abraham, and by consequence greater than they who descended from Abraham, verses 6, 7.

3. That Melchisedec ever liveth, but all the Levitical priests died ; therefore Melchisedec must needs be greater than Aaron and all the Levitical priests, ver. 8.

The extent of the first argument unto Levi and his posterity is asserted, verses 9, 10.

The dissimilitude betwixt Christ's priesthood and Aaron's is largely amplified in the remainder of this chapter.

The dissimilitude betwixt Christ's and the Levitical priesthood consists in this : that the Levitical priesthood was imperfect and insufficient, but Christ's every way perfect and all-sufficient ; yea, the apostle distinctly noteth in every branch of the insufficiency of the Levitical priesthood, a sufficient and an abundant supply in and by Christ's priesthood.

This is exemplified in seven particulars.

1. The change of the Levitical priesthood. There was another order of priesthood to succeed the Levitical. Therefore the Levitical was imperfect. For that which is perfect needs not be altered, ver. 11.

The consequence is confirmed by this, that the change of the priesthood presupposeth the change of the law, ver. 12.

The proposition, that the Levitical priesthood was changed by a priesthood of another order, is hereby proved, that Christ, the other priest, was of another tribe (verses 13, 14), and that he was after the order of Melchisedec, ver. 15.

2. The weakness and unprofitableness of the Levitical priesthood, which is made up by the efficacy of Christ's priesthood, verses 16-19.

3. The manner of instituting the one and the other priesthood. The Levitical priesthood was instituted without an oath; but Christ's most solemnly by an oath, verses 20, 21.

Hence is inferred the excellency of the New Testament, ver. 22.

4. The mortality of the Levitical priests; but Christ ever remains, verses 23, 24.

Hence is inferred the fulness of that salvation which Christ hath wrought, ver. 25.

5. The sinfulness of the Levitical priests, which forced them to offer for themselves. But Christ was perfectly pure, ver. 26.

6. The reiteration of Levitical sacrifices. But Christ's was but once offered, ver. 27.

7. The nature of Levitical priests: they were but men. Christ was the Son, namely, of God, ver. 28.

Sec. 2. *Of Melchisedec, who he was.* Heb. vii. 1-3.

Ver. 1. *For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;*

2. *To whom also Abraham gave a tenth part of all: first being, by interpretation, King of righteousness, and after that also, King of Salem, which is, King of peace:*

3. *Without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the Son of God, abideth a priest continually.*

The first particle (as our English hath it) is a causal conjunction, γὰρ, *for*, and implieth a reason of that which goeth before: which was, that Christ was 'an high priest after the order of Melchisedec.' The apostle here sheweth the reason why Christ was a priest after that order; even because Melchisedec was such an one as is here described.

The mystery concerning the order of Melchisedec, as it is a most excellent and useful mystery, so it is a very deep and difficult one; therefore the apostle doth largely and distinctly propound and expound it.

For useful and hard mysteries are to be explained, otherwise the benefit of them will be lost.

The notation of this name *Melchisedec* is given by the apostle, ver. 2. Here therefore we will consider who is the person that is thus styled.

There ever hath been in the Christian church great difference about this point, and that by reason of the transcendent points here delivered by the apostle about him.

1. Some of old, not determining in particular who he was, have notwithstanding avouched him to be a person μείζοντα τοῦ Χριστοῦ,¹ greater than Christ, and that because he is said to be after the order of Melchisedec.

Ans. Though there may seem to be some modesty in this, that they determine not who he was, yet it is high presumption to assert him to be greater than Christ. Christ was true God. If greater than Christ, greater than God. Their own argument refuteth them; for Christ being high priest after the order of Melchisedec, Melchisedec was a type of Christ, and Christ the truth of that type; but the truth is greater than the type.

2. Others² hold that the Holy Ghost was this Melchisedec.

Ans. (1.) The Holy Ghost was never incarnate; but Melchisedec here mentioned was a true man, for he lived among men, and was a king of men.

(2.) The Holy Ghost cannot be said to be taken from among men, as every high priest is, Heb. v. 1. And it is necessary that he should be so, because he was to be as a middle person between God and man, 1 Tim. ii. 5.

(3.) The Holy Ghost was not a type of Christ; for a type must be visible, and a type is inferior to the truth.

3. Others³ are of opinion that Melchisedec was an angel.

Ans. This cannot stand with the description of an high priest set down Chap. v. 1. An high priest must be taken from among men; neither can it stand with the history noted of Melchisedec, Gen. xiv. 18, &c.

4. There are that hold Melchisedec to be one of Ham's stock, because he was king of Salem, which was in Canaan. Many both ancient and latter divines are of this opinion.

Ans. Ham with his posterity were cursed, Gen. ix. 25; and it is not probable that any of that cursed generation should be of place and authority to bless Abraham, the father of the faithful.

As for their argument taken from Salem in Canaan, nothing hindereth but that one that was no Canaanite might live and reign there, at that time that is here intended, which was more than four hundred years before Joshua subdued the Canaanites.

¹ Epiph. Advers. Hær., lib. ii. her. 55.

² 'Ομὴν ἱεραζὶ τοῦτον νομίζου Μελχισεδεκ ἵνατι τὸ Πνεῦμα τὸ ἄγιον.—Epiph. loc. citat. Melchisedechi tanta fuit excellentia ut a nonnullis dubitetur utrum homo an Angelus fuerit.—Aug. Quæst. super. Gen. lib. i. cap. 70.

³ Iren. Euseb. Calv. Musc. Merc. Jun. Perer.

5. The most common received opinion is, that Shem the son of Noah was this Melchisedec.

Our countryman, Mr Broughton, produceth two and twenty rabbis of the Jews to be of this opinion, and inferreth that it was the common opinion of the Jews.

Epiphanius reckoneth this among heresies, which he ascribeth to the Samaritans, and laboureth to disprove it by an argument, wherein he himself is much mistaken. For he affirmeth that Melchisedec¹ died eight and twenty or thirty years before Abraham rescued his brother Lot. But if the six hundred years which Shem lived be duly computed with the genealogy of Shem's posterity set down Gen. xi. 10, &c., it will be found that Shem lived about an hundred years in Isaac's time. That which deceived the foresaid, and other Greek fathers, was the false computation of the years of the patriarchs made by the LXX.

Some of the arguments to prove that this Melchisedec was Shem are these,

1. Shem lived an hundred years before the flood; and none born before that time was then living. So as his parentage might well then be unknown.

2. He was the most honourable then in the world, so as he might well be counted greater than Abraham.

3. Shem was a most righteous man, and in that respect the title Melchisedec might be given unto him. See Sec. 19.

4. God is styled 'the Lord God of Shem,' Gen. ix. 26, so as he may fitly be called the 'priest of the most high God,' Gen. xiv. 18.

5. Shem was that stock from whence Christ according to the flesh descended, Luke iii. 36.

6. To Shem was the promise made, Gen. ix. 26, and in that respect, he the fittest to bless others.

7. Shem was the root of the church, even that root from whence Abraham and his posterity sprouted, so as he might well be accounted greater than Abraham, and fit to bless him.

8. All the following branches of the description of Melchisedec, may fitly be applied to Shem, as will appear in opening the particulars.

On these grounds I dare not gainsay this opinion.

6. There are that think it the safest to determine none at all to be this Melchisedec, but rather to speak and think of him as of one unknown, whose father, mother, kindred, age, and generation are not made known; and this the rather, because he is here so transcendently described.

This particular instance of Melchisedec giveth proof of profound mysteries to be couched in the sacred Scriptures, which require all the means that can be used for finding out the true and full sense of them. Of which means see *The Whole Armour of God*, treat. ii. part viii.; of God's word, on Eph. vi. 17, sec. 3.

See. 3. *Of monarchical government.*

The foresaid Melchisedec is here said to be a king.

¹ Qu. 'Shem'?—Ed.

King is a title of sovereignty and superiority, as the notation of the word in all the three learned languages implieth.

The Hebrew word, מֶלֶךְ, *rex*, is derived from a verb¹ that signifieth to go, yea, and to go before. It hath the notation from another word מָלַךְ, *baculus*, that signifieth a staff. Now the use of a staff is to lean upon, or to defend one, or to drive away such as may be hurtful. A state is supported, provided for, and defended against enemies by a king, who is in that respect a stay and staff for it.

In Greek the notation of the word βασιλεύς,² translated *king*, implieth that the stability of a state resteth on him.

In Latin, the word king, *rex à regendo*, is derived from a verb that signifieth to rule and reign.

In that this title, *king*, is given to Melchisedec, who was born an hundred years before the flood, who also was a righteous man, and took upon him nothing but that which was right, and belonged to him, it appears that monarchical government and kingly authority is both ancient and warrantable.

The choice which not only God's people, but also God himself, hath made of sundry kings, and the directions which he hath given unto them, how to manage their authority, and the promises which he hath made to them, and blessings which he hath bestowed on them, do all prove the lawfulness of this high function, for God would not call men unto unlawful callings. But most clear doth the apostle make this point, where he exhorteth Christians to be 'subject unto the higher powers;' and that on this ground, that 'there is no power but of God,' Rom. xiii. 1. Another apostle in this case of subjection nameth 'the king,' and that 'as supreme,' 1 Peter ii. 13.

The very heathen, by the light of nature, discerned the equity of this point. As most states in all ages have been after that manner governed, so their wise and learned philosophers have, upon discussing the point,³ concluded a monarchical government to be the best kind of government.

Nature hath instilled thus much into sundry unreasonable creatures. The bees have a kind of king among them; so herds and flocks of great and small cattle. The cranes are said to follow one guide.⁴

By this kind of government will unity, peace, and order, which are the very nerves, whereby politics are fastened together, be better preserved. Where there are many of equal authority, especially if they have not one over them, to overrule them all, there cannot but be many distractions. *Quot homines tot sententiæ*; So many men, so many minds.

¹ מֶלֶךְ inde מָלַךְ *regnavit*. Regis est pater populo.

² Quasi βασις τοῦ λαοῦ.

³ Plat. de Repub. Dialog. 8. Arist. de Rep. lib. iii. cap. xiv. Plutar. Comment. An tract. sen. resp. sit.

⁴ Rex unus apibus, Dux unus gregibus.—*Cyp. de Idol. vauit*. Grues unam sequuntur.—*Hier. ad Rustic.*

Besides, men's minds are raised up by a monarchical government to a due consideration of the eternal, unalterable, supreme monarch over all, the Lord God himself. For a monarchical government is a representation of the supreme sovereignty, which God the highest monarch hath over all.

Obj. Many eyes may see more than one can, *plus vident oculi quam oculus.* 'In the multitude of counsellors there is safety and stability,' Prov. xi. 14, and xv. 22.

Ans. True, it is so. In that respect wise monarchs have had their counsellors. Such were Ahithophel and Hushai to David and Absalom, 2 Sam. xv. 34, and xvii. 6; such were those old men that are said to stand before Solomon, and gave counsel to Reboboam his son, 1 Kings xii. 6; such were those seven counsellors that Artaxerxes had, Ezra vii. 14; such were those seven wise men, which are said to see the king's face, Esth. i. 14, that is, to have a free access into his presence, to advise with him about weighty affairs. Thus there were Ephori among the Lacedæmonians, for their kings to consult withal, and consuls and senators at Rome in the emperors' times.

1. This layeth a duty upon kings lawfully to use what is lawful in itself, lest they make that which is lawful in itself to be unlawful unto them. There are many directions in God's word given to this purpose, which as it is their duty, so it will be their wisdom well to observe.

2. This layeth a duty upon people, to be subject unto them in the Lord, Rom. xiii. 1-5, 1 Peter ii. 13. Herein they manifest subjection to God himself, whose image monarchs bear. Thus also they bring much outward and inward peace to themselves, and avoid temporal and eternal vengeance.

Sec. 4. *Of Salem where Melchisedec reigned.*

The place where Melchisedec was king, is by the apostle styled *Σαλῆμ*, *Salem*, which he taketh from Gen. xiv. 18. The apostle in the next verse expoundeth this word, and saith it signifieth *peace*.

The root in Hebrew, *שָׁלֵם*, from whence this word is derived, signifieth *to be at peace*, Job xxii. 21, or *to make peace*, 1 Kings xxii. 44. And a noun, *שָׁלוֹם*, signifieth *peace* itself, Deut. xxiii. 6.

This Salem was in that place where afterwards Jerusalem was built. Jerusalem, *ירושלם*, is a noun compound. The first part is taken from that word which Abraham used to his son Isaac, who asked him where the lamb for a burnt offering was. Abraham answered, 'God (*יְהוָה*) will provide.' *Jeru*, the first part of Jerusalem, is taken from that verb that is translated *provide*. *Salem* being added thereunto, maketh up *Jerusalem*, and signifieth, according to that composition, God will provide peace.

Jerusalem was called by this name *Salem* in David's time. For thus saith he, 'In Salem is God's tabernacle,' Ps. lxxvi. 2.

Salem might be called Jerusalem in memorial of God's providence in preserving Isaac from death, when his father was about to sacrifice him, Gen. xxii. 12, 14. This Salem was the place where Isaac should have been offered up, and where Solomon built his temple, 2 Chron. iii. 1; and where David offered up his sacrifice, whereby a great plague was stayed, 1 Sam. xxiv. 18. The Jews say that Abel and Noah here offered up their sacrifices. There was a city in Samaria near Shechem of this name, *שֵׁלֶם*, Gen. xxxiii. 18. But the former is here meant.

Questionless the people that lived under so righteous a king as Melchisedec was, who also was the priest of God, were in profession at least a church of God; so as we may not unfitly infer, that there may be a civil monarchical government in the church of God. Such were the kings of Israel, many of whom had care well to order the things of the church of God. This, as a lawful and beneficial thing, is promised to the Christian church, 'Kings shall be thy nursing fathers, and their queens thy nursing mothers,' Isa. xlix. 23. Great is the benefit that God's church hath in sundry ages reaped from this kind of civil government.

Christians therefore, among others, ought for conscience' sake, and for the Lord's sake, be subject unto them, Rom. xiii. 5, 1 Pet. ii. 13; and pray for them, 1 Tim. ii. 1, 2.

He is said to be king of Salem, for distinction's sake. There were then other kings besides him, Gen. xiv. 1, 2, but of other places. Though he was born almost an hundred years before the flood, and might be then the eldest man on the earth, yet he was content with that which God allotted to him. So ought all kings, and all others. Though God used monarchs to punish people, yet he punished them also for their ambitious humour, Isa. v. 10, &c., and xiv. 4, 5, &c.

Sec. 5. *Of Melchisedec a priest of God.*

Another function here attributed to Melchisedec is this, *a priest*. Of the notation and meaning of this word *priest*, see Chap. ii. 17, Sec. 172, and Chap. v. 1, Sec. 2.

He is here said to be a priest of God in sundry respects.

1. To shew that he was ordained of God. This apostle giveth an hint of his most solemn ordination, ver. 20, 21.

2. To shew that he made God the object of his service: his eye was upon God.

3. To distinguish him from heathenish priests, who were priests of idols.

4. To manifest the reason why Abraham had him in so high esteem, and did him such honour as he did. We cannot doubt but that Abraham knew him, and took him to be the priest of God.

Of this must all be sure that look for any acceptance from God, or respect from saints of God, that

their calling be of God, that they may be truly said to be ministers of God.

Sec. 6. *Of God the most high.*

Both the penman of the history, whereunto this hath reference, Gen. xiv. 18. and also this apostle, having occasion to mention God, thus set him forth, *the most high God*.

The Hebrew word עֶלְיוֹן, translated *most high*, is derived from a verb, עָלָה, that signifieth *to ascend on high*, Ps. lxxviii. 18. The Greek word ὑψίστος, is of the superlative degree. The positive, ὑψος, *sublimitas*, signifieth *height*, Eph. iii. 18. This word in the singular number is attributed only to God in the New Testament. The Greek LXX do usually translate the foresaid Hebrew עֶלְיוֹן, when it is attributed to God, with this Greek superlative ὑψίστος.

This noun is one of those ten names, which in Scripture are attributed unto God, to set forth his excellency unto us. Of those ten names, see *The Church's Conquest*, on Exod. xvii. 15, sec. 72.

This particular place is given to God in reference to his place and power.

1. In regard of his place, 'The Lord is exalted, for he dwelleth on high,' Isa. xxxiii. 5. In this respect, saith the psalmist, 'Who is like unto the Lord our God, who dwelleth on high,' Ps. exiii. 5.

2. In regard of his power, dignity, and authority, he is higher than the highest, and above all kings. 'The Most High ruleth in the kingdom of men;' and 'The most high God giveth majesty, glory, and honour,' Dan. iv. 32, and v. 18; 'The Lord is high above all nations, and his glory above the heavens,' Ps. exiii. 4.

This title, here given to God, gives us to understand, that when we have occasion to speak or think of God, we do it with all reverence, and with an high esteem of him. So will dutiful subjects to their sovereign. Thus we use to speak of kings, *His Highness, His Excellency, His Majesty, His Excellent Majesty, His Most Excellent Majesty*. Should we not much more do it to him that is King of kings, to whom most properly highness, excellency, majesty, dignity, dominion, and all manner of glory and honour doth belong?

It was usual with Christ, when he spake of God, thus to express him, 'your Father in heaven,' 'your heavenly Father,' Mat. v. 6, and vi. 32.

1. How far short do they come of this, who vainly, rashly, yea, many times profanely and blasphemously, use the name of God! This commination in the third commandment, 'The Lord will not hold him guiltless that taketh his name in vain,' is a fearful doom against such.

2. Wonderfully doth this amplify the condescension of God towards man. The Most High dwelleth in the lowest heart, Isa. lvii. 15.

3. This description of God affords singular comfort to the faithful; their God is the Most High. He must therefore needs see them in all their cases, and be able

to help them. To this purpose doth the psalmist thus press this title, 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty,' Ps. xci. 1; and thereupon thus saith, 'I will cry unto God most high,' Ps. lvii. 2.

4. This cannot be but great terror to the wicked, in that their wickedness cannot be hid from the Most High, nor they have power to carry it out against him. 'The Lord most high is terrible,' Ps. xlvii. 2. It was a great aggravation of the sins of Israel, that they 'provoked the most high God. 'If therefore thou seest the oppression of the poor, &c., marvel not at the matter, for he that is higher than the highest regardeth,' Eccles. v. 7.

Sec. 7. *Of Melchisedec both king and priest.*

It is a surpassing excellency in Melchisedec, that he was both king and priest. The like is not noted in sacred Scripture of any mere man, namely, of any that rightly and lawfully held those two offices.

Some have intruded on them both. Among the heathen¹ very many; but none of those were priests of the most high God. Among the Jews, one king presumed to take upon him the priest's function; but for that his presumption, he carried the stamp of God's indignation to his dying day, 2 Chron. xxvi. 16, &c. The like is noted of Jeroboam, 1 Kings xii. 33, and xiii. 1. But at that very time was a prophet sent to denounce a most heavy judgment against him and his posterity.

Melchisedec was herein a peculiar type of Christ, who was all in all to his church, both King, Priest, and Prophet.

By the way, take notice from hence of the arrogancy and presumption of the pope of Rome, who usurpeth those two offices of king and priest, which are called his two keys. Herein he sheweth himself to be plain antichrist. Arguments urged by them to this purpose are very ridiculous, as those words of Peter, 'Lord, behold here are two swords,' Luke xxii. 38; and this voice from heaven, 'Rise, Peter, kill and eat,' Acts x. 13.

We, in reference to Christ, may, in regard of the union of those two offices in his person, expect what good may be done by a king or a priest.

Sec. 8. *Of Melchisedec's royal entertaining Abraham's army.*

The first act here attributed to Melchisedec is a royal act. It is thus expressed, 'who met Abraham.' The Greek word συναντάω, *unā occurro, occurro cum aliis*, translated *met*, is a compound. The simple, ἀντάω, *occurro*, signifieth to meet. The compound, to meet with, namely, with others. Thus Cornelius met Peter with many in his company, Acts x. 24, 25; and much people met Jesus, Luke ix. 37. This word

¹ Περὶ μὲν Αἰγυπτίων οὐκ ἔστι βασιλεὺς χωρὶς ἱερατικῆς ἀρχῆς — *Plut. Politis*.

is here fitly used; for Melchisedec did not come alone, but as a king, with great company and good provision. In the history whereunto this hath reference, it is thus set down, 'He brought forth bread and wine,' Gen. xiv. 18. Under this word *bread*, all needful and useful food is comprised. In this extent is the word *bread* frequently used in the Scripture, particularly in the Lord's prayer, Mat. vi. 11. See *The Explanation of the Lord's Prayer*, on the fourth petition, Sec. 81.

Under this word *wine*, is in general meant drink; but it further implieth a kind of choice and dainty refreshing: it was not water, which might have been sufficient for soldiers, but wine to cheer their spirits; for 'wine maketh glad the heart of man,' Ps. civ. 15. So as he brought forth not only that which was absolutely necessary to feed them, but also that which might cheer up their spirits: he made them a royal feast. Thus doth Josephus, a Jew, who wrote the history of the Jews, set down this point. He brought forth, saith he, great abundance of such things as the season afforded.¹

This was a warrantable and a commendable act, and giveth proof that soldiers are to be succoured and rewarded. This must be taken of such soldiers as fight in a good cause. Joshua bountifully rewarded the Reubenites and others that assisted their brethren against the Canaanites, Joshua xxii. 8. It is said of Toi that he sent to salute David, and to bless him, because he had fought against Hadadezer, and withal he sent great presents, 2 Sam. viii. 10. God himself gave the rich land of Egypt to Nebuchadnezzar, 'because he had caused his army to serve a great service against Tyrus,' Ezek. xxix. 18, 19. On this ground it was a custom in Israel to meet such as returned with good success from the war 'with tabrets, with joy, and with instruments of music,' 1 Sam. xviii. 6, Judges xi. 34. Sore vengeance was executed on the men of Succoth and Peniel, because they refused to succour soldiers in such a case, Judges viii. 5, &c.

This kind of succour, as it argueth gratefulness for what hath been done, so it gives great encouragement for the future. Victory useth not to be easily gotten. Much hazard must be undergone, and great hardness endured for effecting it; no work like unto it.

Such as tarry at home perceive the fruit and benefit of soldiers' pains and danger; thereby their peace is maintained, and they preserved from much violence and oppression, which otherwise, through the fury of enemies, might fall upon them.

If encouragement is to be given to soldiers after the war is ended, much more while they are in war, that they may the better hold out, and not faint in their great undertakings.

As for those who deny to soldiers their due and

just wages and allowance, they do the greatest injustice that can be. The apostle, as a ruled case, thus propounds this point, 'who goeth a warfare any time at his own charges?' 1 Cor. ix. 7. Who better deserve their wages than soldiers?

Commendable in this case is the charity of those who have built hospitals, or given revenues, or otherwise provided for such soldiers as have been maimed in war, and made thereby unable to provide for themselves.

Sec. 9. *Of kings slain in war.*

The time of Melchisedec's meeting Abraham is thus described, *returning from the slaughter*, &c. This hath reference to Abraham's arming soldiers, and pursuing those enemies that had sacked Sodom, and, among others of the city, had taken Lot and all that he had, Gen. xiv. 14, &c. Melchisedec's meeting Abraham, and royally entertaining him and his army after he had in a warlike manner set upon the enemies and slain them, testifieth his approbation of what Abraham had done, which is further confirmed by Melchisedec's blessing him for what he had done. This giveth a plain proof both of the lawfulness of war, and also of slaying enemies in war.

Of these two points, see *The Church's Conquest*, on Exod. xvii. 9, sec. 13, and on Exod. xvii. 13, sec. 60.

The parties here said to be slain are styled *kings*. There were four kings that joined together in that army which Abraham set upon, and by this text it appears that they were slain. To confirm the truth whereof, the history itself thus saith: Abraham 'divided himself against them, he and his servants by night, and smote them,' Gen. xiv. 15. The history in general saith, that the enemies were smitten, which includeth commanders, as well as common soldiers; and the apostle, who knew the full extent of that history, expressly mentioneth the kings themselves to be slain; so as the greatest that be among men have no privilege in war. Bullets, arrows, swords, and other warlike instruments, put no difference betwixt the greatest and the meanest. Not only Ahab, a wicked king of Israel, was in wars slain with an arrow, 1 Kings xxii. 34, but also Josiah king of Judah, one of the best kings that ever Judah had, 2 Chron. xxxv. 23. The flesh of kings, of captains, and mighty men, are in this respect said to be meat for the fowls of the air, Rev. xix. 18.

All that join in war are as members of the same body, and counted by the enemy common trespassers. The greater the commanders are, the more they are sought after by the enemy, and in that respect in greater danger; hereupon David's men would not suffer David himself to go with them in his own person, and that upon this reason, 'Thou art worth ten thousand of us,' 2 Sam. xviii. 3.

God also doth oft take occasion in this case to pun-

¹ Multam abundantiam rerum opportunarum exhibuit.—*Joseph. Antiq. Judaic.*, lib. i. cap. 18.

ish wicked kings, as Ahab, 1 Kings xxii. 28; or to punish people by taking away good kings, as Josiah, 2 Kings xxii. 29.

Kings therefore and other great ones have just cause, when they attempt war, to be sure that their cause be just and weighty, and to seek unto God for his protection and blessing, yea, and to commend their souls into his hands. As in other cases, so in war, 'unto God the Lord belong the issues from death,' Ps. lxxviii. 20. See *The Church's Conquest*, on Exod. xvii. 16, sec. 86.

They who are here said to be slain, were those who had before gotten a great victory, and slain many on the other side, Gen. xiv. 10. So as this giveth proof that conquerers may soon be conquered. See *The Church's Conquests*, on Exod. xvii. 11, sec. 47.

Sec. 10. *Of succouring such as we are nearly related unto.*

The occasion Abraham took to wage the war whereunto this hath reference was, that his kinsman was taken by the enemies. For it is thus expressly said, 'When Abraham heard that his brother was taken captive, he armed his trained servants,' &c., Gen. xiv. 14. He that is styled his brother was Abraham's brother's son, Gen. xi. 27, and xiv. 12. It hereby is evident that distress of kindred is a just occasion to afford help unto them; and if their distress be captivity under an enemy (as Lot's was), it is a good ground to rescue them by force of arms. On this ground the Reubenites, Gadites, and half the tribe of Manasseh, who were settled in their own inheritance, were enjoined to help their brethren of the other tribes, against their common enemies; answerably they promised so to do, Num. xxxii. 20-25, and they performed their promise to the full, and were commended and rewarded for the same, Josh. xxii. 1, &c. On the other side, Reuben, Gilead, Dan, and Asher are reproved for failing to afford help to their brethren in their need, Judges v. 15-17.

This is one special end of those bonds of relation, whereby God hath knit us one to another.

This point is to be applied as God by his providence shall afford occasion.

This pattern of Abraham herein is the rather to be observed, because not long before this there was a strife between the herdsmen of Abraham's cattle and Lot's, Gen. xiii. 7. Besides, it was Lot's folly to dwell among the Sodomites.

Abraham would not suffer conceits of any such matters to hinder him from this work of charity; no, though there were danger in attempting the same against such potent enemies. That reason which the apostle useth, to stir up children or nephews to shew piety at home, and to requite their parents, may be applied to all that by any bond of relation are knit unto them, and that in all sorts of distresses. The reason is thus expressed, 'For that is good and ac-

ceptable before God,' 1 Tim. v. 4. Who would not be moved to a duty by so forcible a motive?

Sec. 11. *Of congratulating the success of neighbours of the same profession.*

The nearest relation that we read of betwixt Melchisedec and Abraham was neighbourhood or cohabitation. For Salem was not far from the place where Abraham sojourned. Abraham sojourned in the land of Canaan, and Salem was a place bordering near unto it. There might be also a spiritual relation to move Melchisedec to do the courtesy which he did to Abraham; for they both feared and worshipped the same God, and were of the same profession. This instance further sheweth, that neighbouring nations ought to congratulate one another's good success, especially if they be of the same religion.

Success against enemies of our neighbours may be a benefit to us that are their neighbours; for being common enemies, if they prevail against our neighbours, they may take occasion to annoy us. Enemies will not be content with one conquest. When they have subdued one neighbouring nation, they will be ready to set upon others; witness Nebuchadnezzar, Cyrus, Alexander, and other monarchs.

As occasion is offered, this pattern of Melchisedec is to be imitated, and that the rather because Melchisedec was a king of peace, ver. 2. Yet he congratulated him that was victorious over enemies.

Such victories are means of peace; for such enemies, if not subdued, will disturb the peace of all they can.

Besides, there ought to be a sympathy with such as are of the same profession and religion. They ought to 'rejoice with them that do rejoice,' Rom. xii. 15.

It is in these respects a point of wisdom to encourage such as God gives good success unto, especially against enemies of his church, and that in particular by congratulating that good success which God doth give them.

Sec. 12. *Of one man's blessing another.*

The next act attributed to Melchisedec in reference to Abraham is thus set down, *and blessed him*. Melchisedec blessed Abraham.

Of the notation of the Greek word εὐλογῆσαι, translated *blessed*, see Chap. vi. 6, Sec. 47.

The Hebrew root בָּרַךְ significeth sometimes to bow the knee, נִכְרַבָּה, *genuflectamus*, Ps. xcv. 6, 2 Chron. vi. 13; sometimes to wish well, or to pray for one, Ps. cxxix. 8. In this sense the Greek word used in this text is answerable unto it, and the LXX do ordinarily translate that Hebrew word with this Greek word. For when man is said to bless man, it is ordinarily intended of one man's wishing well to another, or praying for him. In the general, it may here be so taken; for in the history it is written to

this effect, 'Melchisedec blessed Abram, and said, Blessed be Abram of the most high God,' Gen. xiv. 19.

The latter clause sheweth that Melchisedec prayed unto God to bless Abram, and in that respect is said to bless Abram.

It is also there noted that Melchisedec blessed God; 'Blessed be the most high God,' saith he.

Thus we see that this act of blessing is attributed to God and man. It is attributed to God in a double respect:

1. As he sanctifieth and setteth apart anything to an holy use. Thus God is said to 'bless the seventh day and sanctify it,' Gen. ii. 3.

2. As he conferreth some real actual good thing upon his creature. Thus God is said to bless man and woman, Gen. i. 28.

God's blessing man is in Greek and Latin set forth by words that signify to speak well, *εὐλογεῖν*, *benedicere*, to shew the power of God's word. It shall indeed be well to them to whom God wisheth or saith well. In the creation of God's works, it is on every day noted that 'God said, Let it be' so and so, and thereon it is inferred 'it was so,' Gen. i. 7, 9, &c. This is further manifest by the ratification of God's blessing, thus, 'I will bless thee, and thou shalt be a blessing,' Gen. xii. 2, and, 'Thou blessest, O Lord, and it shall be blessed for ever,' 1 Chron. xvii. 27. On this ground is the word oft doubled thus, 'In blessing I will bless thee,' Gen. xxii. 17; Ps. cxxxii. 15.

Of God's blessing his creatures, see more Chap. vi. 8, Sec. 47, and ver. 15, Sec. 102.

The act of blessing is here attributed to man.

Blessing attributed to man hath reference to the Creator and creatures. This Melchisedec blessed God, Gen. xiv. 20, as well as Abram.

God is blessed by man two ways.

1. By acknowledging and confessing God's excellencies, 1 Chron. xxix. 10, 11.

2. By thanking and praising God for the same, Ps. xxxiv. 1.

This is to be observed of such as think it an harsh speech to say that man blesseth God.

The creatures that are blessed by man are either other men or other kinds of creatures.

Other kinds of creatures are blessed by man two ways.

1. By way of supplication, by craving God's blessing upon them. Thus every creature is said to be 'sanctified, or blessed, by the word of God and prayer,' 1 Tim. iv. 5. God's word giveth warrant and direction for the right use of it, and prayer obtains a blessing thereupon. Thus it hath been of old, and still is, a commendable custom for saints to bless their meat. So did Samuel, 1 Sam. ix. 13, and Christ, Luke xxiv. 30: 'For man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord man liveth,' Deut. viii. 3. It is not the

creature alone which can do us any good, but that blessing which God is pleased to give unto it.

2. By way of consecration, when a creature is by one sent of God, and standing in God's room, set apart in God's name to some religious use. In this respect the apostle thus saith of the sacramental cup, 'The cup of blessing which we bless,' 1 Cor. x. 16.

One man is blessed of another two ways.

1. By supplication, or gratulation. 2. By confirmation.

1. By supplication, when one prayeth for another, or desireth God to bless him. Thus any one may bless another. An inferior may bless a superior. Thus the workmen of Boaz blessed him, Ruth ii. 4. In this respect Christ adviseth to bless them that curse us, Mat. v. 44; so his apostle, Rom. xii. 14.

By gratulation, one man blesseth another by thanking him for a kindness, or by praising God for him, Job xxix. 11, and xxxi. 20.

2. By confirmation, when one in God's name assures another that God will bless him; thus is this an act of superiors. In this sense 'the less is blessed of the greater,' ver. 7. These must be such superiors as stand in God's room; and have an especial charge over them whom they bless.

Of these there are three sorts; governors of families, magistrates in commonwealths, ministers of God's word.

1. For governors of families, it is said that 'David returned to bless his household,' 2 Sam. vi. 20. Of these governors, parents have the most especial power to bless their children. Hereof see *Domest. Duties*, treat. v. sec. 9, and treat. vi. secs. 58, 59.

2. For governors in commonwealths, the highest therein have especially this prerogative. Joshua in his time blessed Caleb, Josh. xiv. 13; and he blessed the tribe of Reuben, Gad, and half-tribe of Manasseh, Josh. xxii. 6; so David blessed the people, 2 Sam. vi. 18; and Solomon, 1 Kings viii. 14.

3. For ministers of God's word, to them especially belongeth this solemn and public kind of blessing by way of confirmation, for they, in a most peculiar manner, stand in God's room: 'We are ambassadors for Christ, as though God did beseech you by us,' &c., 2 Cor. v. 20.

According to the different calling and function of ministers may their blessing be distinguished. Some ministers' calling is extraordinary, as the calling of prophets and apostles were; others ordinary.

The blessing of extraordinary ministers is more extraordinary in the kind, and infallible in the issue.

Their blessing extraordinary in the kind was by way of prediction. They foretold the future estate of those whom they blessed. In the issue it was infallible, in that the blessing that they foretold did so fall out in every circumstance, and failed not. Thus, Isaac 'blessed Jacob and Esau concerning things to come,' Heb. xi. 20, and accordingly they so fell out.

The blessing of ordinary ministers, though it be not so extraordinarily distinct and infallible a prediction of things to come, yet is it much more than a private prayer or desire; namely, a testimony, a pledge, and assurance of that which God will do. So as it is a kind of divine work, and a blessing rather of God than of man. The minister uttereth what he uttereth in God's name; or rather God uttereth it by his minister's mouth. In testimony hereof the minister useth to stand on high over the people, and to lift up his hand, to shew that he speaketh from him, who is above all. In this respect God having given a charge unto the priests under the law, to bless his people, addeth this ratification, and I will bless them, Num. vi. 27.

To apply what hath in general been said, to the blessing intended in my text; the blessing here spoken of was of one man's blessing another; and that man a public minister, and an extraordinary one. It was a most solemn blessing of confirmation; a part of his priestly function, wherein he shewed himself to be greater than Abraham, ver. 7.

Quest. What good thing was it that Melchisedec by this blessing ratified to Abraham?

Ans. 1. Because no particular is expressed, it may in general be extended to all those good things which God promised to Abraham, as the stock of the church, and the father of the faithful.

2. This apostle hinteth one main particular, where he saith of Melchisedec, in reference to Abraham, 'He blessed him that had the promises,' ver. 6. Now because the principal promise of all, under which all the rest may be comprised, was the blessed seed, questionless that blessing was here in special ratified and sealed up to Abraham.

Sec. 13. *Of saints' pious salutations.*

Melchisedec's foresaid blessing of Abraham, was in general a congratulation and salutation; and it sheweth how saints should carry themselves one towards another, when they first meet, even with wishing well one to another, and blessing one another. When Boaz came to see his reapers, he said, 'The Lord be with you,' and 'they answered him, The Lord bless thee,' Ruth ii. 4. This phrase, 'we have blessed you out of the house of the Lord,' Ps. cxviii. 26, implicth, that it was usual, especially for such as belonged to the house of the Lord, to bless those that came to them.

In that such holy wishes are denied to unworthy ones, it appears that it was very usual to bless those whom they deemed worthy. The denial hereof is thus expressed, 'Neither do they which go by say, The blessing of the Lord be upon you; we bless you in the name of the Lord,' Ps. cxxix. 8.

This kind of salutation is both a testification of mutual love, and also a means of preserving it.

1. Commendable in this respect is the common

practice of Christians, who use to salute one another with these or such like speeches, 'God save you!' 'The Lord be with you!' Then especially are they most commendable, when they come from the heart.

2. What may be thought of the usual imprecations of many, when they meet one another? They are such as I am ashamed to name. Let them well weigh their doom thus expressed, 'As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him,' &c., Ps. cix. 17, 18. See more hereof in *The Whole Armour of God*, on Eph. vi. 18, treat. iii. part ii. secs. 57, 58.

Sec. 14. *Of ministers blessing the people.*

Melchisedec being considered in general as a minister of God, giveth instance, that ministers of the word have power to bless God's people; to bless them, I say, not only with a mere desire and prayer, but also with a declaration of God's blessing them. Thus much is intended in this charge of Christ to his disciples, 'When ye come into an house, salute it,' Mat. x. 12. Hereby is meant the foresaid kind of blessing, as appears by this consequence, 'If the house be worthy, let your peace come upon it;' for this end did God prescribe an express form of blessing to the priests under the law, Num. vi. 23. The apostle useth a blessing, 2 Cor. xiii. 14, which the Christian church to this day observeth; so it doth Christ's blessing, Luke xi. 28.

Ministers stand in God's room, and are to people in his stead, and as his mouth, as was shewed before.

Such a ministerial blessing is of singular use, to strengthen the faith of God's people, and to settle their conscience. The calling and function of a minister maketh much hereunto.

As ministers are to be conscionable in performing their duty herein, so people must have this in high account; and not lightly esteem of it, as too many do. How usual is it for many to depart from the congregation before the minister's blessing be pronounced, and so go away without the grace of the Lord Jesus Christ!

Sec. 15. *Of Christ's blessing the faithful.*

As in other things, so in this act of blessing, Melchisedec was an especial type of Christ, and Abraham was there blessed as the father of the faithful; so as therein was prefigured an act of Christ towards the promised seed; which was, that Christ blesseth the faithful; such as are of the spiritual seed and faith of Abraham. A particular instance hereof is thus given, Christ 'lift up his hands, and blessed them,' Luke xiv. 50. And as a further evidence hereof, when Christ ascended 'he gave gifts unto men,' Eph. iv. 8.

Christ doth thus bless partly as God; thus he blessed Jacob, Gen. xxxii. 29; and partly as Mediator betwixt God and man. Thus God 'hath blessed us with all spiritual blessings in Christ,' Eph. i. 3.

1. No doubt but that this blessing wherewith Melchisedec blessed Abraham was a singular comfort unto him. Much more comfortable may the true blessing, which Christ conferreth on his church, be to the members thereof. They whom Christ blesseth are and ever shall be truly blessed.

2. This may be a great encouragement against the curses of idolaters and profane persons. They use to curse us, and to imprecate all evil against us, for Christ's sake, and for our profession's sake. We may in this case say, 'Surely there is no enchantment against Jacob, neither is there any divination against Israel,' Num. xxiii. 23. As God turned Balak's endeavour to curse into a blessing, so he will requite good for wicked men's cursing, 2 Sam. xvi. 12. It is further added in the history, that upon Abraham's victory, Melchisedec did not only bless Abraham himself, but also 'blessed the most high God,' which delivered his enemies into his hands, Gen. xiv. 20. Hereby he evidently sheweth that the praise of victory is to be given to God. See more hereof in *The Church's Conquest*, on Exod. xvii. 16, sec. 77.

Sec. 16. *Of Abraham's giving a tenth to Melchisedec.*

Ver. 2. It was an especial prerogative appertaining to Melchisedec, that Abraham gave a tenth part of all unto him. This relative, *υ, to whom*, hath reference to Melchisedec.

The verb *ἐμέρισε*, translated *gave*, is derived from a noun, *μερίς*, that signifieth a *part* or *portion*, Acts viii. 21.

This verb, *μερίζω*, implieth a dividing or distributing that which is meet to be given to one. It is used where it is said, 'God hath dealt to every man the measure of faith,' Rom. xii. 3. See more in the emphasis of this word, Chap. ii. 4, Sec. 35.

Abraham saw it meet that Melchisedec should have a tenth of what he had.

Though the word *part* be not expressed in the Greek, yet it is here well supplied. The Greek word *δεκάτη*, translated *tenth*, when it is set alone, and hath not apparent reference to any particular thing, signifieth a *tenth part*. It is derived from that numeral noun, *δέκα*, which signifies *ten*.

This general phrase, *ἀπὸ πάντων*, of *all*, hath especial reference to the spoils that Abraham took in war; for so much is expressed, ver. 4. For God's people did use to give of that which they took in war unto the Lord, 1 Chron. xxvi. 27; and this was according to the commandments of the Lord, Num. xxxi. 28, &c.

This giving of a tenth the apostle here setteth down as an evidence of Abraham's respect to God's priest, and of his thankfulness to the king for that royal kindness and grace which he shewed him.

Principally and especially did Abraham give the tenth to Melchisedec, as he was a priest of God.

Two reasons moved Abraham to do this:

1. To shew that of Christ he held whatsoever he

had; in testimony whereof he gives a part to him that was a type of Christ and stood in his room.

2. To shew how just and equal it is that they who communicate unto us spiritual blessings, should partake of our temporals.

These two reasons, resting upon a moral and perpetual equity, shew that in those general cases Abraham is a pattern to all sorts of saints in all ages, to do as he did, namely,

1. To testify their acknowledgment of all they have to come from Christ, and to testify that they hold all they have of Christ, by giving thereof to him. This is to 'honour the Lord with our substance, and with the first fruits of our increase,' Prov. iii. 9. Of offering gifts to God, see Chap. v. 1, Sec. 6.

2. To communicate of our temporals to such as make us partakers of their spirituals. See Sec. 18.

Sec. 17. *Of tenths, how far due to ministers of the word.*

About Abraham's giving a tenth to Melchisedec sundry questions are moved.

Quest. Have all ministers of the word the same right to tenths that Melchisedec had?

Ans. Not in every particular circumstance; for,

1. Melchisedec was an extraordinary type of Christ, and that both of his kingly and priestly function. By virtue of both those he received tithes. No other priest or ministers are such.

2. Melchisedec received tithes of Abraham in a mystery, to shew the pre-eminency of his priesthood, and withal the pre-eminency of Christ's priesthood above Levi's. This the apostle himself maketh manifest, ver. 4-6.

Yet there is a common and general equity in Melchisedec's receiving tithes, which may appertain to all sorts of God's ministers.

Quest. 2. Is the tenth part such an unalterable portion as to be due to all ministers at all times?

Ans. If that precise portion be not unalterable, yet that which is equivalent thereunto is, namely, that ministers be sufficiently and plentifully maintained.

There be some reasons rendered about the Levites receiving tenths which are proper to the Jews.

One is this, that the Jews, paying first fruits and tenths, did thereby testify their acknowledgment of God's bringing them out of the Egyptian bondage, and giving them Canaan as a settled inheritance, Deut. xxvi. 5, &c.

The other is this, a recompence for their having no inheritance proper to the tribe of Levi. Unto the tribe of Levi no inheritance was given, Joshua xiii. 14. But thus saith the Lord, 'I have given the children of Levi all the tenth in Israel for inheritance,' Num. xviii. 21.

Obj. Abraham paid tithes to Melchisedec before there was any distinction of tribes, Gen. xiv. 20.

And Jacob also, before that distinction of tribes, vowed to give the tenth unto God, Gen. xxviii. 22.

Ans. Neither of these carry the force of perpetual law.

The one was not constantly done, the other was not necessarily done. Abraham did not every year pay tithes, but only this once. Jacob's vow was a voluntary act of his own, and it was a vow made upon conditions, which no moral and inviolable precept will admit.

Quest. 3. Is the law of tenth utterly abolished?

Ans. In this case distinction must be made betwixt the ceremony and equity of a law.

1. That there should be altars, sacrifices, incense, &c., was a ceremony; but that there should be ordinances, wherein and whereby God should be worshipped, is a perpetual equity, Malachi i. 11.

2. That there should be sacrificing priests, and high priests, and other orders of Levites, was a ceremony; but that there should be ministers of the word, is a perpetual rule, Isa. lvi. 21.

3. That in their fastings they put on sackcloth, and put ashes on their head, was a ceremony; but that there should be times of fasting, and therein men's souls afflicted, is a perpetual equity.

4. That women after child-bearing should be legally purified, was a ceremony; but that there should be public thanksgiving for their deliverance, is a perpetual equity.

Thus for the point in hand, though it be granted that the Levitical tenths were proper to the Jews, yet this is a general common equity, that they who labour in the word should live of the word; and that they should have sufficient maintenance from them for whom they do labour; that they should not be put otherwise to seek a maintenance, but rather live upon their labours, for whose spiritual good they watch.

Obj. Paul wrought for himself in another calling. Acts xviii. 3, and xx. 34.

Ans. The apostle himself implieth that he had power to forbear working, 1 Cor. ix. 6. That which he did, in the foresaid case, was extraordinary.

Quest. 4. Why are tenths under the gospel paid to ministers?

Ans. It is for the most part the fittest proportion, and that the very heathen did observe about their ministers. When God himself set down a particular and distinct portion for his ministers, he judged a tenth to be the most convenient. Hereupon good governors have in their commonwealths thought meet to establish such a portion. This general rule, 'Let him that is taught in the word communicate unto him that teacheth in all good things,' Gal. vi. 6, may be most fitly brought to the foresaid proportion of tenths. Where such a portion is established by law, people are bound in conscience to observe the same.

Obj. Establishment of a set maintenance maketh ministers negligent.

Ans. 1. It may make unconseionable ministers to be so; but not such as for the Lord's sake, and conscience' sake, perform their duty.

Ans. 2. Greater inconveniences may arise from not settling of any maintenance, but leaving it wholly to people's devotion; as,

1. If people be left at such liberty, they will be ready, upon all displeasures taken against their minister, to withdraw his maintenance; so as this may be a means to make ministers meal-mouthed, and to seek to please their people.

2. This kind of maintenance is accounted a mere benevolence; whereas in this case Christ and his apostles make it a matter of due debt; 'the workman is worthy of his meat,' Mat. x. 10, 1 Tim. v. 18. A minister's pains is a valuable consideration for the greatest allowance that people use to give. 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?' 1 Cor. ix. 11.

3. This is an hindrance of the choice of good ministers; for many are ready to entertain ministers as they use to hire workmen, such as will come at the cheapest rate.

4. This may be a means of laying the heaviest burden upon the better sort. When a profaner sort withdraw, they that are of the better sort are forced to enlarge themselves the more.

5. From thence may follow undue emulation and ostentation, in seeking to be above others.

A set established maintenance is the nearest to God's order.

Sec. 18. Of ministers' maintenance.

This general point may well be inferred from Abraham's giving the tenth to Melchisedec, that God's ministers, who communicate unto us spiritual blessings, are to be made partakers of our temporal commodities. This is almost in these words set down by the apostle, 1 Cor. viii. 11, and again Gal. vi. 6. Our Lord Christ and his apostle witnesseth that a minister is ἀξιος, 'worthy,' hereof, Mat. x. 10, 1 Tim. v. 18. The apostle styeth the minister's allowance μισθος, 'wages,' for it is as due to him as wages is due to a servant, soldier, workman, or any other that taketh pains for our good. The apostle exemplifieth the equity of this by a soldier's living upon his warfare, by a vine-dresser's partaking of the fruit of it, by a shepherd's living upon the flock, by an ox's eating of the corn that he treadeth out, by a ploughman's, thresher's, reaper's, and other workmen's living upon their pains, yea, and of the Levites partaking of the sacrifices that they prepared, 1 Cor. ix. 7, &c.

1. Justice requires as much, and this is implied under these words *worthy, wages*, Luke x. 7. This, therefore, is one of those dues which the apostle would have Christians to render, Rom. xiii. 7, and that upon these and other like considerations.

(1.) Ministers use to spend the prime of their age in fitting themselves to this calling. They might otherwise have fitted themselves to another calling, whereupon they might have lived with greater plenty.

(2.) Their friends for the most part have been at great costs in training them up hereunto.

(3.) They are deprived of other means of maintenance by attending upon this calling.

(4.) The pains required to this calling useth to be very great, both while they are in fitting and preparing themselves thereto, and also when they come to exercise the same. Ministers are many times at their study while others are asleep, and have no other witness of their pains but their candle, which teacheth them to spend themselves in giving light to others.

(5.) The benefit received by their pains is invaluable; no calling affords greater; it concerneth the soul, the spiritual and eternal good thereof. If, therefore, recompence be given to men of other callings, much more to ministers of the word.

2. Gratefulness should move people to recompense their ministers, for good must be requited with good. This was one reason whereby Abraham was moved to give the tenth to Melchisedec. This is acceptable to God and man.

3. Wisdom should induce men hereunto, that ministers might thereby more diligently attend their calling, and be better enabled to go through the work of it, and so their people receive the more good from them. Daily wants whereby ministers are forced otherwise to provide for themselves and families, do make them more negligent in their calling. Men will well feed their beasts, that they may do the more and better work, 1 Cor. ix. 9.

4. That homage which they owe unto God should most of all stir up people to be liberal to their minister, for ministers stand to them in God's room, 2 Cor. v. 20. What is given to them as ministers of the word is given to God. The apostle therefore saith of that the Philippians sent him, 'I have received an odour of a sweet smell, a sacrifice acceptable and well pleasing to God,' Philip. iv. 18. In this respect God doth account himself robbed by such as withhold from his ministers their due, Mal. iii. 8, 9; for under the law first-fruits, tithes, and all manner of oblations, which were given to priests and Levites, were accounted to be given to the Lord.

People therefore ought, for the Lord's sake, John xiii. 20, for their soul's sake, Heb. xiii. 17, and for their own incomparable advantage, Mat. x. 41, to give to their ministers what is meet.

Many imagine that under the gospel there is no law to bind people to give anything to their minister, and that what in this kind they do is a mere benevolence and an arbitrary gratuity. But that which hath been before set down doth sufficiently manifest that people are bound by the strongest bonds that can be to main-

tain their ministers, namely, God's charge and invaluable benefits received. What law binds men to give such liberal fees as they ordinarily do to lawyers and physicians? Were they as sensible of their spiritual good as they are of their bodily welfare and temporal estate, they would be as liberal to their ministers as to others.

Sec. 19. *Of Melchisedec a king of righteousness.*

Sundry mysteries are by our apostle observed about the foresaid Melchisedec. The first is concerning his name. This, because it is the chiefest of all, and belonged unto him before he was king of Salem, the apostle bringeth it in in the first place with this particle of order, *πρῶτον*, *first*.

Of the adverb *truly*, mentioned in Greek, but not expressed in our English, see Ver. 5, Sec. 37.

This phrase *ἑμμενέμενος*, being by interpretation, implieth that his name did signify that which is here set down, and thereupon metonymically he is said to be 'by interpretation,' or being interpreted, as John i. 38, *King of righteousness*.

To interpret a word, *ἑμμενέμενος*, is to declare the meaning of that which otherwise would not be understood. Melchisedec was an Hebrew name. They to whom the apostle wrote understood Greek better than Hebrew; therefore he expounds the meaning of the Hebrew name in the Greek tongue, as we interpret the Greek in English.

Strange words are to be interpreted, so sentences also. It was usual with the penmen of the New Testament so to do, Mark xv. 20, 34. This is expressly commanded, 1 Cor. xiv. 27. For this end a peculiar gift of interpreting strange tongues was given to sundry particular persons in the primitive church, 1 Cor. xii. 10.

Strange words or sentences without interpretation are to no purpose; no profit can be reaped thereby. They are as musical instruments and trumpets sounded without any distinction, or like words spoken in the air, which soon vanish and come to nothing, 1 Cor. xiv. 7, &c. But on the other side, it much satisfieth one to have that which he cannot understand expounded and made clear, Gen. xl. 7, 8, and xli. 8; Dan. iv. 5, 6, and v. 29.

Great is that wrong which papists do to their people in and by their Latin liturgy. Latin is not a tongue which the common people do at this day in any part of the world understand. Yet among papists all their public prayers and other sacred ordinances, as reading the word or administering sacraments, are in Latin. It is a sore doom that the apostle denounceth against such in these words, 'Tongues (namely, strange tongues) are for a sign, not to them that believe, but to them that believe not,' 1 Cor. xiv. 22.

Too near to these do they come who fill their sermons with such words and sentences as their people cannot understand, and yet do not interpret them.

So do they also who affect strong lines ; that is, such kind of phrases that their people understand not.

Seeing interpretation of strange tongues is necessary, surely it is requisite that ministers be expert in the learned tongues especially, that they may be able to interpret them. It is also requisite that they be well acquainted with the types, proverbs, prophecies, and other obscure passages in Scripture, that they may declare the meaning of them to the people, as the apostle here doth.

This name *Melchisedec*, מלכיצדק, is a compound word, and containeth in it two Hebrew nouns. The former, מלך, *melec*, *rex*, a king. The title, *I*, in this word, מלכִי, *rex meus*, *melchi*, may signify *my*, as if it were translated *my king*, Ps. v. 2, or else it may be enforced for composition's sake. The other word, צדק, *tsedec*, *justitia*, signifieth *righteousness*, Ps. xv. 2.

Of the Greek word *δίκαιοσύνη*, translated *righteousness*, see Chap. i. 9, Sec. 114, and of the Hebrew and Greek word translated *king*, see ver. i. Sec. 3.

This name *Melchisedec* compriseth under it two things :

1. His function, he was a *king*.

2. His practice, he ruled in *righteousness*.

Whether this name was given him in his infancy, or after he was a king, is uncertain. If this *Melchisedec* were Shem (whereof see ver. i. Sec. 2), then Shem was his proper name given him in his infancy ; so as it is most probable that it was given him after he was king, and manifested his righteousness in governing the people. On a like occasion Gideon was called *Jerubbaal*, Judges vi. 32 ; and Jacob was called *Israel*, Gen. xxxii. 28.

If this name were given him in his infancy, it was certainly by way of prophecy. The Spirit, foreseeing what his office should be, and what his practice would be, directed those that gave him his name, to give this name *Melchisedec* : as *Noah*, Gen. v. 29 ; and *Jacob*, Gen. xxv. 26 ; and *Solomon*, 2 Sam. xii. 24.

Of giving fit names to children, see *Domest. Duties*, treat. vi. sec. 20.

Whether this name were given in his infancy, or after he was king, both make to the same purpose. One implied a prediction of what should be, the other a ratification of what was.

In the name and meaning thereof, *Melchisedec* is to be considered two ways :

1. As a type.

2. As a pattern.

As a type he foreshewed two things.

1. That Christ was a true King.

2. That Christ reigned in righteousness.

Of both these, see Chap. i. 8, Secs. 111, 112, 113.

Sec. 20. *Of righteous kings.*

As *Melchisedec* was a pattern to future ages, his name importeth two other points :

1. Men may be kings. Hereof see ver. 5, Sec. 3.

2. Kings must rule in righteousness. They must so carry themselves as they may truly be called *Melchisedecs*. 'A king shall reign in righteousness,' Isa. xxxii. 1. Hereupon the psalmist thus prayeth, 'Give the king thy judgments, O God ; and thy righteousness unto the king's son,' Ps. lxxii. 1. For this end, when David was near his death, he giveth his son, who was to be king after him, sundry directions for practice of righteousness, 1 Kings ii. 3, &c.

1. Kings do, after an especial manner, bear the image of God. They stand in his room, and reign for him ; in which respect they are styled 'gods,' Ps. lxxxii. 6, and 'ministers of God,' Rom. xiii. 4. They 'judge for the Lord,' 2 Chron. xix. 6.

Now God is a righteous Lord, and loveth righteousness. See Chap. i. ver. 9, Secs. 114, 115.

2. Righteousness is the greatest ornament to a kingdom that can be. It is the very glory and beauty thereof. It makes it like unto heaven. Yea, it is the strength and stability of a kingdom. 'Righteousness exalteth a nation ;' and 'the throne is established by righteousness,' Prov. xiv. 34, and xvi. 12. When the prophet had set down the everlasting unchangeableness of Christ's kingdom, he addeth this as a reason thereof, 'The sceptre of thy kingdom is a sceptre of righteousness,' Ps. xlv. 6.

3. Righteousness is an especial means to maintain peace. For all troubles, dissensions, tumults, insurrections, and wars, arise from unrighteousness, one way or other ; from the agents or patients. Of the benefit of peace, see Sec. 22.

1. Kings in this especial point must shew themselves like to *Melchisedec*, and rule in righteousness. They shall thus gain a double benefit. One in regard of their persons, to themselves. The other in regard of their place, to their people.

2. People must pray for their kings, that they may be *Melchisedecs*. We have a pattern hereof, Ps. lxxii. 1, &c. This we may and must do with confidence, because 'the king's heart is in the hand of the Lord,' &c., Prov. xxi. 1. Pray that righteous laws may be made, and those righteously executed. Pray that the gospel, the rule of righteousness, may be established ; that there may be righteous councillors, righteous magistrates. Thus will the eyes of the righteous Lord be upon it, to protect it, and to bless it with all needful blessings.

Sec. 21. *Of Christ a Prince of peace.*

A second mystery is taken from the place where *Melchisedec* reigned ; which was *Salem*, and signifieth *peace*, as was shewed ver. 1, Sec. 4. In this also was *Melchisedec* both a type and a pattern.

As a type he prefigured Christ to be a King of peace. This is he who is styled the 'Prince of peace,' Isa. ix. 6, and said to be 'our peace,' Eph. ii. 14. As an evidence hereof, so soon as he was born, an

heavenly host sang, 'On earth peace,' Luke ii. 14. The peace and unity of Christ's kingdom is eloquently and emphatically set out, Isa. ii. 4, and xi. 6, &c.

Two things there be which especially declare him to be a King of peace :

1. That peace which he made betwixt the Creator and creatures.

2. That which he made among creatures themselves.

God at first made all in perfect peace. There was a sweet harmony and consent. No discord, no dissension. Creatures by sin brought all out of frame. For,

1. God's wrath was incensed, and he made an enemy.

2. Good angels, holding close to their Lord, proved also enemies to such as rebelled against him, and became executioners of God's vengeance upon them.

3. There was variance in man himself. All the powers and parts of soul and body rising one against another; and conscience accusing and terrifying him.

4. Hatred, malice, and enmities were so betwixt man and man, as they became wolves, tigers, lions, yea, devils, one to another.

But Christ, being made King, made up all these breaches. For,

1. He satisfied God's justice, pacified his wrath, and reconciled man to God, Rom. iii. 25, and v. 8-10.

2. Christ took men, and made them members of his mystical body; and having so united them to himself, made angels to be at peace with them, Col. i. 26.

3. He communicateth his Spirit unto men, whereby all the powers of their souls, and parts of their body, are renewed and brought into a sweet harmony.

4. He brake down the partition wall betwixt Jew and Gentile, Eph. ii. 14, and made all one in himself, Gal. iii. 28, and so alters their disposition, as they may lovingly live together, Isa. xi. 6, &c.

Obj. Christ himself saith, that he 'came not to send peace, but a sword,' Mat. x. 34.

Ans. Three distinctions are here duly to be observed.

1. Betwixt peace and peace. There is a peace of the world, which is conspiracy of worldlings together in evil matters; and there is a peace of Christ, which is spiritual. The former Christ came not to send; the latter he gave to all his, John xiv. 27.

2. Betwixt persons and persons. Christ came not to make wicked ones at peace with his saints; but saints with saints.

We must distinguish betwixt the proper end of a thing, and a consequence following thereupon. Thus these words, 'I came not to send peace, but a sword,' Mat. x. 34, intend a consequence which followed upon Christ's coming into the world. For the gospel of Christ being a light, and professors thereof holding out this light, thereby is discovered the darkness and

lewdness of the men of this world, which they can no way endure; but thereupon draw the sword, and raise all manner of persecution against those that hold out this light. By reason of this consequence, Christ is said not to come to send peace, but the sword.

The foresaid peace being proper to Christ's kingdom, serves as a matter of trial, to discover who are of the kingdom of Christ.

The subjects thereof are men of peace; and that,

1. As they are at peace with God, reconciled to him, and made subject to his will.

2. In that their consciences are pacified, and they cheerfully go on in their Christian course.

3. In that the several powers of their souls and parts of their bodies consent to do God's will.

4. In regard of their peaceable disposition; they pursue peace, and hurt none, Isa. xi. 9.

Peace being the property of Christ's kingdom, this is a strong attractive to draw men unto this kingdom, and move them there to abide. Who would not dwell in Salem, in a kingdom of peace? If the excellency and necessity of that peace which Christ bringeth were duly weighed, this would be found to be a very great privilege. All out of this kingdom are haters of God, and hated of him, *μισοῦντες*, liable to God's wrath, vassals of Satan, heirs of hell; but all in and of this kingdom are lovers of God, and beloved of him, *φιλόδοτοι*, his children, and heirs of glory.

Sec. 22. *Of righteousness and peace joined together.*

The conjunction of these two prerogatives, *King of righteousness*, and *King of Salem*, with conjunction upon conjunction, thus, *first*, *πρωτον μὲν*, King of righteousness, and *after that also*, *επειτα και*, King of Salem, gives us to understand that a king of righteousness is also a king of peace. It is said of the king which judgeth with righteousness, that 'the mountains shall bring peace to the people by righteousness,' Ps. lxxii.

3. In this respect, 'righteousness and peace' are said to 'meet and kiss each other,' Ps. lxxxv. 10. After the Holy Ghost had set forth the righteousness of Christ, he addeth transcendent expressions of peace, Isa. xi. 4-6, &c.

This ariseth partly from their endeavour after peace, and partly from God's blessing upon their endeavour. Great are the benefits which peace brings to a kingdom. Therefore righteous kings seek it, and God gives it as a blessing to them.

Of the benefits of peace, see *The Church's Conquest*, sec. 96.

1. This may serve as a just taxation of those that delight in war, who are never well when they are out of war. They will therefore pick quarrels, thinking to get a name thereby, to live on spoils, to trample under and triumph over others. Such are no kings of righteousness. They are more fit to live in wildernesses among tigers, and other ravenous beasts, yea, in hell among devils, than among men.

2. Hereby kings and others may testify their righteous disposition, namely, by love of peace; hereunto we are much exhorted, Rom. xii. 18, Heb. xii. 14. Christ would have us not only keepers of peace, but also makers of peace, Mat. v. 9. Holiness and peace must go together, Heb. xii. 14. Neither must the unrighteousness of others make us break peace; nor must love of peace make us lose righteousness.

3. Pray that these two may ever go together; that Melchisedec may dwell in Salem. Pray that the wars begun may end in peace, and that that peace may be a peace of righteousness.

4. Be thankful to God for that peace that we have, so far as it meeteth with righteousness, and for the benefits that we enjoy thereby.

Sec. 23. *Of mysteries couched under histories.*

In the third verse there are four mysteries, taken from things concealed. They are all spoken of Melchisedec, as a type respectively, because they are not by the Holy Ghost expressed. For in those scriptures where mention is made of Melchisedec, there is not any mention made of his father, mother, descent, birth or death. But all those things are spoken of Christ the truth, simply and properly.

The Syriac, though it go from the words, and from the sense also, applied to Christ, yet in relation to Melchisedec giveth the right sense, thus,¹ whose father and mother are not written in the genealogies, nor the beginning of his days, nor end of his life.

A learned interpreter of the New Testament thus translates it,² who was of an unknown father, &c. This phrase, *without descent*, thus,³ The original of whose stock cannot be declared.

Though these may shew the meaning of the words as applied to the type, yet they lose the emphasis of them, and obscure the mysteries contained in them.

Obj. There are many men mentioned in Scripture, whose father, mother, descent, birth, and death are not recorded in Scripture, as Obadiah, Habakkuk, Haggai, Malachi, and others.

Ans. The parentage, kindred, birth, and death of these, and sundry others, are passed over, because there was no great end of knowing them. But these were concealed in the history of this man, purposely to imply a mystery.

Quest. How may we know this?

Ans. Because the apostle, who was guided by the same Spirit that Moses and David were, hath observed as much. For the Spirit knoweth his own meaning. If one inspired by the Spirit of God had not revealed this mystery, all the private spirits of men that ever were could not have found it out, for

¹ Cujus nec pater, nec mater scripti sunt in genealogiis, &c.—*Tremel. interp.*

² Ignoti patris, ignote matris, &c.—*Sic Beza de Erasmo.*

³ ἄγνοια γενεῆς. Cujus generis origo non possit reddi.—*Erasmi. Annot. in loc.*

it is a deep mystery, and as closely couched in the history as ever any was.

We may learn hereby diligently to compare the Old and New Testament together; thus may many profound mysteries be discovered. Thus thou shalt find the ark, 1 Peter iii. 21, the cloud, the Red Sea, the rock and manna, 1 Cor. x. 2, 3, to be such sacraments as ours. Thus thou shalt find the two children of Abraham, one born of a bond-woman, the other of a free-woman, to set forth children of the flesh, and of the spirit; and their two mothers, the two testaments, Gal. iv. 24, &c. Thus shalt thou find many legal rites and ceremonies applied to their proper truth and substance; and many dark and obscure prophecies clearly revealed and opened.

Sec. 24. *Of mysteries spoken of Melchisedec applied to Christ.*

The first three Greek words, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, translated, 'without father, without mother, without descent,' are here only used in the New Testament. They are all compound words, and that with the privative preposition, that implieth a plain negation of a thing.

1. This *without father* must needs be applied to the human nature of Christ. For as God, the second person in sacred Trinity, he is the Son of the first person, which is his Father, John v. 17. But as man he had no proper father, he was born of a pure virgin, Isa. vii. 14; Mat. i. 23; Luke i. 35. As for Joseph, the husband of his mother, it is said, that he was 'supposed' to be his father, Luke iii. 23, and that to hide this great mystery from such as were obstinately malicious.

2. This epithet, *without mother*, must needs have reference to Christ's divine nature; for we shewed before, that as man, he had a mother, he was born of the virgin Mary. The history of his birth is distinctly set down by the evangelists. But it is blasphemy to think that, as God, he should have a mother. The great Lord of heaven and earth is not like the gods of the heathen, who were imagined to have their wives, and some of them to be born of mothers.

Obj. The virgin Mary is styled θεοτόκος, *Deipara*, the mother of God.

Ans. That is, by reason of the hypostatical union of his two natures, in which respect that which is proper to one nature is attributed to the other. Thus the 'Son of man' is said to be 'in heaven,' John iii. 13, because the divine nature, to which Christ's human nature was united, was in heaven. So God is said to purchase the church 'with his own blood,' Acts xx. 28, because the blood of that human nature, which was united to the divine, was shed to that end.

3. This epithet, *without descent*, or without pedigree, or without kindred, must also be meant of his divine nature, in reference whereunto he had no ancestors, no posterity. In reference to his human nature, both

Matthew and Luke set down his distinct genealogy, Mat. i. 1, &c., Luke iii. 23, &c. In regard of his divine nature he was begotten of his Father, by an eternal, unalterable, unconceivable generation.

4. The last mystery consisteth of two branches: one, that he had no *beginning of days*; the other, *nor end of life*. These two set down a true proper eternity, without beginning and end. See hereof *The Explanation of the Lord's Prayer*, sec. 224.

This most properly and principally is to be taken of his divine nature. As God, he is 'Alpha and Omega,' Rev. i. 8.

Of Christ's eternity, see Chap. i. Secs. 129, 143, 145.

Christ, as man, had his beginning in the virgin's womb, after many hundred generations had passed in the world, even in the 3928th year of the world; and about thirty-four years after, there was an end of his mortal life in this world, for he was crucified, dead and buried. Indeed, he arose again from the dead, ascended into heaven, and there ever liveth and abideth in his human nature, so as in heaven he hath no end of life, but on earth he had. From the foresaid mysteries applied to Christ, we may infer these orthodox positions:

1. Christ is true God, without mother, &c.

2. This true God was not a made God, but eternal, without beginning. He had 'neither beginning of days nor end of life.'

3. Christ was true man, 'a son of man.'

4. This true God and true man is one person, even as the type Melchisedec was one. For the same person that, as God, was without mother, was also, as man, without father.

5. This person, God-man, is high-priest in both his natures; for Melchisedec, that high-priest, was in reference to Christ's human nature, without father; and in reference to his divine nature, without mother.

Most of their heresies which are mentioned, Chap. ii. 14, Sec. 140, are by these mysteries apparently refuted.

The foresaid mysteries, as in the truth and properties of them they belong unto Christ, who is our true high priest, are of singular use to strengthen our faith in and about his priesthood. For,

1. Knowledge of his manhood maketh us the more boldly and confidently to fly unto him, he being such an one as hath experience of our infirmities and necessities in himself.

2. Knowledge of his Godhead makes us more perfectly to rely upon him, and to trust unto him; for hereby we are assured that he is able to help.

3. Union of his two natures in one person strengtheneth our faith in his obedience, death, sacrifice, resurrection, and merit of all; for hereby we are assured that he is of infinite power, and that what he did and endured for us is of infinite value and worth.

4. His exercising of his priesthood in both natures,

as he was God-man, maketh us with greater confidence to go to him, and to rest upon him, and to prefer him before all others, and to account him the only sufficient Mediator.

Sec. 25. *Of resemblances of Christ before his incarnation.*

Upon the fore-mentioned privileges the apostle maketh this inference, that Melchisedec was *made like unto the Son of God*. This inference the apostle bringeth in with this conjunction of opposition or discretion, *ὅς, but*; as if he had said, Though Melchisedec were a true man, yet in his singular prerogatives he was made like unto the Son of God. The word ἀφωμοιωμένος, translated *made like*, is here only used. It is a compound. The simple verb ὁμοῖω, signifieth *to liken* one thing to another, Mat. vii. 24. The preposition ἀπὸ, wherewith the verb here used is compounded, signifieth *to*. In this composition the word signifieth to represent the very form of another thing. Thus did Melchisedec, in the fore-said prerogatives, set out the very form and excellency of the Son of God. Jesus Christ is here meant by 'the Son of God.' See Chap. i. 2, Sec. 15.

Hereby we see that God of old gave visible types and resemblances of his Son, and that before he was exhibited in the flesh.¹ Melchisedec was a mere true man, yet was he so set forth as he bare a resemblance of the Son of God. In other respects, Aaron and other priests, Moses and other prophets, David and other kings, were special types and resemblances of Christ. So were all the sacrifices, and especially the paschal lamb, 1 Cor. v. 7; so the ark, 1 Pet. iii. 21; so the Red Sea, the cloud, manna, and the rock, 1 Cor. x. 2, &c., and sundry other types.

God gave beforehand such resemblances of his Son for the good of his church in those ages; even to support their faith, and uphold their hope, till the fulness of time should come; that, when it was come, they might the more readily embrace and receive that truth, and more confidently rest upon it.

1. Herein the great and good care of God over his church is manifested; for though, in his unsearchable wisdom, he suffered many ages to pass before his Son was exhibited, yet he took such order for his church that was on earth before that fulness of time, as it should have means to partake of the benefit of those things which Christ should do and endure in that fulness of time. It is therefore said of those that lived many hundred years before that fulness of time was come, that 'they did all eat the same spiritual meat, and did all drink the same spiritual drink,' even the same that we do. For, by way of explanation, he addeth, 'They drank of that spiritual rock that followed them, and that rock was Christ,' 1 Cor. x. 3, 4. In this respect it is said of Abraham that he 'rejoiced

¹ See Chap. viii. 5, Sec. 13.

to see Christ's day; and that he saw it, and was glad,' John viii. 56.

The like care doth God shew over his church even now, now that the Son of God is taken into heaven; for we still enjoy his ministers, who are in his stead to us, 2 Cor. v. 20, and his sacraments; both the sacrament of regeneration and of spiritual nourishment; yea, also the benefit of his promise to be amongst us, Mat. xviii. 20, even to the end of the world, Mat. xxviii. 20. Wherefore as saints that lived before Christ was exhibited used priests, sacrifices, and other types of Christ before he was exhibited, so must we use his ministers, sacraments, and other ordinances now, after he is taken from us, as memorials of him.

Sec. 26. *Of Christ's everlasting priesthood prefigured in Melchisedec.*

The most especial and principal thing wherein Melchisedec was made like unto the Son of God was in this, that he *abideth a priest continually*.

In regard of the history concerning Melchisedec, this is to be taken, as the former points were, in the former part of this verse.

Melchisedec is said to 'abide a priest continually,' because the history which declareth him to be a priest maketh no mention either of the beginning of his priesthood or of the ending thereof. Thus was he said before to have 'neither beginning of days nor ending of life.'

There are two words that set forth the eternity of Christ's priesthood, in reference to the time future, which is beyond all determination or end, and in reference to the continuance thereof, without interruption or intermission.

The Greek word μένει, translated *abideth*, signifieth the continuance of a thing, Mat. xi. 23.

The other phrase, εἰς τὸ ἀσπείζεις, translated *continually*, is another than that which is before translated *for ever*, εἰς τὸ ἀΐψα, Chap. v. 6. This word here used is a compound. The simple ἀσπείζεις, *protentum in longitudinem*, signifieth a long continuance. The preposition ἀσ, wherewith this is compounded, signifieth *through*. Thus the word compounded with it, ἀσπείζεις, *continua serie in perpetuum tendens*, signifieth a continuance *through perpetuity*, so as there is no intermission, no determination of the thing.

This applied to Christ the truth, whereof Melchisedec was a type, setteth out three points.

1. That Christ was a true priest. See Chap. ii. 17, Sec. 172.

2. That Christ's priesthood continueth for ever. See Chap. v. 6, Sec. 29.

3. That Christ continually executeth his priesthood without intermission.

In this respect, as a priest, he is said to 'continue ever,' and to 'have an unchangeable priesthood,' and 'ever to live to make intercession for us,' vers. 24, 25.

In regard of the continual efficacy of Christ's priesthood, it is said that 'he offered one sacrifice for sin for ever,' or continually, and to perfect continually, εἰς τὸ ἀσπείζεις, them that are sanctified, Heb. x. 12, 14. Christ is in this respect as a spring that continually floweth forth.

There is in men a continual spring of corruption, which from time to time defileth them; so as they need continually to be cleansed. They also by their continual sins continually provoke God's wrath; so as they have need of a continual priest, to make continual atonement for them.

On this ground we have just cause on all occasions to look unto Jesus, to behold him our priest making continual intercession for us. A point this is of singular comfort.

Sec. 27. *Of the bread and wine which Melchisedec brought forth.*

Papists do here infer another mystery about the priesthood of Melchisedec, namely, that the bread and wine which he brought forth was the sacrifice proper to the order of his priesthood, and prefigured the body and blood of Christ, which they say is comprised in their mass under the show of bread and wine.¹

Ans. If this were such a mystery, why did the apostle, in setting out so many mysteries as he did about Melchisedec, make no mention at all of this, which, as they say, is the greatest and most pertinent to Melchisedec's priesthood?

Bellarmino is forced in answer hereunto to say, that it was nothing to the apostle's purpose to make mention of it here.²

What! is it nothing to the purpose of him that sets down a special order of priesthood, to declare the special sacrifice that belongeth thereunto, and to give notice thereof to the Christian church?

It was too deep a mystery, saith Bellarmine, for the Hebrews.³

Ans. Was it deeper than those other mysteries which he mentioneth, ver. 2, and sundry others, in other parts of this epistle?

The truth is, that the thing itself, as they would have people to believe it, that the very body and blood of Christ, under the visible show of bread and wine, is offered up for a true, real, propitiatory sacrifice, is a mere mockery, apparently against Scripture, against reason, against sense.

1. The Scripture affirmeth that the body of Christ is in heaven, and there must continue until the times of restitution of all things, Acts iii. 21.

2. Reason tells us that a true body cannot be in divers places at once. But by their position the

¹ Bellarm. de Missa, lib. i. c. 6.

² Id ad propositum ejus non faciebat.

³ Mysterium altius erat, quam ut ab illis capi tunc posset.

body of Christ must be in millions of places at the same time.

3. Sight, taste, smell, and feeling, tell men that that which they eat and drink at the sacrament is bread and wine: to say it is flesh and blood is against all those senses.

Papists press this phrase, 'he brought forth bread and wine,' as signifying an offering up of bread and wine.

Ans. 1. To bring forth doth not properly, nor necessarily in that place, import an offering up.

2. It was shewed (Sec. 8) that the bringing forth of bread and wine there, did declare a royal entertainment of Abraham and his army.

3. This was brought in the history, as an act of Melchisedec's kingly office, rather than of his priestly.

Papists reply that there was no need of refreshing Abraham's army, which had got great spoils.

Ans. 1. Though Abraham might not need such entertainment, yet Melchisedec might in good respect testify his bounty to Abraham.

2. Though there might be great spoils, yet they might want victuals.

3. Abraham might rather choose to have his army refreshed with Melchisedec's provision, than with the spoils that belonged to the king of Sodom, Gen. xiv. 23.

They further say, that if bread and wine were not Melchisedec's sacrifice, there is no mention of any sacrifice at all: whence it would follow that he should be a priest without sacrifice.

Ans. That would not follow. He might have sacrifices belonging to his priesthood, though they were not there mentioned; besides, though his order were another order than Aaron's, yet such sacrifices might belong to his priesthood as belonged to others' priesthood.

If bread and wine had been Melchisedec's offering, it had been most improper to bring them forth to Abraham; they should have been brought forth to God.

This improbable supposition of Melchisedec's offering up bread and wine, is too sandy a foundation for such a Babel as transubstantiation is to be built upon.

Sec. 28. *Of the resolution of Heb. vii. 1-3.*

Ver. 1. *For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;*

2. *To whom also Abraham gave a tenth part of all: first being, by interpretation, King of righteousness, and after that also, King of Salem, which is King of peace:*

3. *Without father, without mother, without descent, having neither beginning of days nor end of life; but, made like unto the Son of God, abideth a priest continually.*

The sum of these three verses is, the excellency of Melchisedec's priesthood. Hereabout observe,

1. The inference, in this causal particle *for*. Ver. 1.

2. The substance: which is, 1, propounded; 2, illustrated, ver 3.

Of the substance propounded, there are two parts:

1. An historical narration of some passages.

2. A mystical application of others.

About the historical narration, there are two points. One concerns *Melchisedec*; the other, *Abraham*.

Three points concern Melchisedec:

1. His name.

2. His functions. These are two:

(1.) Kingly, amplified by the place, *King of Salem*.

(2.) Priestly, amplified by *the Lord*, whose priest he was.

This Lord is described,

(1.) By his nature, *God*.

(2.) By his sovereignty, *Most high*.

(3.) By his actions. These are of two sorts:

1. Regal: he met Abraham. Amplified by the victory which Abraham got.

This victory is described two ways:

(1.) By Abraham's return from the wars.

(2.) By the slaughter of the kings.

2. Priestly: he blessed him.

The act which concerned Abraham was an act of piety mixed with gratitude.

In setting it down are noted, 1. The person, Abraham.

2. His kind of act, *gave*.

3. The subject matter, *the tenth part*. This is amplified by the extent: *of all*.

The mystical application is of two sorts:

1. An interpretation of things expressed.

2. A manifestation of things concealed.

Two things are interpreted; 1. Melchisedec's name.

2. The city of his kingdom, Salem.

Five things concealed are in a mystery observed.

1. *Without father*. 2. *Without mother*. 3. *Without descent*. 4. *Without beginning*. 5. *Without end*.

The illustration of the foresaid points is,

1. Generally expressed, *made like unto the Son of God*.

2. Particularly exemplified, *abideth a priest continually*.

Sec. 29. *Of observations raised out of Heb. vii. 1-3.*

I. *Deep mysteries must be explained*. This causal particle *for* sheweth the reason why the apostle doth unfold this mystery of Melchisedec, because he had implied that it was a deep mystery, Chap. v. 11. See Sec. 2.

II. *Melchisedec was an especial type of Christ*, This is the general sum of all.

III. *A king is a warrantable function*. It is warranted in the example of Melchisedec. See Sec. 3.

IV. *Kings have their special jurisdiction*. So was Salem to Melchisedec. See Sec. 4.

V. *True priests are priests of God.* Such an one was Melchisedec. See Sec. 5.

VI. *God is the Most High.* This is his title. See Sec. 6.

VII. *Melchisedec was both king and priest.* Both these functions are here expressly attributed to him. See Sec. 7.

VIII. *Kindred in distress are to be succoured.* Abraham succoured Lot his kinsman. See Sec. 10.

IX. *Neighbours ought to congratulate one another's victory.* So did Melchisedec, Abraham's neighbour. See Secs. 3, 11.

X. *Refreshing is to be afforded to soldiers.* So did Melchisedec to Abraham's soldiers. See Sec. 8.

XI. *Enemies in war may be slain.* The slaughter here mentioned is of such. See Sec. 9.

XII. *Kings in war are not free from slaughter.* Kings are here said to be slain. See Sec. 9.

XIII. *Pious salutations are commendable.* Melchisedec's blessing was in the general a salutation. See Sec. 13.

XIV. *Ministers have an especial power to bless people.* Melchisedec, as a minister of God, blessed Abraham. See Sec. 14.

XV. *Christ blest the faithful.* This is inferred from the type. See Sec. 15.

XVI. *Tithes were of old paid to God's ministers.* Abraham paid them to Melchisedec. See Secs. 16, 17.

XVII. *Ministers of the word must be maintained by people.* This is gathered from the general equity of tithes. See Sec. 18.

XVIII. *Strange tongues are to be interpreted.* This phrase, *by interpretation*, intendeth as much. See Sec. 19.

XIX. *Kings must be righteous.* This is the meaning of Melchisedec's name. See Secs. 19, 20.

XX. *Kings must be peaceable.* This is implied under this word *Salem*. See Sec. 22.

XXI. *Christ was a King of righteousness and peace.* He was the truth of both these. See Sec. 21.

XXII. *Matters concealed may be mysteries.* Here is an instance given of many particulars. See Sec. 23.

XXIII. *Christ as man was without father.*

XXIV. *Christ as God was without mother and descent.*

XXV. *Christ was God eternal.* These were the truths of the things concealed. See Sec. 24.

XXVI. *There were resemblances of Christ before his incarnation.* Melchisedec is here said to be like him. See Sec. 25.

XXVII. *Christ was the Son of God.* Christ is here meant under that title. See Sec. 25.

XXVIII. *Christ is a perpetual priest.* He so abideth continually. See Sec. 26.

Sec. 30. *Of considering weighty points especially about Christ.*

Ver. 4. *Now consider how great this man was, unto*

whom even the patriarch Abraham gave the tenth of the spoils.

The apostle having set forth Melchisedec's excellency in himself, proceedeth to amplify the same in reference to others; and first preferreth him before Abraham, from whom Levi, the head of all legal priests, descended.

Because Melchisedec was an especial type of Christ, and Abraham, the father of all the Jews, was counted by them the most excellent among them, the apostle adviseth to *consider* this argument of Melchisedec's excellency above Abraham's.

The word θεωρεῖτε, translated *consider*, doth properly belong to the bodily eyes, and is usually translated to *see*, θεωρεῖσθαι, Mat. xxviii. 1. It implieth a fast fixing of the eyes upon a thing, and is translated *beheld*, Mark xii. 41.

The word being applied to the mind, it signifieth a serious pondering of a matter, and is translated *perceive*, John xii. 19, or *consider*, as here.

It being here implied to the truth of the type, it implieth that we should with both the eyes of the soul, understanding, and faith, behold or consider Christ. So then, such points as set forth, in general, weighty matters, and, in particular, the excellencies of Christ, are seriously to be pondered. Hereof see more, Chap. iii. 1, Secs. 21–23.

Sec. 31. *Of the greatness of Melchisedec.*

The relative οὗτος, thus translated, *this man*, hath reference to Melchisedec.

It is sometimes used in scorn and derision. To manifest as much, our English useth to add this word *fellow*; thus, *this fellow*, Mat. xii. 24, Acts xviii. 18. And sometimes in honour, as where the penitent thief said of Christ, 'This man hath done nothing amiss,' Luke xxiii. 41. So here. The apostle, therefore, thus expresseth his excellency, μεγάλης, *how great*. This is the interpretation of one Greek word, which is used interrogatively and indefinitely. It here implieth such an excellency as occasioneth much admiration.

I find this word only here and Gal. vi. 11. Another like word, μέγας, of the same stem, differing only in one letter, is used in the same sense, Col. ii. 1, James iii. 5.

A correlative, μεγάλυτος, derived from the same root, and translated *so great*, is used, Chap. ii. 3, Sec. 21. All of them carry a great emphasis, and imply a surpassing excellency.

Melchisedec is hereby implied to be the greatest among men.

I need not seek after more arguments than the apostle hath used in the former verses. He was especially the greatest, in that he was such a type of Christ, as none ever the like, before, or after him.

We may therefore well use this note of admiration, *how great!* If we may use it of the type, much more

of the truth, Christ himself. See more hereof, Chap. ii. 17, Sees. 173, 174.

Take notice, by the way, of the blasphemous arrogance of papists, who make their mass priests to be after the order of Melchisedec.

Thereby they would make them the greatest of men. They do much hereby infringe the apostle's argument, and pervert his main intent. If the prerogatives of a priest, after the order of Melchisedec (expressly set down, vers. 2, 3), be duly weighed, we shall find it a blasphemous institution to induct any mere man thereinto.

Sec. 32. Of Abraham a patriarch.

The argument whereby the apostle proves the greatness of Melchisedec, is Abraham's inferiority to him. The Jews counted Abraham the greatest among men. If therefore there were one greater than Abraham, how great must he needs be!

Of Abraham's excellency, see Chap. vi. 13, Sees. 91, 92.

As an amplification of Abraham's greatness, this title, *patriarch*, is attributed unto him.

Patriarch, *πατριάρχης*, is a noun compound. The first simple noun whereof it is compounded, *πατήρ*, signifieth *father*; and the other, *ἀρχή*, *principium*, *imperium*, beginning, or principality. Thus it implieth the first or chiefest father; or, the first and the chiefest of fathers, *πατριάρχης*, *quasi*, *ἀρχῶν τῶν πατέρων*, *princeps patrum*.

In the New Testament it is attributed, as to Abraham here, so to the twelve sons of Jacob, Acts vii. 8, 9; and to David, Acts iii. 29.

Abraham is called patriarch, because he was the first father of the stock of the Jews.

The twelve sons of Jacob were so styled, because they were the first heads and fathers of the twelve several tribes.

David had this title given him for excellency's sake, because he was a prime and principal father, or because he was the head and father of that stock whereof Christ as King should descend; or, some will have it, because the Sanhedrim, or senate of the Jews, were of his stock, and he the head thereof.

In the church of Christ under the gospel, which was a spiritual family, bishops were called by a Greek name *πάπαι*, which signifieth *fathers*, and archbishops were called patriarchs, the chief of those fathers.

But when the number of bishops and archbishops increased, this high title patriarch was restrained to four chief archbishops: one at Rome, another at Jerusalem, the third at Antioch, the fourth at Alexandria.

In process of time, when the emperor had his seat at Constantinople, that city also had a patriarch.

All these continued with a kind of equal dignity, till the pride of Rome grew so great, as the bishop thereof would endure no mate, and thereupon had a new style, *papa universalis*, universal pope.

To return to the point in hand, this title *patriarch* doth much illustrate the dignity of Abraham, which much tendeth to the magnifying of Melchisedec's excellency, in that such a patriarch as Abraham was inferior to him.

Sec. 33. Of Melchisedec's receiving tithes as a superior.

The particular act whereby Abraham's inferiority to Melchisedec is demonstrated, is thus expressed, *διεπαρην ἔδωκε*, *gave the tenth*. This was before set down, ver. 2, Sees. 16, 17. Our English useth the same words in both places, but the Greek hath two distinct verbs. The former, *ἐμέρισε*, properly signifieth to *distribute*, as was shewed ver. 2, Sec. 16, which is a part of prudence. This other word *ἔδωκε*, signifieth to *give*, and that freely, cheerfully, which is a sign of love.

Both of them are applied to the same person, in the same act, and set out the prudence of his mind, and cheerfulness of his spirit, in what he did. Thus was his act the more commendable and acceptable.

Commendable through his prudence; acceptable through his cheerfulness, 'for God loveth a cheerful giver,' 2 Cor. ix. 7. Herein David shewed himself a son of Abraham, 1 Chron. xxix. 17. Let us all so do.

Of giving tithes, see ver. 2, Sees. 16, 17.

This act of Abraham's giving a tenth to Melchisedec implieth an inferiority in Abraham, that gave the tenth, and a superiority in Melchisedec, who received it, because the tenth was an holy tribute, due to God, and so it was paid by Abraham. His paying it to Melchisedec sheweth, that he gave it unto him as God's priest, standing in God's room, and in that respect greater than himself. A king's deputy is in that respect greater than those who are under the king.

Quest. 1. Was this the only end of tithes, to imply superiority in them that received them?

Ans. No; there were other reasons why Levites under the law received them: for the tribe of Levi, which had as great a right to a part of the land of Canaan as any other tribe, had none allotted them, upon this very ground, because they were to receive tenths of the people. Besides, they spent all their time and pains in and about those public services which by the people were due to God. As a recompence thereof, they received the tenth of the people. But these, and other like reasons, tended not in this place to the scope of the apostle; therefore he passeth them over, and insisteth only on this point of inferiority in giving, and superiority in taking tenths.

By the way, we may hereby learn to have an especial eye to what we have in hand, and to pass by other matters which might otherwise hinder us therein.

Quest. 2. Are all that receive tenths greater than they who give them?

Ans. 1. In this particular, as they who receive tithes receive them in God's stead, and as an homage due to God, they are greater than they of whom they receive

them; yet not in outward estate and condition. Kings were not exempted from paying tenths; yet in their outward and civil state they were superior to priests, for Solomon a king put one high priest out of his place for misdemeanour, and set another in his room, 1 Kings ii. 35; and Hezekiah calleth priests and Levites his sons, which is a title of inferiority in them that are so styled.

It was an undue consequence of Pope Boniface to infer that popes are greater than kings, because kings pay tenths unto them.

This Boniface was the eighth of that name, who was that pope of Rome, of whom it was said, He entered as a fox, ruled as a wolf, and died as a dog.

The non-consequence grounded upon the text we have in hand, is manifest by these particulars.

1. The pope of Rome hath no right to take tenths of kings of other nations. It is a proud usurpation of the pope to demand it, and a slavish subjection in kings that yield it.

2. Receiving of tenths implieth no superiority in civil and secular affairs.

3. There is a vast difference betwixt Melchisedec and other ministers of God about receiving tithes. Abraham paid tenths to Melchisedec, as he was an extraordinary priest and type of Christ; and as a public testimony of that homage he owed to Christ, the great High Priest. But tenths are paid to other ministers for their maintenance.

4. The foresaid argument makes no more for the pope than for the meanest parson, or vicar of a parochial church.

5. By that argument an ordinary parson or vicar might be greater than the pope, for if the pope had land within the parsonage of the meanest parson, he must pay him tithes.

But to leave this point, the main scope of the apostle in setting forth the greatness of Melchisedec, is to commend unto us the greatness of him and his priesthood that was typified by Melchisedec and his priesthood; that is, the greatness of our Lord Jesus, who, without comparison, is the greatest priest that ever was. Hereof see Chap. ii. 17, Sec. 173.

Sec. 31. Of giving the best to God.

The subject matter, out of which Abraham is here said to pay the tenths, is thus expressed, *of the spoils*. The Greek word *ἀρπαγματα*, translated *spoils*, it is here only used in the New Testament. It is compounded of two nouns: the former, *ἄρπον*, signifieth the top or uppermost part of a thing; it being applied to the finger, is translated the *tip* thereof, Luke xvi. 24. It also signifieth the uttermost part of a thing, and applied to the earth it is translated the *uttermost part*, Mark xiii. 27.

The other word, *ὄζον*, *vel* *ὄζον*, *acervus*, signifieth an *heap*; so as to join them together, the Greek word here used being of the plural number, signifieth the *tops*,

or uttermost parts of heaps. It is used to set forth first fruits, which were wont to be taken from the tops of such heaps of fruits as were taken from the earth and laid together. The tops of such heaps are commonly the best.

By heathen authors it is commonly taken for so much of the spoils as were dedicated to their gods. The apostle here useth the word as fit to his purpose; answerably most interpreters translate it *spoils*.

The tenth of spoils were given to God's priests, on these grounds:

1. That people might shew their willingness to give part of all they had to God's ministers, according to the equity of that rule which is prescribed by the apostle, Gal. vi. 6.

2. Upon a good persuasion, that people are blessed in their undertakings by the prayers of God's ministers.

3. In testimony of their acknowledgment of God's providence in giving them good success, whereby they obtained the spoils that they have.

The things which the other authors comprised under the Greek word here used were commonly the best, for the best things are to be given to God. 'Abel brought of the firstlings of his flock, and of the fat thereof unto the Lord,' Gen. iv. 4. The beast that had a blemish was not to be sacrificed to the Lord, Deut. xv. 21.

1. God is worthy of the best, for we have all from him.

2. That which is dedicated to God is best employed.

Herein is manifested the deceitfulness of their heart, and undue respect towards God, who seem to give something unto God, but of the worst that they have; and that in ministers' allowance, in setting apart some of their children to the ministry, in works of piety, of charity, and other like things.

Let us be otherwise minded, and as we desire to be accepted of God, give him the best we have, even our souls, our hearts, our strength, the best of our time, the towardest of our children, the best of our fruits, and the like in other things.

Sec. 35. Of the resolution of Heb. vii. 4, and observations raised from thence.

The sum of this verse is a proof of Melchisedec's greatness.

Here observe, 1. The manner of propounding it. 2. The matter.

The manner is in two branches,

1. By calling them to *consider* what he was.

2. By way of an indefinite interrogation, *how great this man was*. The matter sets out Abraham's inferiority to Melchisedec.

Of this there are two parts:

1. A description of his person.

2. Declaration of his act of inferiority.

The person is described,

1. By his name, *Abraham*.

2. By his dignity, *patriarch*.

His act is set out, 1. By the manner, *gave*, which implies readiness.

2. By the measure, *the tenth*.

3. By the subject matter, *spoils*.

Doctrines.

I. *Weighty matters must be well weighed.* Consider, saith the apostle. See Sec. 30.

II. *Melchisedec was super-excellently great.* This emphatical expression, *how great this man was*, implies as much. See Sec. 31.

III. *Tithes of old were paid.* Abraham paid them to Melchisedec. See ver. 2. Doct. 16.

IV. *What is given to God's ministers must be cheerfully given.* See Sec. 33.

V. *Abraham was a patriarch.* He is so expressly styled. See Sec. 32.

VI. *Just titles may be given to men.* Patriarch was Abraham's just title. See Sec. 32.

VII. *To receive tenth is an act of superiority.* Hereby Melchisedec is proved to be greater than Abraham. See Sec. 33.

VIII. *Victories are to be ascribed to God.* This did Abraham by giving of the spoils to God's priest. See Sec. 34.

IX. *The best is to be given unto God.* The Greek word translated *spoils* importeth as much. See Sec. 34.

Sec. 36. *Of the main scope of verses 5, 6, 7.*

Ver. 5. *And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham :*

6. *But he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.*

7. *And, without all contradiction, the less is blessed of the better.*

In these three verses there is a confirmation of the former argument, whereby the greatness of Melchisedec above Abraham was proved. That argument was taken from Abraham's giving tithes to Melchisedec. See Sec. 33.

The confirmation of that argument is taken from that which in logic is called *à minori, the less*. In setting down this confirmation, there is a double difference of persons manifest.

1. A difference of the persons that received tithes.

2. A difference of the persons who gave tithes, or of whom tithes were received.

1. The persons that received tithes, being the sons of Levi, were of the same stock that the other Israelites who paid tithes were. But Melchisedec was not so.

2. The Levites received tithes of the children of

Abraham. But Melchisedec received tithes of Abraham himself.

Two arguments out of the apostle's words may be gathered for confirmation of the former proof of Melchisedec's greatness, and thus framed :

Arg. 1. If among them that are brethren coming from the same stock, they who receive tithes, are in that respect the greater, then much more he whose descent is not counted among them of whom he received tithes ;

But the Levites, who received tithes of their brethren, were in that respect greater than their brethren ;

Therefore Melchisedec, whose descent is not from them of whom he received tithes, must needs be greater.

Arg. 2. He that receiveth tithes of the head and stock, is greater than they who receive tithes of the branches, that sprout out of that head and stock ; but Melchisedec received tithes from Abraham, the father and stock of the Levites, who received tithes of the children of Abraham ;

Therefore Melchisedec is greater than the Levites.

There are that make the first verse to contain an objection against the apostle's former argument, taken from Melchisedec's receiving tithes of Abraham, to be thereupon the greater, and an answer to be made to this objection in the sixth verse.

They make the objection to be this :

Object. The sons of Levi received tithes of the other Israelites, yet were not thereupon greater, for they were all brethren. Therefore Melchisedec's receiving tithes doth not argue him to be greater.

In answer to this objection, they say that the apostle granteth it to be true of the Levites, that their receiving tithes argued no superiority of them over the other Israelites, but that he denieth the consequence, namely, that thereupon it should follow, that Melchisedec's receiving tithes of Abraham did not argue him to be greater than Abraham, and that for two reasons here alleged : one, because Melchisedec was not counted to be of the same stock that Abraham was. But the Levites and other Israelites were all brethren of the same stock.

The other, because the Levites had a commandment to receive tithes ; so as their brethren were bound by the law to pay them. But Abraham was bound by no such law. He gave tithes to Melchisedec voluntarily, in testimony of his reverence, subjection, and inferiority to Melchisedec, therefore Melchisedec's receiving of tithes may argue a superiority, though the Levites' receiving tithes do argue no such thing.

I take the apostle's confirmation of his former argument to be most especially here intended.

Sec. 37. *Of those sons of Levi that were priests.*

The Greek adverb *μὲν*, translated *verily*, is oft used merely in reference to the adversative conjunction *ὁ*, translated *but*, which is used ver. 6, whereunto this

hath reference. Sometimes it is a note of strong affirmation; so it is used Chap. iii. 5, Sec. 50, and Chap. vi. 16, Sec. 115. Other times it is used as a mere ornament of the Greek tongue, and is not translated in English, as Chap. i. 7, and in 2d and 8th verses of this chapter. So here it may be taken as a mere ornament. If it be further taken as a note of asseveration, it implieth, that the point here spoken of is the more thoroughly to be weighed, as a matter most certainly true.

This phrase, ἐκ τῶν υἱῶν Λεβὶ, *they that are of the sons of Levi*, doth in general imply the posterity of Jacob's third son.

The notation of this name לֵוִי, Λεβὶ, *Levi*, is expressly given, Gen. xxix. 34. It appeareth that Jacob had taken more delight in Rachel's company than Leah's. But by this third son, God's blessing being manifested in making Leah fruitful, when her sister was barren, she was persuaded that her husband would now associate himself more with her, and thereupon, this son was named *Levi*. For the verb לָוָה, *mutuo accipit, accommodavit*, from whence this noun *Levi* hath his notation, in the passive, signifieth to be joined to one, Num. xviii. 2; Isa. lvi. 6. In desire, or hope, or foresight that her husband would be joined to her, and keep her company, this name *Levi* is given to her son.

Among the sons of Jacob, God chose *Levi* and his posterity to be his ministers in public, holy duties, and to attend the services of the tabernacle, in the room of all the rest of the children of Israel, Num. i. 50.

Of the sons of *Levi*, *Aaron* and his seed were chosen to serve in the priest's office. They, therefore, that were of *Aaron's* seed are here especially intended, as is evident by this clause, 'who receive the office of the priesthood.' So much was hinted in the first clause of this verse. He saith not in the nominative case, 'they that are the sons of *Levi*;' but in the genitive, and that with a preposition prefixed, 'they that are, ἐκ τῶν υἱῶν, of the sons of *Levi*.' This phrase, as it implieth such as descended from *Levi*, so a set and distinct number of them; some chosen out from among them. For all the children of *Levi* received not the priesthood, Num. xvi. 10, but only some of them, even *Aaron* and his posterity.

By ἱερατεία, *priesthood*, is here meant that office which belonged unto priests. It hath the same notation in Greek; whereof see Chap. ii. 17, Sec. 172. Of those general points which belong to a priest, see Chap. v. 1, Sec. 2, &c. This function is here brought in for honour's sake; for it implieth a dignity conferred upon those sons of *Levi* which are here meant. This function is expressly styled *an honour*. See Chap. v. 4, Sec. 18.

This verb, λαμβάνετε, *receive*, is relative, and hath reference to *giving*. It implieth that they had not this office of themselves, but that it was given them, namely, of God. For they only have a right to be

¹ See Chap. iv. 16, Sec. 96.

'for men in things pertaining to God' (as priests were), who are deputed thereunto by God. From hence it followeth that all true ministers must have their call from God, see Chap. iii. 2, Secs. 34, 35, and Chap. v. 4, Sec. 20.

Sec. 38. *Of the difference betwixt commandment and law.*

The manifestation of that honour and prerogative which the foresaid sons of *Levi* had, is in their power to receive tithes; thereupon it is added that they had a commandment to receive tithes.

That receiving tithes argued a superiority was shewed ver. 4, Sec. 33.

The ground of their receiving tithes is set down in this word, ἐντολὴ, *commandment*, and also in the other word following, νόμος, *law*.

Of the derivation of these two Greek words, see ver. 16, Sec. 80.

These are two of those ten words, which are used to set out the law or word of God; and are all of them set down in the 119th Psalm.

In that Psalm they are set down in this order:

1. יָרָךְ, *via, way*, ver. 1, whereby is meant that course which God hath set before us to walk in.

2. תּוֹרָה, *lex, law*, ver. 1, whereby the will of God is made known unto us, and we enjoined to conform ourselves thereto.

3. עֵדוּת, *testimonium, testimony*, ver. 2, whereby testimony or witness is given of that which is good or evil.

4. פְּקֻדִּים, *precepta, precepts*, ver. 4. The Hebrew verb, פָּקַד, *requirit*, 1 Sam. xiv. 17, from whence the Hebrew noun translated *precepts* is derived, among other things, signifieth *to require*. The Rabbins say that those precepts especially which are written in man's heart, are intended under this word.

5. חֻקִּים, *statuta, statutes*, ver. 5. These do especially intend those ceremonial laws to which the Jews were bound.

6. מִצְוָה, *mandatum, commandment*, ver. 6. Under this word such commandments as declared the power and authority of God over us, is declared.

7. דִּינִים, *judicia, judgments*, ver. 6. By these that mutual equity, or righteous dealing which should be betwixt man and man, is taught.

8. צְדָקָה, *justitia, righteousness*, or justice, ver. 7. By this what is due to every one is manifested.

9. דְּבַר, *verbum, word*, ver. 9. There is also another noun, אֲמָרָה, *promissum*, which we translate *word*, ver. 11. These two last words are oft attributed to the whole law. The former signifieth the intent of the mind, expressed by words. The latter a promise expressed, and it is oft translated *promise*, Ps. lxxvii. 8.

The difference betwixt these two words, *commandment, law*, here used by the apostle, I take to be this, that *law* is here in general taken for a statute and rule that was set down unto them, that so much should be

dedicated and given to the Lord; and *commandment*, for a particular warrant and direction to the sons of Levi, to receive such a part as by law was dedicated to God; as when a law or statute is made, that such subsidies shall be given to the king, the king thereupon gives command to such and such to receive the same.

Sec. 39. *Of God's ordering his precepts according to law.*

The inference of this phrase, *κατὰ τὸν νόμον*, according to the law, upon the commandment which was given, giveth evidence that God ordereth particular precepts according to his general law. If we compare the particular commandments which God from time to time gave to his people, we shall find them to be according to the law.

Obj. 1. The commandment given unto Abraham to sacrifice his son, Gen. xxii. 2, was not according to the law.

Ans. It was not a commandment of a thing simply and absolutely to be done, but a commandment of proof and trial. The event proveth as much.

Obj. 2. The commandment given to the Israelites to borrow of their neighbours jewels, raiment, and other things, thereby to spoil the Egyptians, was not according to law, Exod. iii. 22.

Ans. It was not against the law, which is that none defraud his neighbour of such goods as he hath a right unto.

2. The Israelites did not fraudulently take what they had of the Egyptians.

Concerning the right to that which the Israelites took, it appears to belong to the Israelites two ways :

(1.) By donation on God's part. For God is the most high supreme sovereign, and hath power to transfer what he will to whom he will.

(2.) By debt on the Egyptians' part. For Israel had long served the Egyptians, and done great work for them, yet were not satisfied for their pains.

Concerning the manner of the Israelites taking what they had of the Egyptians, they used no fraud therein. The word *לָקַח*, which our English thus translateth, *shall borrow*, doth properly signify *to ask*; so do the LXX, *ἀτήσσει*, the vulgar Latin, *postulabit*, and sundry other translators, turn it. Answerably the Egyptians gave to the Israelites what they asked; not simply to have the same restored, but to move them more speedily to depart, Exod. xii. 33. Besides, it appeareth that there was somewhat extraordinary in this case; for it is said, that 'the Lord gave the people favour in the sight of the Egyptians,' Exod. xii. 36.

To return to the main point, such is the immutability of God's justice, so perfect is the law of the Lord, so wisely is that law ordered, as the Lord will not suffer any particular precept to thwart and cross the same.

1. This giveth one evidence of the corruption of man's nature, which is so backward to, and averse

from, that perfect law of God, and particular precepts of the word, which are all according to law. They who are truly renewed are otherwise minded, Ps. xix. 10, and exil. 72, 103, 127.

2. This is a forcible motive to yield all holy obedience to the particular commandments which here and there are to be found in God's word; because they are all according to law, all grounded on common equity, and framed according to right; so as the benefit will redound to the practisers thereof.

3. God's prudence in ordering his commandments according to law, is a good pattern for such as are in God's stead, and have power to command others. Their rule must be God's law, and they ought to command nothing but what is according to that law. If God, who is the most supreme sovereign, and hath none higher than himself, orders his commandments according to law, how much more ought men so to do, who are to give an account of that which they enjoin to others. Indeed, God orders his commandments according to his own law, because there is no superior law, no law more just and equal. As he swears by himself, because he had no greater to swear by, chap. vi. 13, so he goeth by his own law, because there is none higher, none better.

If governors would order their commandments according to divine law, they might more boldly press them upon the people; yea, their people would more cheerfully yield unto them, and in case any should refuse to yield, they might with better conscience enforce them.

Sec. 40. *Of the law of paying tithes.*

The particular commandment here set down was *to take tithes of the people*. This phrase, *to take tithes of*, is the interpretation of one Greek word, *ἀποδιδκατοῦν*, which we may answerably thus translate, *to tithe*. It is a compound verb. The simple verb is derived from that, *δεδκατη*, which before was translated *tenth*, Sec. 16. It sometimes signifieth *to pay tithes*, as Luke xviii. 12; but here *to receive tithes*. So doth the simple verb signify both to receive and to pay tithes, ver. 6, 9. The circumstance therefore of the place must direct us in finding out the meaning of the word, of paying and receiving tenth. See ver. 2, Sec. 17.

By, *λαόν*, the people, are here meant all the other tribes save the tribe of Levi, for none else were exempted from this tax. The children of Levi were for the people in things pertaining to God, and did for them what otherwise the people should have done themselves, and in recompence thereof the people paid them tithes.

The Greek phrase word for word thus soundeth, *to tithe the people* (*ἀποδιδκατοῦν τὸν λαόν*), which implieth both a duty on the people's part in paying tithe, and also a power or privilege on the Levites' part to receive tithe.

This was it which is here said to be according to the law; and that the judicial, ceremonial, and moral law.

1. By the judicial law the Levites had not their portion in Canaan for their inheritance, as other tribes had; therefore, in lieu thereof, by the said law, they had the tenth of the rest of the people.

2. The holy services which they performed to the Lord for the people were ceremonial. Therefore the recompence given was by a like law.

3. The general equity, that they who communicate unto us spiritual matters, should partake of our temporals; and that they who are set apart wholly to attend God's service, should live upon that service, is moral. See more hereof, ver. 2, Sees. 16, 17.

Sec. 41. *Of coming out of one's loins.*

The parties that paid tithes to the foresaid sons of Levi are thus described, *that is, of their brethren*, &c. Of the different acception of this title *brethren*, see Chap. xiii., Sec. 3. Here it is taken for all those that descended from Abraham, and in that respect were all of the same stock. So it is used Acts xiii. 26.

In this place it implieth a kind of equality among all the Israelites, of what tribe or what degree soever they were. The apostle's meaning is explained in these words, *though they came out of the loins of Abraham*.

The Greek word ὀσφύος, translated *loins*, is of the singular number. It is taken for that part of the back which useth to be girded,¹ Mat. iii. 4. The Hebrew word is of the dual number, לְמַבְרָח, *lumbi*, because the loins are on both sides of the body. In Latin, English, and other languages, the word is of the plural number. In reference to the foresaid signification, the phrase of 'girding the loins' is frequent, and that for steadiness and strength, as soldiers use to gird their harness fast to their loins, Eph. vi. 11; or, for speed and expedition, as runners or travellers use to gird up their long-sided garments, Luke xii. 35.

This word *loins* is also taken for the inward and lower part of a man's belly, where his seed lieth.² In reference hereunto, the phrase of *coming out of the loins* is oft used, as Gen. iii. 11, so here.

By this phrase, they come out of the loins of Abraham, are meant, the very same whom before he called the *people* and *brethren*. It is here brought in to shew that they all came from the same stock, even Levites that received tithes, and the people their brethren that paid tithes.

The phrase of coming out of Abraham's loins is the rather mentioned, because Abraham, who paid tithes to Melchisedee, was the father of the Levites,

who received tithes, as well as of those who paid tithes.

This discretive conjunction, *καὶ ἐπεὶ, though*, implieth that that equality which was betwixt the tribe of Levi and other tribes was no hindrance to the Levites from receiving tithes, nor afforded any exemption to the other tribes from paying tithes. Though in the common stock, priests and others were equal, yet the priests in office were more excellent, and in this privilege of receiving tithes greater.

Thus we see, that equality in outward condition is no bar to superiority in office, nor hindrance to just rights appertaining thereunto. Moses and Aaron were uterine brothers, that came out of the same womb, yet Moses was so preferred in office before Aaron, as God himself said to Moses in reference to Aaron, 'Thou shalt be to him instead of God,' Exod. iv. 16. The Israelites were to choose a king from among their brethren, Deut. xvii. 15, yet being king, he had a superiority and dignity over his brethren. Men who were like unto others in their nature, are in regard of their functions styled 'gods and children of the Most High,' Ps. lxxxi. 6. The apostles were but of mean outward condition, yet in regard of their function, they were in a high degree advanced above others.

Excellency, dignity, superiority, and other like privileges, are not from nature, but from that order which God is pleased to set betwixt party and party.

They whom God advanceth, have in that respect an excellency, whatsoever their birth were: instance David, who though the youngest, yet was advanced above all his brethren.

Obj. The first-born had a dignity by their birth, Gen. iv. 7, and xlix. 3. So sons of kings and nobles have by their birth a dignity.

Ans. Even all these are from that order which God hath set amongst men.

On this ground we are to respect men according to that place and office wherein God setteth them. This may in particular be applied to ministers, whose function is not by birth. The Jews, looking upon Christ as a mere and mean man, born and brought up amongst them, did not discern either his excellent function or his eminent gifts, and thereupon despised him, Mat. xiii. 51, 55. From this evil disposition arose that proverb, 'A prophet is not without honour, save in his country, and in his own house,' Mat. xiii. 57. This was the pretended ground of Korah, Dathan, and Abiram's mutiny, Num. xvi. 3. Great damage doth hence arise, not only to ministers' persons, who are basely accounted of, but also to their function, which is too much disrespected. It hath been an old trick of Satan, thus to bring contempt upon ministers and ministry.

Sec. 42. *Of Melchisedee's priesthood greater than Levi.* The main point, that Melchisedee exceeded Levi, is

¹ ὀσφύς, dicitur dorsi ea pars qua cingimur.—H. Steph. Thesaur. Gr. ling.

² Pars infimi ventris posterior et superior lumbos constituit.—Casp. Bartol. Institut. Anatom., lib. i.

here proved in this sixth verse, and withal the consequence of the former argument, mentioned Sec. 36, is confirmed. The consequence was this. If the sons of Levi, in receiving tithes from their brethren, were therein counted greater than their brethren, then Melchisedec must needs be counted greater than they.

The confirmation of the consequence resteth on the person of whom Melchisedec received tithes, which was Abraham the father of Levi. For he that is greater than the father, must needs be greater than the son.

The former part of the sixth verse containeth a description of Melchisedec, in these words, ὁ μὴ γενεαλογούμενος ἕξ αὐτῶν, *he whose descent is not counted from them*; which are the interpretation of this mystery, ἀγενεαλόγητος, *without descent*, because his descent or pedigree was not reckoned up.

This phrase, *descent is counted*, is the interpretation of one Greek word, γενεαλογούμενος, which is a compound of a noun and a verb. The noun γενεά signifieth among other things a *progeny*, or *pedigree*, or *lineage*. The verb λέγειν signifieth to *utter*, or *declare*, or *reckon up*; so as to have one's descent counted is to have those from whom he cometh and who descend from him reckoned up and declared. But no such thing is done of Melchisedec; therefore it is said, 'his descent is not counted.'

This clause, ἕξ αὐτῶν, *from them*, is here added to shew a further difference betwixt Melchisedec and the Levites. Their descent was counted from Levi and from Abraham, but Melchisedec's from none such.

Or otherwise this phrase *from them* may indefinitely be taken, as if it had been said, 'from men;' for he was 'without descent,' as is noted Sec. 24.

This sheweth that the right which Melchisedec had to receive tithes was by no privilege of kindred, as being one of Abraham's progenitors or predecessors, but only in regard of his office, merely and simply because he was a priest of God, and in that respect hath a special prerogative, power, and dignity above Abraham. And if above Abraham, then much more above Levi, who descended from Abraham; and for this end it is again expressly mentioned that 'he received tithes from Abraham.'

The issue of all is, that Melchisedec's priesthood was greater than the priesthood of the Levites, and in that respect much more was Christ's priesthood greater, and thereupon the more to be admired, and with greater confidence to be rested upon. See ver. 4, Sec. 31, and ver. 11, Sec. 66.

Sec. 43. *Of Melchisedec's blessing Abraham.*

A second argument to prove the pre-eminency of Melchisedec's priesthood is taken from an act of superiority which Melchisedec performed in reference to Abraham, the father of Levi. This act was to bless.

The argument may be thus framed:

He that blesseth one is greater than he whom he blesseth;

But Melchisedec blessed Abraham; therefore Melchisedec was greater than Abraham.

The general proposition is cleared in the next verse. The assumption, which containeth the act itself, is here set down. Of the various acceptations of this word *blessed*, and of the particular intendment thereof in this place, see ver. 1, Secs. 12, 14, 15.

Sec. 44. *Of the privilege of having promises.*

The person blessed is not by name expressed, but thus described, τὸν ἔχοντα τὰς ἐπαγγελίας, *him that hath the promises*. This description doth so clearly belong to Abraham, as it may easily be known that he is meant thereby, for it hath reference to this phrase, 'God made promise to Abraham,' chap. vi. 13.

This participle, ἔχοντα, *had*, may have reference both to God, who made the promises, and so gave them to Abraham, and also to Abraham himself, who believed and enjoyed the benefit of the promises. In this respect he is said to have received the promises, chap. xi. 17, and to have obtained them, chap. vi. 15. Of this word *promise*, see Chap. iv. 1, Sec. 6, of promises.

This description of Abraham is set down for honour's sake; for the apostle setteth forth Abraham's privileges, that thereby the privileges and dignities of Melchisedec might appear to be the greater.

Quest. Seeing the promises were such as appertained to the whole mystical body of Christ, why are they here appropriated to Abraham?

Ans. God was pleased to choose Abraham as an head and father of his church, and that both of that peculiar visible church of the Jews, which for many ages was severed from the whole world, and also of that spiritual invisible church, the company of true believers, which should be to the end of the world, Rom. iv. 11.

Though this honour of having the promises be here in special applied to Abraham, yet it is not proper to him alone, but rather common to all that are of the same faith, who are styled 'heirs of promise,' chap. vi. 17.

It hereby appeareth that it is a great privilege to have a right to God's promises. Among other privileges belonging to the Jews this is one, that 'the promises pertain to them,' Rom. ix. 4. On the contrary side it is noted as a matter of infamy, to be 'aliens from the covenants of promise,' Eph. ii. 12.

God's promise is the ground of all our happiness. There is no other right whereby we may claim anything. Man by his fall utterly deprived himself of all the happiness wherein God made him. It is God's free promise that gives him any hope of other happiness, Gen. iii. 15. But they who have a right to God's promises have a right to all things that may

make to their happiness. For what good thing is there whereof God hath not made promise?

Believers have much cause to rest hereupon, and to rejoice herein. Let Jews brag of their outward privileges: the promises made in Christ, whereof through infidelity they have deprived themselves, far exceed and excel all their privileges.

Let worldlings brag of their outward preferments, dignities, wealth, and other like things; if they have not a right to the promises, they have a right to nothing.

This should stir us up in general to walk worthy of the Lord, who hath made these promises, Col. i. 10, 1 Thes. ii. 12, and of the gospel, wherein and whereby they are tendered unto us, Philip. i. 27.

In particular, we ought hereupon to believe the promises made unto us; otherwise we deprive ourselves of the benefit of the promises, chap. iv. 1, 6.

2. It will be our wisdom to observe the conditions annexed to those promises.

3. It is just and equal that we moderate our care about the things of this world, and not seek great things for ourselves here, Jer. xlv. 5.

4. It becomes us to rest content in the state where God sets us. Having such promises as God hath made unto us, we have enough.

5. These promises should make us with patience expect the time appointed for the accomplishment of them.

Sec. 45. *Of the need that the best have of means to strengthen their faith.*

This phrase, *him that had the promises*, being inferred upon Melchisedec's blessing, giveth instance that the best faith needeth strengthening. Melchisedec's blessing was by way of ratification and confirmation of those promises which Abraham had. Now consider what a man Abraham was, and how great his faith was; yet this means of blessing was used to ratify the same. For this end God addeth promise to promise, and his oath also. See Chap. vi. 13, Sec. 97.

The ground hereof resteth not in ourselves; for,

1. As we know but in part, 1 Cor. xiii. 9, so we believe but in part. The best have cause to say, 'Lord, I believe, help thou my unbelief,' Mark ix. 24.

2. The flesh is in the best, which is weak when the spirit is ready, Mat. xxvi. 41.

3. The best are subject to many temptations: the better men are, the more will Satan seek to sift them, Luke xxii. 31.

How diligent should men hereupon be in observing what means God hath sanctified for strengthening their faith, and how conscionable in using the same.

Above all, let men take heed of too much confidence in themselves. God is thereby provoked to give men over to themselves, which if he do, Satan will soon take an advantage against them. Take instance hereof in Peter's example, Mat. xxvi. 69, &c.

Sec. 46. *Of undeniable principles.*

Ver. 7. The general proposition, noted Sec. 43, is here in the seventh verse expressly set down, namely, that he who blesseth is greater than he whom he blesseth.

So true and sure is this proposition, as the apostle premiseth this phrase of asseveration, *without all contradiction*.

The Greek noun *ἀντιλογία*, translated *contradiction*, is the same that was used Chap. vi. 16, sec. 121, and translated *strife*. The notation of the word was there declared.

This general particle, *πάσης*, *all*, addeth emphasis, and implieth, that none that is of understanding can or will deny the truth of the foresaid assertion.

This manner of asseveration, as it setteth forth the certainty of the thing itself, so a duty on our part, which is, to yield to the truth thereof, and not oppose against it.

From this particular instance may well be inferred this general observation;—

There are principles so infallibly true, as they admit no doubt or dispute thereabout. The apostle, about another and greater principle, useth a like asseveration, *ὁμολογουμένως*, *without controversy*, 1 Tim. iii. 16. To like purpose this phrase is used, 'This is a faithful saying, and worthy all acceptance.' 1 Tim. i. 15 and 4, 9.

1. Some principles are expressly set down in the word of truth; these are to be received without all contradiction. 'He that cometh unto God must believe that he is,' &c. Heb. xi. 6. A *must*, a necessity of believing it, is laid upon us. Such are all fundamental principles.

2. There are principles so agreeable to the light of nature, to reason itself, and common sense, as they admit no contradiction: such are these, a true body is circumscribed within a place, and it hath the essential properties of a body; a priest is greater than the sacrifice; works of merit must be answerable to the reward merited. They on whom we call must be able to hear us and help us.

1. The dotage of papists is hereby discovered, in that they maintain many heresies contradictory to express evidence of Scripture, and to principles of nature; as those before named, and sundry others. Therein they contradict those things which are *without all contradiction*.

2. It will be our wisdom carefully to observe such principles, and quietly to rest in them, neither stirring up needless controversies about them, nor suffering ourselves to be drawn from them. The philosopher thought not him worthy to be disputed withal that denied principles. If a man deny the fire to be hot, the best demonstration to prove it is, to put his finger or hand into the fire.

Sec. 47. *Of blessing as an act of pre-eminency.*

That principle which is here brought in, to be with-

out all contradiction, is thus expressed, *The less is blessed of the better or greater.* Of the Greek word *ἡσίων*, translated *better*, see Chap. i. 4, Sec. 39.

This comparative, *τὸ ἥλαττον*, *the less*, though it be of the neuter gender, yet it hath reference to Abraham, who is said to be blessed of Melchisedec, ver. 1. The neuter gender is used, because it is a general proposition, and may be extended to all sorts of things as well as persons.

The other comparative, *greater*, hath reference to Melchisedec, who blessed Abraham, ver. 1.

Of blessing in general, see Chap. vi.

That we may the better discern how the foresaid proposition is 'without all contradiction,' we must take notice of the kind of blessing that is here meant. For men may bless God, who is infinitely greater than all men, Judges v. 9, James iii. 9; and among men, the less in many cases bless the greater. As Solomon, a king, blessed his people, so the people blessed him, 1 Kings viii. 55, 56. Mean persons that are relieved, bless great ones that relieve them, Job xxxi. 20.

The blessing here meant is a blessing of ratification, whereby Melchisedec assureth Abraham of the full accomplishment of all those promises that God had made unto him. This Melchisedec did as a minister, and priest, and prophet of God: in all which functions he was greater than Abraham. Thus are all they who, by virtue of their calling, or relation to others, stand in God's room, and in God's name assure them of God's blessing to them, or at least call upon God for his blessing upon them. This is an authoritative kind of blessing, and argueth superiority in them who bless. Parents, governors of families, governors of commonwealths, and ministers of the word, have a power in this manner to bless. See more hereof, ver. 1, Sec. 12.

Object. Kings and other governors are oftentimes among them whom ordinary ministers bless. Are ministers thereupon greater than kings or other governors?

Ans. Though in their persons and civil government, kings and other governors are greater than ministers of the word, yet such ministers, in the execution of their office, are greater than the foresaid persons; for they stand in God's stead, and are God's mouth: they command in God's name, they exhort to do God's will. So they bless in God's name.

1. This doth much commend the ministerial function.

2. It should stir up men to have that calling in high account, and to believe God's word preached by them, 1 Thes. ii. 13.

The main point here proved is, that Melchisedec was greater than Abraham, and by consequence than Levi, and his priesthood greater than the priesthood of the Levites; and that thereupon Christ's priesthood, which is after the order of Melchisedec, is

greater than the priesthood of the Levites; and answerably to be every way preferred.

Melchisedec, as a type, blessed Abraham the father of the faithful. Christ, as the truth, did not only bless little children, Mark x. 16, but also upon his ascension into heaven, 'he lifted up his hands and blessed' his apostles, Luke xxiv. 50, 51, and that in the room of all the faithful.

Sec. 48. *Of the resolution of Heb. vii. 5-7.*

Ver. 5. *And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, according to the law, that is, of their brethren, though they come out of the loins of Abraham:*

6. *But he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.*

7. *And without all contradiction the less is blessed of the better.*

The sum of these three verses is a proof of Melchisedec's greatness above Abraham.

The parts are two:

1. A confirmation of a former argument.

2. Another argument.

The confirmation is taken from the difference betwixt Melchisedec and the Levites. Hereof are two branches:

One concerneth the Levites, the other Melchisedec.

In the former is set down,

1. A description of the persons; 2, a declaration of the difference.

The persons are described,

1. By their relation, *sons of Levi*, which is amplified by a select company, in this phrase, *of the sons*, namely, some of them.

2. By their function, which is set out,

1. By the kind of it, *the office of the priesthood.*

2. By their right to it, in this word *receive*.

The foresaid function is amplified by a privilege appertaining thereunto. Hereabout four points are observed:

1. The kind of privilege, *to take tithes.*

2. Their warrant for it, *they have a commandment.*

3. The rule, *according to law.*

4. The persons of whom they took tithes. These are,

1. Generally expressed, *the people.*

2. Particularly described: and that by a double relation:

1. To themselves, in this word, *brethren.*

2. To their common father. In setting him down, is noted,

(1.) The kind of inference, in this particle *though*.

(2.) The manner of coming from him, *they came out of his loins.*

(3.) The name of their father, *Abraham.*

The other part of difference declareth two points :

1. Wherein Melchisedec agreed with Levi, *he received tithes*, ver. 6.

2. Wherein they differed. Hereof are two branches :

1. A description of Melchisedec, *he whose descent is not counted from them*.

2. The name of the person of whom he received tithes, *Abraham*.

The second argument whereby Melchisedec's greatness is proved, is an act of superiority on his part. Hereabout observe,

1. The substance of the argument ; 2. an inference made thereupon.

In the substance we may observe,

1. The kind of act performed, *blessed*.

2. The person to whom it was performed, *him that had the promises*.

The inference is an excellency. In setting down whereof observe,

1. The manner of bringing it in, with this asseveration, *without all contradiction*.

2. The matter, which declareth the difference betwixt him that blessed and him that was blessed.

He that did bless was greater, the other less.

Sec. 49. *Of the doctrines raised out of Heb. vii. 5-7.*

I. *The excellency of Melchisedec's priesthood is a certain truth.* This note of asseveration, *verily*, proves as much. See Sec. 37.

II. *All Levi's sons had not the same dignity.* They were but some of them. See Sec. 37.

III. *The priesthood was a choice office.* So it is here brought in to be. See Sec. 37.

IV. *True priests were deputed to that office.* They received it. See Sec. 37.

V. *Tithes were due to priests.* They had a commandment to receive them. See Sec. 39.

VI. *God's command is a good warrant.* It was the Levites' warrant. See Sec. 39.

VII. *God's command was ordered according to law.* Hereof is given a particular instance. See Sec. 39.

VIII. *All sorts paid tithes.* Under this word *people* all sorts are comprised. See Sec. 39.

IX. *An office may give a dignity over equals.* This phrase, *came out of the loins*, implieth an equality ; yet priests had a dignity above others that came out of the same loins. See Sec. 41.

X. *Priests and others were brethren.* For priests received tithes of their brethren. See Sec. 41.

XI. *Melchisedec's pedigree was not counted from men.* This is here expressly affirmed. See Sec. 42.

XII. *Melchisedec received tithes of the father of Levi*, namely, of Abraham. See Sec. 42.

XIII. *There is an authoritative kind of blessing.* Such an one is here mentioned. See Sec. 43.

XIV. *Priests had a power to bless authoritatively.* So did Melchisedec. See Sec. 43.

XV. *The faith of the best needs strengthening.* Instance Abraham. See Sec. 45.

XVI. *It is a privilege to have a right to God's promises.* This is here noted as one of Abraham's privileges. See Sec. 44.

XVII. *There are unquestionable truths.* Even such as are *without all contradiction*. See Sec. 46.

XVIII. *To bless is an act of superiority.* In this was Melchisedec greater. See Sec. 47.

XIX. *To be blessed is an act of inferiority.* In this was Abraham less. See Sec. 47.

XX. *Christ is greater than all.* Christ was the truth of that which is here set down concerning Melchisedec's excellencies.

Sec. 50. *Of a likeness in unequals.*

Heb. vii. 8. *And here men that die receive tithes ; but there he receiveth them, of whom it is witnessed that he liveth.*

In this verse the apostle produceth a third argument, to prove the excellency of Melchisedec's priesthood above the Levites. The argument is taken from the different condition of the priests. The Levites were mortal, Melchisedec not so.

The argument may be thus framed :

He that ever liveth, to execute his priesthood, is more excellent than they who are subject to death, and thereupon forced to leave their office to others ;

But Melchisedec ever liveth, &c. And the Levites are subject to death, &c. Therefore Melchisedec is more excellent than they.

Of the adverb *μὲν, truly*, expressed in Greek, but not in English, see ver. 5, Sec. 37.

In setting down this argument, the apostle giveth an instance of a common privilege that belonged to the Levites as well as to Melchisedec, which was to receive tithes. How this was a privilege is shewed Sec. 33. Herein he giveth an evidence, that a common privilege in some things argueth not an equality in all. There may be a like resemblance in some particulars betwixt such things as are much different one from another. There is a like resemblance betwixt the sun and a candle in giving light ; yet there is a great disparity betwixt these creatures. Man is said to be made in the image of God, and after his likeness, Gen. i. 26, 27. This implieth a resemblance betwixt God and man ; which is further manifested by this title, *gods*, given to sons of men, Ps. lxxxii. 6. Yet, if any such imagine man to be equal to God, he neither knoweth God nor man aright.

1. Hereby sundry places of Scripture, which otherwise might seem very strange, are cleared ; such as these, 'Walk in love, as Christ also hath loved us,' Eph. v. 2. 'Forgive one another, as God hath forgiven you,' Eph. iv. 32. 'Be perfect, even as your Father which is in heaven is perfect,' Mat. v. 48. 'Thy will be done in earth, as it is in heaven,' Mat. vi. 10. 'Every man that hath hope in Christ puri-

fieth himself, even as he is pure,' 1 John iii. 3. All these and other like places are to be understood of such a resemblance as may stand with much inequality.

2. This discovereth the false inference which anabaptists do put upon sundry spiritual privileges which are common to all Christians; as, to be one in Christ, Gal. iii. 28; to be made free by Christ, Gal. v. 1; to have one father, one master, one teacher, and to be all brethren, Mat. xxiii. 8-10. From these and other like common privileges, they infer that all of all sorts, kings and subjects, masters and servants, and others differenced by other relations, are equal every way; and that the ordinary degrees of superiority and inferiority are against the warrant of God's word and common privilege of Christians. Herein they bewray much ignorance, being not able to discern betwixt those different respects, wherein things are equal and things differ. By this consequence the difference here noted betwixt Melchisedec and Levi would be taken away.

These two adverbs, *ἔδῃ here*, *ἐκεῖ there*, are fitly used in this place. For the apostle speaketh of the Levites as of his countrymen, dwelling where he did; but of Melchisedec as of a stranger, dwelling in a remote place.

2. He spake of the Levites as men of latter days, nearer his time; but of Melchisedec as of a man of ancient days, long before the Levites.

These two adverbs imply thus much: in this place, and in that place, everywhere; at this time, and at that time, at all times, priests of the Lord received tithes. This was not a prerogative proper to Melchisedec, but common also to the Levites. Prudently therefore is their due given to both parties.

Though the main drift of the apostle be to advance Melchisedec and his priesthood above the Levites and their priesthood, yet he denies not the Levites that prerogative which was due to them as well as to Melchisedec, which was to receive tithes.

This is [to] be noted against such wrangling sophisters and intemperate disputers, as, in their heat, through violence in opposing their adversaries, deny them that which is due unto them, and labour to debase them more than is meet; they will deny many truths, because they are averred by their adversaries.

Sec. 51. Of ministers being mean men that die.

Albeit there were a common privilege betwixt the Levites and Melchisedec, yet there was a great disparity in their persons; for of the Levites it is here said they were 'men that die,' but of Melchisedec 'he liveth.' So as there was as great a difference betwixt them as betwixt mortality and immortality.

There are two points observable in this phrase, *men that die*. The first is about this word *ἀνθρώποι*, *men*. The Greek word signifieth *ordinary*, *mean men*. It is the same that is used Chap. ii. 6, Sec. 54.

The other is in this word *ἀποθνήσκοντες*, *die*, mean-

ing such as are subject unto death, and in their time shall die, and thereupon leave this world and all their employments therein; yea, so leave them as not to do anything about them any more; 'for there is no work, nor device, nor knowledge, nor wisdom in the grave,' Eccles. ix. 10.

The Greek verb translated *die* is a compound. The simple verb, *θνήσκειν*, *mori*, signifieth to die, Mat. ii. 20. Thence an adjective, *θνήσκων*, *mortalis*, that signifieth *mortal*, 1 Cor. xv. 53, 54. The compound being with a preposition, *ἀπὸ*, *à vel ab*, that signifieth *from*, hath an emphasis, and implieth a departing from all that a man hath.

This mortality of the sons of Levi, who were priests, is in special here set down, to amplify the excellency of Melchisedec, who liveth; but withal it may be brought in as an evidence of the mutability of the legal priesthood, and that by a kind of resemblance betwixt the persons and their office; that, as the persons, who are priests, had their time, and after that were taken away, so their office, which was the priesthood, had an appointed time, after which it should be abrogated. This point of the mutability of the priesthood is expressly proved by the apostle, vers. 11, 12.

Of priests being subject to death, see ver. 23, Sec. 97.

That which is here said of the Levites is true of all ministers of the word, that they are but men, mean men, mortal men, that die. Hereupon this title, *son of man*, is given to a choice prophet, Ezekiel iii. 17; and choice apostles say thus of themselves, 'We also are men of like passions with you,' Acts xiv. 15. They said this when people so admired them as they supposed them to be gods, and would have sacrificed unto them.

God doth herein magnify his power, by enabling men, that are subject to death, to perform so great things as the ministerial function requireth to be performed.

1. This common condition of ministers to be men that die, should make them oft to look upon these black feet of theirs, that they do not too proudly strut out their gay peacock feathers; that they be not too conceited, either in any prerogatives belonging to their function, or in any abilities bestowed upon them for the execution thereof.

2. This is a forcible motive to raise up their eyes and hearts to God, for his divine assistance in their human weakness.

3. Herein ought people also to be helpful to their ministers, in calling on God for them. This is it which an apostle earnestly desired his people to do for him, Rom. xv. 30, Eph. vi. 19.

4. This also should move people to tender their ministers, as such as are men, and subject to human frailties, and thereupon bear with them.

5. Because ministers are mortal men that must die,

ministers themselves must be diligent in improving that time which God doth afford them, unto the best advantage that they can; and people must take the opportunity of their minister's life to reap the best good that they can while their ministers remain with them, even before they are taken away.

Sec. 52. *Of ministers' prerogatives notwithstanding their meanness.*

The inference of the prerogative of receiving tithes upon this their condition, that they were *men that die*, giveth instance that the common, frail, mortal, condition of ministers is no bar to the privileges and prerogatives of their function. This is verified not only in the ordinary privileges of ordinary men, but also in the extraordinary prerogatives that belonged to extraordinary ministers, as prophets and apostles; for these all were 'men that die.'

Sundry privileges that belong unto ministers may be gathered out of those titles that are given unto them in God's word. Some of those titles are given unto them in relation to God himself; as *angels*, Rev. i. 20; *ambassadors*, 2 Cor. v. 20; *revealers of the gospel*, Eph. vi. 19; *keepers of the keys of the kingdom of heaven*, Mat. xvi. 19; *remembrancers*, Isa. lxii. 6; *stewards*, 1 Cor. iv. 1.

Other titles have relation to people; as *fathers*, 1 Cor. iv. 15; *elders*, 1 Tim. v. 17; *rulers*, Heb. xiii. 7; *overseers*, Acts xx. 28; *pastors*, Eph. iv. 11; *teachers*, 1 Cor. xii. 28; *chariots and horsemen*, 2 Kings ii. 12.

Thus God honoureth them, lest by reason of their meanness they should be despised, and thereupon their ministry prove unprofitable.

Let people learn hereby to remove their eyes from the meanness of their ministers' persons, to the dignities of their office; and consider the place wherein God hath set them, and the work which he hath deputed unto them, and the end wherunto the ministry tends.

As the Israelites paid tithes to the priests, though they were men that die, so ought Christians to yield to their ministers whatsoever is their due, though they be such men.

Sec. 53. *Of Melchisedec's ever living.*

The other branch of the disparity betwixt Melchisedec and the sons of Levi, is in regard of Melchisedec's excellency, which is thus expressed, *of whom it is witnessed that he liveth*. The excellency itself consisteth in this, that he liveth. The other words are a proof hereof.

This phrase, *℥ζ, he liveth*, being of the time present, implieth a continual act, which ceaseth not. Many hundred, yea and thousand, years had passed betwixt that time wherein Melchisedec met Abraham, and that wherein the apostle wrote this epistle; yet he saith of him, *he liveth*; so as it implieth an everlasting life,

which hath no end. This in reference to Melchisedec is to be taken mystically and typically.

Mystically, in that no mention in that history is made of his death.

Typically, in that he prefigured Christ, who doth indeed, and that properly, live for ever. It doth therefore set forth the everlastingness, as of Christ's person, so also of his priesthood. For Christ ever liveth to execute his priesthood in and by himself. Hereof see more, chap. v. 6, Sec. 29.

The proof of this great point is taken from a testimony: *μαρτυροῦμεν*, *It is witnessed*, saith the apostle. Of the derivation of the Greek word, see Chap. iii. 6, Sec. 53.

This point is testified, first, negatively and implicitly, then affirmatively and expressly.

Negatively and implicitly the Holy Ghost witnesseth that Melchisedec liveth, in that he maketh no mention of his death, where he bringeth him forth as a priest, Gen. xiv. 18–20.

Affirmatively and expressly, where he saith, 'Thou art a priest for ever after the order of Melchisedec,' Ps. ex. 4.

Of the force of a testimony of Scripture, see Chap. i. 5, Sec. 46.

Of an implicit proof, see ver. 3, Sec. 23.

Of things spoken of Melchisedec and applied to Christ, see ver. 3, Sec. 24.

Sec. 54. *Of the resolution and observations of Heb. vii. 8.*

Ver. 8. *And here men that die receive tithes; but there he receiveth them of whom it is witnessed that he liveth.*

In this verse is a third proof of Melchisedec's excellency above the sons of Levi. Hereof are two parts: 1, an equality; 2, an inequality.

The equality was in *receiving tithes*.

Of the inequality there are two branches:

1. The mortality of the sons of Levi.

2. The immortality of Melchisedec. This is,

1. Implied, in this phrase, *he liveth*.

2. Proved, thus, *of whom it is witnessed*.

Doctrines.

I. *Argument may be added to argument to prove the same point.* This here is a third argument added to the two former.

II. *There may be a likeness betwixt unequals.* The sons of Levi and Melchisedec were much unequal; yet the like privilege of receiving tithes belonged to them both. See Sec. 50.

III. *Tithes have of old been paid.* Both Melchisedec and the Levites received them.

IV. *Ministers are mortal men.* Such were the Levites. See Sec. 51.

V. *A divine testimony is a sound proof.* This is the witness here intended.

VI. *Christ ever liveth.* Melchisedec, as he was a type of Christ, is said to live. See Sec. 53.

Sec. 55. *Of qualifying strange phrases.* Heb. vii. 9, 10.

Ver. 9. *And, as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.*

10. *For he was yet in the loins of his father, when Melchisedec met him.*

In these two verses the apostle maketh a particular application of that which he had delivered about Abraham's inferiority to Levi. This he doth by skewing, that what Abraham the father did, Levi also the son did. Thus he doth manifest, that what he had said of Abraham was not to vilify his person, but to draw the mind of the Hebrews from the priesthood of Levi to Christ's priesthood.

The foresaid point is brought in with a phrase of qualification, thus, *ὡς ἔπος εἰπείν*, as I may so say. In this mollifying clause there are two Greek words, that are of the same stem. One, expressed under this verb, *εἰπείν*, say; the other implied under this particle, *ἐπος*, so. This clause may be thus translated verbatim, as to say the word, that is, to use the phrase. Thus we see that a phrase or sentence which may seem strange is to be mollified. To this purpose tend these qualifications, 'I speak as a man,' Rom. iii. 5; 'I speak after the manner of men,' Rom. vi. 19; 'I speak this by permission,' 1 Cor. vii. 6.

This is a means to prevent misinterpretations, and to make that which is spoken to be more fairly and candidly taken.

Sec. 56. *Of Levi paying tithes in Abraham.*

Levi is here metonymically put for his sons, who are so set down ver. 5, Sec. 37. For Levi himself was no priest, nor did he receive tithes, but he was their great grandfather.

Two things are here spoken of Levi, one taken for granted, which was that he received tithes; the other expressed and proved, which was that he paid tithes.

The former was a prerogative and a sign of superiority. Of it, see ver. 2, Sec. 17, and ver. 4, Sec. 33.

The latter is a sign of inferiority. See ver. 4, Sec. 33.

Against this latter it might be objected that Levi was not then born when tenths were paid to Melchisedec. For Abraham met Melchisedec before Ishmael was born. Now he was born in the 86th year of Abraham, Gen. xvi. 16; Isaac was born 14 years after, in the 100th year of Abraham, Gen. xxi. 5; Jacob was born in the 60th year of Isaac, Gen. xxv. 26, which was 74 years after Ishmael's birth. Jacob was above 40 years old when he went to his uncle Laban, Gen. xxvi. 34. Thus there were 114 years betwixt Ishmael's birth and Jacob's going to Laban. How many years more there were betwixt Abraham's meeting Melchisedec and Ishmael's birth, and again betwixt Jacob's going to his uncle and the birth of Levi, is not expressly set down. This is certain, that Levi was born many more than 100 years betwixt Abraham's paying tenths

to Melchisedec, and Levi's being in this world.¹ So as it may seem strange that Levi should pay tithes to Melchisedec.

To resolve this doubt, the apostle here expressly saith, that Levi paid tithes *in Abraham*.

From this answer ariseth another scruple, namely, that Christ was in Abraham as well as Levi, so as Christ himself should pay tithes by this reason, and therein be inferior to Melchisedec.

Ans. 1. In general it may be replied that Melchisedec was a type of Christ, and that that which is said of Melchisedec and his priesthood, is spoken of him as of a type, and that purposely to set forth the greatness and excellency of Christ and his priesthood. Wherefore to put Christ into the rank of those who are inferior to Melchisedec, is directly to cross the main scope of the apostle.

2. Christ consisted of two natures, divine and human. Though therefore he might be reckoned among the sons of Abraham in regard of his human nature, yet in regard of his person, which consisted of both natures, he was superior to Abraham, and greater than he. Thus David, whose son according to the flesh Christ was, calleth him Lord, in reference to his person, Mat. xx. 44.

3. Though Christ took flesh by ordinary descent from Abraham, yet came he not from Abraham by ordinary and natural generation. From his mother the Virgin Mary he received the substance and matter of his flesh, out of which it was raised and formed; yet, having no father, he came not by any natural act of generation. Though a mother afford matter for generation, yet the active force and virtue of generation cometh from the father. Hence is it that Christ was freed from the common contagion of original sin. For though he were of Adam, and so of Abraham, by reason of the substance of his flesh, yet he was not by Adam, or by Abraham. No son of their posterity was the procreant cause or begetter of him. Christ therefore cannot be said to do *in Abraham* those things which others of his posterity did.

Sec. 57. *Of children's being in their parents' condition.*

In that Levi paid tithes in Abraham, it appears that children are in the same common condition that their parents are. I say common condition, to exempt such particular privileges, as God by his providence may, and oft doth confer upon children above their parents. These privileges may be outward and inward.

Outward, in worldly dignities, as Saul and David were both advanced above their fathers, in that they were made kings.

Inward, in spiritual graces. Herein Hezekiah and

¹ This sentence is confused. The meaning evidently is, that many more than 100 years were betwixt Abraham's paying tithes to Melchisedec and Levi's being in the world. —Ed.

Josiah were much advanced above their fathers; so are all pious children that are born of impious fathers.

The inferiority of Abraham, and, in him, of Levi, here mentioned, was a common condition. None of their sons were exempted from it. Parents are themselves by nature unclean, so are all their children. 'Who can bring a clean thing out of an unclean?' Job xiv. 4. In this respect Bildad having said that 'man is a worm,' addeth, 'and the son of man is a worm,' Job xxv. 6. As man is, so is a son of man. In this respect this phrase is oft used, 'We are as all our fathers were,' 1 Chron. xxix. 15, Ps. xxxix. 12; and this, 'I am not better than my fathers,' 1 Kings xix. 4.

This the Lord so ordereth, 1. That the same laws, and ordinances, instructions and directions, exhortations and consolations, promises and threatenings might be of force and use to all of all ages.

2. That none might presume above others.

3. That none might be too much debased.

1. This gives a check to their pride, who, for some outward privilege, advance themselves above the common condition of man, as if they were gods and not men, from heaven and not from earth. Such were they who said, 'Let us break their bands asunder, and cast away their cords from us,' Ps. ii. 3; and such as said of Christ, 'We will not have this man to reign over us,' Luke xix. 14; Pharaoh was such an one, Exod. v. 2; and Nebuchadnezzar, Dan. iii. 15; and Haman, Esther iii. 2; and Tyrus, Ezek. xxviii. 2. Now mark the end of all these.

2. This puts us in mind to consider what our fathers have been, and to what they have been subject, and from thence to gather what we are subject unto; to what inferiority, infirmity, pains, diseases, distresses, and other calamities. A heathen man could say, I am a man, and find myself exempted from no human frailty.¹ We can better discern weakness and infirmities in others that have been before us, than in ourselves. We can speak much of our fathers' infirmities, imperfections, troubles, and mortalities; but self-love so blindeth our eyes as we cannot so well discern the same things in ourselves. The like may be applied to duties. In our fathers we may observe what duties we ourselves are bound unto.

See. 58. *Of the meaning of the tenth verse.*

Verse 10. In the tenth verse there is a confirmation and an explanation of Levi's paying tithes in Abraham. The causal conjunction γὰρ, *for*, sheweth that this verse is inferred as a confirmation of that which went before.

The argument is taken from that union that is betwixt a father and his posterity. They are all contained in him, and as one with him, so as what he doth they do.

The explanation is in this phrase, *he was in his father's loins*. By father is metonymically meant his

¹ Homo sum, humani nihil a me alienum sentio.

great-grandfather Abraham. In a third generation Levi descended from Abraham, in which respect he was in him. For that which cometh out of one must needs be first in him.

Of this word *loins*, and of coming out of one's loins, see ver. 5, Sec. 41.

This adverb of time, ἔτι, translated *yet*, signifieth for the most part a continuance of time, as Heb. xi. 4. 'Abel yet speaketh,' that is, he still continueth to speak.

It hath reference also to all distinctions of time, as to time present, thus, 'while he yet talked,' Mat. xii. 46, and to the time to come, John xiv. 30, and to the time past, Acts xxi. 28.

Here, without question, this participle hath reference to the time past, and for perspicuity's sake may be translated *then*. He was then in the loins of his father, when Melchisedec met him.

Of Melchisedec's meeting Abraham, see ver. 1, Sec. 8.

Sec. 59. *Of children's doing what their parents do, and that in their loins.*

Levi is said to do what Abraham did, because he was in Abraham's loins; so as parents bear in their bowels, and represent the persons of all that are to come from them. Not only Isaac, who was Abraham's immediate son, but also Jacob his son's son, yea, and Levi also, the son of his son's son, was (as the apostle here saith) in Abraham's loins, and paid tithe to Melchisedec. The like may be said of Aaron, who was the son of the son's son of Levi. For Kohath was Levi's son, Amram Kohath's son, and Aaron, Amram's son, Exod. vi. 16, &c.

The like may be applied to all succeeding generations, which have been, and shall be to the end of the world.

God made this promise to Jacob, 'Kings shall come out of thy loins,' Gen. xxxv. 11. Yet there came not kings from Jacob's stock, not kings of Israel, which are especially meant in that promise, for the space of six hundred years after that. This is further manifested by these metaphors, wherein the extent of God's promise was manifested: 'Thy seed shall be as the dust of the earth,' Gen. xiii. 16, 'as the stars of heaven,' Gen. xv. 5, 'as the sand on the sea-shore,' Gen. xxii. 17. Hereby was meant the promised seed, out of which the church would sprout; yet Abraham himself had but one son of that seed, and that one son had but one other son, and that other many sons, the grandchild had but twelve sons; so as many generations, succeeding one after another, were comprised under the seed of Abraham.

God in his eternal counsel hath appointed that such and such shall by degrees come from such a stock; and thereupon he accounteth them to be in that very stock; and withal accounteth the things done by that stock to be done by all them, or by all that, time after time, shall sprout from thence.

Hereupon, as a corollary, and just consequence, it may be inferred, that children and children's children, generation after generation, stand accessory to the natural actions of parents. I say *natural*, because actions of grace are more properly the actions of God's Spirit than our own. 'For it is God (in that case), worketh in us, both to will and to do of his good pleasure,' Philip. ii. 13. All such graces are the 'fruit of the Spirit,' Gal. v. 22.

This action of Levi was an action of man's common condition.

In regard of God's accounting a man's posterity to be in his loins, the threatening against transgressors is thus enlarged, 'I will visit the iniquity of the fathers upon their children,' Exod. xxxiv. 7.

Obj. Promises also of reward, upon that grace that is in fathers, is extended unto their children, as well as threatening of revenge for sin, Exod. xx. 5, 6.

Ans. True, but upon a different ground. The promise of reward is of mere grace; but the threatening of vengeance is upon desert.

On the foresaid ground it may well be inferred, that all Adam's posterity did eat of the forbidden fruit in him. 'Wherefore by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,' namely in Adam. 'And by the offence of one, judgment came on all men to condemnation,' Rom. v. 12, 18. Herein this proverb is verified, 'The fathers have eaten sour grapes, and the children's teeth are set on edge,' Ezek. xviii. 2.

Obj. The Jews are blamed for using that proverb.

Ans. 1. They are blamed for putting sin off from themselves, as if they had been punished only for their fathers' sins; as they themselves, in their own persons, guiltless.

2. The foresaid proverb holdeth not in such as are true penitents; neither their own, nor their fathers' sins shall be laid to their charge.

A double instruction hence ariseth; one concerning children or posterity, the other concerning parents or progenitors.

The former, concerning children, is to instruct them how far they ought to ascend in examining their spiritual estate, and in making their confession of sin to God, even to their father and father's fathers, till they come to Adam. A due consideration hereof will be an especial means to humble our souls the more. For when we shall well weigh how to the numberless number of our own most heinous actual transgressions the sins of our forefathers lie upon our neck, it cannot but deeply humble us, especially if we well understand the heinousness of Adam's first sin, which, if well considered in all the circumstances thereof, will be found the greatest sin that ever was committed. As Levi in Abraham's loins, by giving tithes, testified an homage to Melchisedec, so we in Adam's loins, by

eating the forbidden fruit, testified our homage to Satan.

The latter instruction concerning parents, is that they be the more wary and watchful of their actions, even for their children and posterity's sake. Because they are counted to do those things which themselves do. That damage which by our laws extendeth to the children and posterity of felons and traitors, restraineth many that have respect to their posterity from those transgressions. See more hereof in *Domest. Dut.* treat. vi. secs. 6, 7.

Sec. 60. *Of the resolution and observations of Heb. vii. 9, 10.*

Ver. 9. *And, as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.*

10. *For he was yet in the loins of his father when Melchisedec met him.*

The sum of these two verses is, Levi's paying tithes to Abraham. This is, 1, propounded, ver. 9; 2, proved, ver. 10.

In the proposition two points are observable:

1. The manner of bringing it in, thus, *As I may so say.*

2. The matter. This consisteth of two acts:

1. An act of superiority, which was to *receive tithes*.

2. An act of inferiority. Herein is laid down,

1. The kind of act, he *paid tithes*.

2. The manner of doing it, *in Abraham*.

In the proof are two points:

1. The union betwixt parents and children. A son is *in the loins of his father*.

2. The extent of this union unto succeeding generations. This is implied under this phrase, *when Melchisedec met him*.

Doctrines.

I. *Strange phrases must be mollified.* This phrase, *as I may so say*, is a mollifying phrase. See Sec. 55.

II. *Priests received tithes.* This is here taken for granted. See Sec. 56.

III. *Children in their parents do things before they are born.* Levi paid tithes in Abraham before he was born. See Secs. 56, 57.

IV. *Difficult and doubtful points are to be explained and confirmed.* This is the main scope of the tenth verse. See Sec. 58.

V. *Children are in their parents' loins.* An instance hereof is given in Levi. See Sec. 59.

VI. *Relations of children to parents continue generation after generation.* This description of the time of Levi's being in Abraham's loins, even when Melchisedec met him, proves this point. See Sec. 56.

Sec. 61. *Of the imperfection of the Levitical priesthood.*

Ver. 11. *If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should*

rise after the order of Melchisedec, and not be called after the order of Aaron?

Hitherto the apostle hath set forth the excellency of Christ's priesthood by way of similitude to Melchisedec's, who was a type of Christ: so as all the excellencies typically set out about Melchisedec were really and properly found in Christ, the truth.

Here further the apostle begins to declare the excellency of Christ's priesthood, by way of dissimilitude betwixt it and the Levitical priesthood; wherein he sheweth how far Christ's priesthood excelled Aaron's.

The Jews had Aaron's priesthood in high account; and so rested on that, as they little or nothing at all regarded Christ's. The apostle therefore endeavours to draw their mind from Aaron's priesthood to Christ's, which he proveth to be far the more excellent.

The foresaid dissimilitude is exemplified in seven particulars. See Sec. 1.

The first branch of dissimilitude is in the mutability of Aaron's priesthood, and the immutability of Christ's.

From the mutability of the former priesthood, the imperfection thereof is inferred, which is the first point laid down in this verse, and that by way of supposition, thus, *if therefore perfection, &c.*

The apostle here taketh it for granted, that perfection was not to be had by the Levitical priesthood. His argument may be thus framed:

If perfection were by the Levitical priesthood, there needed no other; but there needed another priesthood, therefore perfection was not by the Levitical.

Thus this conditional conjunction *ei, if*, is the ground of a strong negation.

The illative conjunction *ουν, therefore*, hath reference to that which he had before produced out of Scripture concerning Melchisedec, who had another kind of priesthood than the sons of Levi; and concerning Christ, who was the truth typified by Melchisedec, and witnessed to be a priest after the order of Melchisedec. This, therefore, being so, perfection cannot be imagined to be by the Levitical priesthood.

Of the derivation of the Greek word *τελειωσις*, translated *perfection*, see Chap. ii. ver. 10, Sec. 97.

Here it is taken in the largest latitude of perfection, namely, for such a fulness or absoluteness, as nothing needs be added thereto.

The Levitical priesthood was not so full and absolute; for the apostle here in this text implieth, that there was need of another priesthood.

The Levitical priesthood was that which the sons of Levi, namely, Aaron and his posterity, executed under the law.

The Greek word *ιερωσύνη*, translated *priesthood*, is not the very same that was used before, *ιερατεία*, ver. 5, *ιεράτευμα*, 1 Peter ii. 5, 9, but it is derived from the same root, and signifieth the same thing. See Sec. 37.

The main point here intended is, that the priesthood under the law was imperfect. This is proved in this chapter by many arguments which we shall note in their due place. Perfection here meant is a furnishing of men with all such graces as may make them eternally happy. It compriseth under it effectual vocation, justification, sanctification, yea, and glorification. That priesthood could not by true grace bring men to glory. In this respect it is said that the gifts and sacrifices which those priests offered up, 'could not make him that did the service perfect,' Heb. ix. 9. And that 'the law can never make the comers thereunto perfect,' Heb. x. 1.

Quest. Why then was this priesthood ordained?

Ans. It was ordained for a means to draw men on to Christ. In this respect the law is said to be 'our schoolmaster to bring us unto Christ,' Gal. iii. 24. See Sec. 68.

This point discovereth sundry dotages.

1. The dotage of the superstitious Jews, who lift up their eyes no higher than to this priesthood, whereon they rested and built their faith.¹ They would not be brought to subject themselves to any other. No, not when this was actually abrogated, and another more perfect actually established in the room of it. Herein they perverted the wisdom and goodness of God towards them, and the main end which he aimed at in appointing the Levitical priesthood, which was to lead them, as it were, by the hand to Christ, and to afford them some easy steps, in regard of their weakness, to ascend upon, and to see Christ the better thereby. The fulness of time when the Messiah was to be exhibited, was then to come. God therefore afforded means answerable to their condition, to support their faith and sustain their hope. But they made those means an occasion to withhold, or to withdraw them from Christ. Such an error this was, as the apostle saith of them that were seduced therewith, 'Christ shall profit you nothing,' Gal. v. 2. The Levitical priesthood and Christ's priesthood can no more stand together than Dagon and the ark of God.

2. The dotage of Christian Jews, or Jewish Christians, who conform themselves to the Jewish ceremonies.² If the forenamed error of them, who never made profession of Christ, be so heinous, as was before shewed, what may be thought of them who, being instructed in the Christian religion, and thereupon professing Christ, would induce a priesthood contrary to Christ's? For they who bring in Jewish ceremonies bring in the Jewish priesthood, under which the Jewish ceremonies were first established. Do not these cross the main scope of the apostle? Do they not advance the Levitical priesthood against Christ, and make Christ's priesthood imperfect?

3. The dotage of papists, who do directly establish another priesthood, which is neither Jewish nor Chris-

¹ See *The Progress of Divine Providence*, on Ezek. xxxvi. 11.

² See Chap. iv. 8, Sec. 49.

tian, nor after the order of Aaron, nor after the order of Melchisedec, a monstrous priesthood, such an one as never was heard of before. For,

1. Their priests are no such persons as Melchisedec was.

2. Their sacrifice, they say, is unbloody, and yet for sin; but 'without shedding of blood is no remission,' Heb. ix. 22.

3. They make their sacrifice to be for the sins of quick and dead; yet 'after death the judgment,' Heb. ix. 27.

4. They say that their sacrifice is the very flesh and blood of Christ; yet that which Melchisedec brought forth was true bread and wine.

5. The things that they say they offer, are indeed mere creatures, yet they call them their creator.

6. Their priests are not denied to be creatures, yet their sacrifice, they say, is their creator. Thus they make creatures greater than their creator; for the priest is greater than the sacrifice.

7. They pretend a priesthood after the order of Melchisedec, wherein there is nothing like to Melchisedec's.

But, to let other absurdities pass, if perfection be by Christ's priesthood, what further need was there that other priests should be established? Oh abominable religion, that obtrudes such an unheard of priesthood to the church!

Let us learn to use the priesthood of Christ, which succeeds the Levitical priesthood, and that whereby perfection may be had, so as to trust perfectly thereunto. If the Jews might conceive hope, and receive comfort by that Levitical priesthood, how much more hope, and more comfort, may we by the priesthood of Christ! Such is the dignity of this priest, being God and man; such the worth of his sacrifice, being the body of him that was God; so efficacious the sprinkling of his blood, his entering into the holy place, his intercession with God, as we may safely, securely, and confidently trust thereunto.

Let us do with our Priest, the Lord Jesus, as the Jews did with their priests. They brought all their sacrifices to them.

Let us first apply to ourselves Christ's sacrifice. This is a true Catholicon, a general remedy for every malady. Then let us offer up the sacrifice of a broken heart and contrite spirit, the offering of prayer and praise, and the oblation of new obedience to Christ.

Of yielding obedience to the gospel on such a ground, see Sec. 68 in the end thereof.

Sec. 62. *Of the meaning of these words, 'for under it the people received the law.'*

The apostle, before he bringeth in his proof of the imperfection of the Levitical priesthood, inserteth within a parenthesis, an especial privilege of that priesthood, which is thus set down, *for under it the people received the law.*

This causal conjunction, γὰρ, *for*, implieth a reason of that priesthood, why there was such a function, namely, that there might be a means of passing a law betwixt God and the people. Of this word λαός, *people*, see Sec. 40, and Chap. iv. 9, Sec. 57.

Here by people are meant the congregation, or nation of the children of Israel, for to them in special was the law given, Rom. ix. 4.

This phrase, *received the law*, is the interpretation of one Greek verb, νομοθέτητο, which is a compound, and that of a verb, τίθημι, *pono*, that signifieth to *put*, Mat. xii. 18; to *make*, Heb. i. 13; and to *appoint*, Mat. xxiv. 51; and of a noun, νόμος, *lex*, that signifieth a *law*, ver. 5.

The verb active, νόμοθετω, *leges sancio*, signifieth to *make a law*, or to *appoint*, or *establish a law*.

The passive, νομοθετῆσθαι, *lege sancitum esse*, signifieth to be *established by law*. This very word is used, chap. viii. 6, and translated *established*. The word *law*, included in the Greek compound, is not expressed in our English. The Latin, *sancitum*, there used by most interpreters, signifieth to *establish by law*. So much must be understood in our English.

The foresaid compound passive verb here used in my text, is joined with the noun *people*, to whom the law was given, λαός νομοθετήτο, *populus legi subjectus fuit*. It cannot be word for word rendered in English. It is somewhat like to this phrase, ἀποδεκατοῦν τὸν λαόν, *decimare populum*, to *tithe the people*, Sec. 40. And to this, Δεὺλ δεδεκατώται, *Levi decimatus est*, *Levi was tithed*. To come the nearest that we can to the original, it may be thus rendered, The people had a law made, or the people were subjected to the law.

Our English, which thus translates it, *the people received the law*, followeth the vulgar Latin, *legem accepit*, which hitteth the sense of the apostle.

By law, is here in special meant the ceremonial law, which was most proper to that priesthood, and which was most especially abrogated by Christ's priesthood.

This relative phrase, ἐπ' αὐτῇ, *under it*, hath reference to the Levitical priesthood.

The force of the reason lieth in the relation between a law and priesthood. There cannot pass a law of covenant between God and man without a priesthood. This is here taken for granted. Yea, further, he taketh it for granted, that the law and priesthood are answerable one to another; such as the law is, such is the priesthood.

Sec. 63. *Of the necessity of a priesthood to establish a law.*

An especial point intended by this clause, *for under it the people received the law*, is this;—

A priesthood is necessary for establishing ordinances betwixt God and man. The main end of a priest, is to be 'for men in things pertaining to God,' Heb. v. 1. In ordinances betwixt God and man, there is

a kind of covenant, for which there must be a kind of mediator betwixt God and man.

There is no proportion betwixt God and man, whether we consider the greatness, the brightness, or holiness of God.

Obj. Before Aaron there was no priest.

Ans. The first-born were priests before the law. On this ground the Lord saith, 'I have taken the Levites from among the children of Israel instead of all the first-born.' And again he saith to Moses, 'Take the Levites instead of all the first-born,' Num. iii. 12, 45.

We may from hence infer, that there is a necessity of a priesthood in the church. This is as necessary as a covenant to pass betwixt God and man, as necessary as God's favour to be turned to man, and man's service accepted of God.

Our adversaries in the general grant a necessity of priesthood, and thereby think they have a great advantage against us. They much insult on this, that they have such priests as offer up an outward, real, propitiatory sacrifice.

But the truth is, that we have the substance, they but a shadow; we have the truth, they but a conceit of their own. We have that priesthood, which the apostle here so much commendeth, the priesthood which abolished Aaron's, and succeeded in the room thereof; a priesthood of God's own appointing, which is everlasting, and perfecteth all that trusteth thereunto. Our priest is both God and man, most holy, who offered himself up without spot, who actually entered into the true holy place, who there abideth ever before God the Father, who doth so fully effect all things belonging to a priest, as there needeth none to succeed him.

The popish pretended priesthood is indeed no priesthood. It was never ordained of God. It is of neither of those two orders, which only are mentioned in Scripture. Not of Aaron's, for they themselves will not say that they descend from him; nor of Melchisedec's, for in nothing they agree with him in his priesthood. Their priests are no whit better than the sons of Levi; for they are sons of men, sinful, mortal, yea, they are far worse than the Levites were, in their usurped power, and palpable idolatry.

Let them glory in their new non-priesthood, and in their devilish idolatry, but let us cleave to our ancient, true priest, and perfectly trust unto his priesthood, under which we the people of God receive all divine ordinances needful for, and useful to, the church.

Sec. 64. *Of the meaning of these words, 'What further need was there that another priest should rise?'*

The main force of the apostle's argument, whereby he proveth the imperfection of the Levitical priesthood, is thus interrogatively expressed, *What further need was there, &c.* This interrogation intendeth a strong negation. See Chap. i. 5, Sec. 46.

Of the word *ζεῖα*, translated *need*, see Chap. v. 12, Sec. 62.

An adjective *ἀζφεῖος* thence derived, and compounded with the privative preposition, signifieth *unprofitable*, Mat. xxv. 30. So as that whereof there is no need, especially if it hath been in use before, is unprofitable; so the Levitical priesthood.

The Greek adverb *ἐτι*, translated *further*, is the very same that was translated *yet*, Sec. 58. Here it hath reference to the time, wherein Christ the true priest, far more excellent every way than any of the sons of Levi, was exhibited. Hereby he granteth, that formerly the Levitical priesthood was needful and useful; but now affirmeth that there was no further use or need thereof.

The other priest whom here he intendeth, is Christ himself, who is expressly said to be 'after the order of Melchisedec.' Of that order, see Chap. v. 6, Sec. 30.

The verb *ἀνίστασθαι*, translated *rise*, is a compound; the simple verb *ἵστημι*, signifieth to *set* or *place*, Mat. iv. 5; the compound *to rise*, Mat. ix. 9, or *to raise*, Mat. xxii. 24. It is here used in the former sense, and fitly translated *rise*. It implieth a clear manifestation of a thing. Christ was ever. As God, he was from 'everlasting to everlasting,' Ps. xc. 2; as God-man, mediator, and priest, he was shadowed and typified in all the priests, that ever were from the beginning of the world; but being incarnate, he rose, as the sun, and by his rising dispelled the clouds and shadows of all the types and ceremonies.

Upon these premises, that Christ was a priest, and after another order than the sons of Levi, and raised up instead of them to perfect what they could not, the imperfection of the legal priesthood is evinced.

Sec. 65. *Of superfluous additions to perfection.*

From the apostle's argument that the Levitical priesthood was imperfect, because another was raised after it, it may be well inferred, that nothing need be added to that which is perfect. Hereby the wise man proveth the work of God to be perfect, because 'nothing can be put to it,' Eccles. iii. 14. The like may be said of the word of God; and thereupon the wise man giveth this advice, 'Add thou not unto his words,' Prov. xxx. 5, 6.

1. Whatsoever is added to that which is perfect, must needs be superfluous, because nothing is wanting or defective in that which is perfect.

2. An addition to that which is perfect is dishonourable, for it seemeth to impeach it of some imperfection.

Hereby is discovered the boldness, pride, and presumption of the Church of Rome, who, of her own idle brain, maketh many additions to things most absolute and perfect, as to God, Christ, the Holy Ghost, and holy ordinances.

1. To God, who is all-sufficient, they add many

idols to help them in their needs, as if God were not of himself able to help in all needs.

2. To Christ, who is in all that he undertaketh, willing and able to accomplish it, they add in all his offices coadjutors and helps. To his kingly office they add a viceroy, a head, a spouse of his church, as if he alone could not govern it; to his prophetic office they add a great prophet to coin new articles of faith, to turn those which Christ hath established this way, or that way, as the pope pleaseth; to his priesthood they add other priests to offer up, as they say, true, real, propitiatory sacrifices for the quick and dead; to his mediation and intercession they add the mediation and intercession of all the angels and saints in heaven; to his blood, the milk of the virgin Mary; to his wounds, the wounds of their Saint Francis; to his death, the death of martyrs, among whom they reckon many traitors and other notorious malefactors; to his merits, the merits of men's works.

3. To the Holy Ghost, who likewise is able to effect what he undertaketh (only in wisdom, in regard of man's weakness, he useth means, which means are but bare instruments), they add bishops and priests, to whom they give a divine power of breathing in an holy spirit, and to the sacraments of working grace by the very act done.

4. To the word of God, which is most perfect, they add canons of councils, decrees of popes, and sundry human traditions.

5. To the two sacraments, which Christ the wise king of his church hath thought sufficient, they add five others, namely, orders, penance, confirmation, matrimony, and extreme unction.

Against these, and all other like additions, may the apostle's argument be pressed. If God, Christ, the Holy Ghost, the word of God, and sacraments be perfect, then those additions are vain. But if there need such additions, then are not God, Christ, the Holy Ghost, the word of God, and sacraments perfect. Take notice hereby of the blasphemous positions of that whorish church.

2. Let us learn to testify our acknowledgment of God's, and Christ's, and the Spirit's all-sufficiency and perfection, by trusting wholly and only on them. The like is to be applied to Christ's offices, sacrifice, merits, word, and sacraments.

Sec. 66. *Of Christ's priesthood differing from Aaron's.*

The apostle sets down the difference betwixt the Levitical priesthood and Christ's both affirmatively, thus, *after the order of Melchisedec*, and negatively thus, *and not to be called after the order of Aaron*. This he doth purposely, to meet with an objection which might be made against his former arguments, namely, that a succession of one thing after another doth not necessarily imply an imperfection in the one, and perfection in the other. For Eleazar succeeded Aaron,

and so other priests under the law one after another, yet the latter were not more perfect than the former.

Aus. The apostle doth not draw his argument simply from the succession of one priest to another, but of one priesthood, and that after another order.

These two orders of Melchisedec and Aaron are the only two orders of priesthood that ever were instituted in God's church. In this respect the numeration of orders here set down is full and perfect.

The former, after which Christ was, hath been proved to be far more excellent than the latter; see ver. 4, Sec. 31.

The latter, after which Christ was not, is styled the order of Aaron. Aaron was the first public legal priest; that priesthood was appropriated to him and his seed, and the laws concerning that priesthood were first given to him, and, in and under him, to his posterity. Fitly therefore is that priesthood said to be 'after the order of Aaron.'

This word *καλεσθαι*, *dicti*, *called*, is not the same *καλούμενος*, that was used, Chap. v. 4, Sec. 20, about God's deputing one to an office. It properly signifieth *to be said*, chap. iii. 15. For Christ is nowhere said to be a priest after the order of Aaron; but he is said to be after the order of Melchisedec, Ps. cx. 4. Of a negative argument, see Chap. i. 5, Sec. 46.

That then which is here to be especially observed, is, that Christ's priesthood is of another kind than Levi's was. The apostle proveth this by many arguments, namely, in that it was after another order, under another law, ver. 12; by a priest of another tribe, ver. 14; of greater efficacy, ver. 19; having a better sacrifice, chap. ix. 23; and a more glorious place, chap. ix. 24.

Aaron's priesthood was not sufficient actually and effectually to do the things which are to be done by that function. It could not cleanse from sin, it could not justify, it could not properly sanctify, it could not make perfect those which are under it, chap. x. 1, &c. Therefore that which doth these things must needs be of another kind.

This teacheth us to be of other minds and other manners, not to doat on outward rudiments; after another manner to come to Jesus and to use him than the Jews came to their priests and used them. We need not now go on pilgrimage to Jerusalem, but with the eye of faith look to heaven; we need not bring doves, sheep, goats, bulls, but spiritual sacrifices. Another priest requireth another kind of disposition and conversation. All things are now new; so must we be new creatures, 2 Cor. v. 17.

Sec. 67. *Of the meaning of the twelfth verse.*

Ver. 12. *For the priesthood being changed, there is made of necessity a change also of the law.*

The twelfth verse is inferred as a consequence upon the change of the Levitical priesthood. He proved in

the former verse that that priesthood was changed by another, which was after another order, and substituted in the room of it. Hereupon he inferreth that the law also must needs be changed.

The causal conjunction, γὰρ, *for*, is here a note of a consequence. The consequence is inferred upon the privilege of a priesthood, which was inserted in the former verse within a parenthesis. The privilege was this: under the Levitical priesthood 'the people received the law.' Thence it followeth that upon the change of the priesthood the law also must be changed.

The noun ἐκκλησία, translated *priesthood*, is the same that was used before, ver 11, Sec. 61.

Of this word μεταστήσεις, *changed*, see Chap. vi. 18, Sec. 135. Here it implieth such a change as one priesthood is utterly abrogated and nulled, and another substituted in the room of it. This noun *change*, μεταστάσεις, here signifieth in effect as much as the word ἀναιρέσεις, translated *disannulling*, doth, ver. 18. Both the words are compounded with the same simple verb τίθημι, but different prepositions. We may not therefore think that the apostle intends a translation of one and the same priesthood from one priest to another (though this word be sometimes used for translating the same thing from one place to another, chap. xi. 5, Acts vii. 16), but rather a taking of it clean away.

This phrase, ἐξ ἀναγκῆς, *of necessity*, implieth that it could not be otherwise.

There is such a mutual dependence of the law and priesthood one upon another, as they cannot be separated. They are like Hippocrates's twins, they live together and die together.

By λέγει, *says*, some take the particular ordinances about the Levitical priesthood to be meant. But surely it here intendeth as much as it did in this clause, 'the people received the law,' ver. 11. Now the people did not receive such ordinances only as concerned the priesthood, but that whole law which concerned the whole polity of the Jews.

The apostle doth the rather take this occasion of demonstrating the abrogation of the law, to draw their mind and hearts from it, that they might more firmly and stedfastly be set and settled on that law, which is established by Christ's priesthood, and that is the gospel. This is the principal intendment of this epistle.

Sec. 68. *Of the abrogation of the ceremonial law.*

The apostle in these words, *the priesthood being changed*, taketh it for granted that the Levitical priesthood was abrogated; for this he had proved in the former verse. The main point here intended is the abrogation of the law, upon which he layeth a necessity.

The Jews were under a threefold law, moral, ceremonial, and judicial.

The ceremonial law is here in particular intended, for that especially depended upon the Levitical priesthood.

The moral law concerns all the sons of Adam, but the two other concern the sons of Abraham.

The ceremonial law enjoins such services as were to be performed to God, and such ceremonies and rites as appertained therunto; and withal it directed priests and people in the use of them.

This is that law wherof the apostle thus speaks: 'There is verily a disannulling of the commandment,' ver. 18; this is that 'law of commandments' which is said to be 'abolished' by Christ, Eph. ii. 15; this is that 'handwriting of ordinances' which is said to be 'blotted out,' Col. ii. 14.

Obj. This is it that is said to be 'a statute for ever,' Exod. xxviii. 43, and 'a covenant of salt for ever,' Num. xviii. 19.

Ans. 1. The Hebrew word עולם, translated *for ever*, is sometimes indefinitely put for a long season, the end whereof is not known to us, Eccles. xii. 5.

2. It is put for an unalterable stability so long as the date appointed continued. Thus, that which continued unalterable till the year of jubilee is said to be for ever, Exod. xxi. 6.

3. It is put for the continuance of one's life. Thus Samuel is devoted to 'abide before the Lord for ever,' 1 Sam. i. 22.

4. It is put for the whole time of the polity of the Jews. That which was to continue so long as that estate lasted is said to be for ever or everlasting, Gen. xvii. 8.

5. It is put for that which ended in the truth, the Lord Jesus, and so is said to be for ever, as Solomon's throne, 2 Sam. vii. 13.

In the first and two last respects before mentioned may the ceremonial law be said to continue for ever; for it continued a long time, many hundred years, even so long as the polity of the Jews lasted, and it ended in Christ, the truth of all the legal ceremonies.

1. In this respect it could not properly continue for ever, but must vanish away, because it was the figure of a substance, the shadow of a body, and type of a truth, to come, Heb. x. 1. Now a figure and type ceaseth when the substance and truth is exhibited, and a shadow vanisheth away when the body is in place and present. Herein lieth a difference between shadows and types on the one side, and signs and sacraments on the other side: that the former are of things future, the latter of things exhibited and past. The former cannot retain their life and vigour together with the substance and truth; the latter may retain their life and vigour together with the thing signified.

2. The ceremonial law was a wall of partition betwixt Jew and Gentile, whereby the Jews were so fenced as the Gentiles could not be mixed with them, as when beasts of one lord¹ are so fenced in a pasture as other beasts cannot come into their pasture. Therefore when Christ came to unite Jew and Gentile, and to make of them one, he is said to 'break down this

¹ Qu. 'herd'?—Ed.

stop of partition wall,' Eph. ii. 14. If that law had not been abrogated, the Gentiles could not have been brought into Christ's fold, as of necessity they must be, John x. 16. Till the fulness of time, wherein the truth and substance of all the ceremonies and types was exhibited and accomplished, that law of ceremonies remained in force with the Jews upon these grounds :

1. The several branches thereof were part of God's outward worship.

2. Thereby they were kept from will-worship.

3. They were also thereby kept from conforming themselves to the Gentiles in their idolatrous services.

4. They being types and shadows of Christ to come, were as a looking-glass to shew unto them that image of Christ.

5. They being many, heavy, burdensome, painful, chargeable rites, they made the Jews the more to long after Christ. In this respect the apostle saith of this law that it was 'our schoolmaster to bring us unto Christ,' Gal. iii. 24. For,

It pointed out Christ under rudiments and ceremonies.

It forced men to seek help elsewhere, because it could not perfect those that came unto it.

1. This aggravateth those dotages which were noted, Sec. 61.

2. It informs us in God's goodness to us, who are reserved to that fulness of time wherein Christ hath been exhibited; for we are freed from that 'yoke which neither we nor our fathers are able to bear,' Acts xv. 10. This is a bondage worse than the Egyptian bondage. They that were freed from that bondage had many memorials of God's goodness to them therein, the more to quicken up their spirits to praise God for their deliverance, and to continue the memory thereof from generation to generation.

3. The change of the law is a strong motive to stir us up willingly and cheerfully to submit ourselves to this law whereinto that is translated; that is, to the law of the gospel, which is established under Christ's priesthood. This law requires not impossibilities, as to ascend into heaven, or to descend into the deep, Rom. x. 6, 7; but it requires faith and repentance, Mark i. 15. Faith, to give evidence to the free grace of God, who requireth of us but to receive what he graciously offereth; repentance, to demonstrate the purity of God, who, though he freely justify a sinner, yet he will not have him continue in sin. Yea, this law of the gospel giveth power and ability to perform what it requireth. If this law, into which the other is translated, be thoroughly compared with that, we shall find just cause to acknowledge that this is 'an easy yoke, and a light burden,' Mat. xi. 30, but that a yoke and burden that none could bear, Acts xv. 10.

Sec. 69. *Of the judicial law of the Jews.*

Besides the ceremonial law, the Jews had a judicial

law, proper and peculiar to that polity. This law concerned especially their civil estate. Many branches of that law appertained to the Jewish priesthood; as, the particular laws about the cities of refuge, whither such as slew any unawares fled, and there abode till the death of the high priest, Num. xxxv. 25. And laws about lepers, which the priest was to judge, Lev. xiv. 3. And sundry other cases which the priest was to judge of, Deut. xvii. 9. So also the laws of distinguishing tribes, Num. xxxvi. 7; of reserving inheritances to special tribes and families, of selling them to the next of kin, Ruth iv. 4; of raising seed to a brother that died without issue, Gen. xxxviii. 8, 9; of all manner of freedoms at the year of jubilee, Lev. xxv. 13, &c.

There were other branches of the judicial law which rested upon common equity, and were means of keeping the moral law: as putting to death idolaters and such as enticed others thereunto; and witches, and wilful murderers, and other notorious malefactors. So likewise laws against incest and incestuous marriages; laws of reverencing and obeying superiors and governors; and of dealing justly in borrowing, restoring, buying, selling, and all manner of contracts, Exod. xxii. 20; Deut. xiii. 9; Exod. xx. 18; Num. xxxv. 30; Lev. xx. 11, &c., xix. 32, 35.

The former sort were abolished together with the priesthood.

The latter remain as good directions to order even Christian polities accordingly.

1. By these kinds of laws the wisdom of God was manifested in observing what was fit for the particular kind and condition of people; and in giving them answerable laws, and yet not tying all nations and states thereunto.

2. That liberty which God affordeth to others to have laws most agreeable to their own country, so as they be not contrary to equity and piety, bindeth them more obediently to submit themselves to their own wholesome laws, and to keep peace, unity, and amity among themselves.

Sec. 70. *Of the moral law.*

The moral law is a general rule for all sorts of people. It was therefore given to Adam and his posterity; yea, it was engraven in man's heart, Rom. ii. 15. It is a perfect rule of all righteousness, whereby is declared what is due to God and man. It is an inviolable, unchangeable, and everlasting law; of perpetual use, never to be abrogated.

This is that law which Christ came 'not to destroy but to fulfil,' Mat. v. 17. This is the law which 'through faith we establish,' Rom. iii. 31. This is that law from which 'not one jot or one tittle shall pass till heaven and earth pass,' Mat. v. 18.

Yet because through man's corruption it is so far from bringing man to life (which was the primary and principal end thereof) as it beateth him down into a

most woful and cursed estate, it is by Jesus Christ (who is the resurrection and life, John xi. 25), in sundry circumstances altered, or rather mollified.

It will be therefore requisite distinctly to declare, both wherein that alteration or qualification consisteth, and also wherein the moral law still remaineth of use to Christians.

It is mollified in these circumstances.

1. In regard of justification, Acts xiii. 39. The law was first given to justify the observers thereof; but now in regard of man's corruption, that is impossible, Rom. viii. 3, Gal. iii. 11. God therefore now hath appointed another means for that end, which is, Christ and faith in him, Acts xiii. 39, Rom. iii. 28.

2. In regard of the rigour thereof. The law accepteth no duty, but that which is every way absolute and perfect. Thus much is implied under this phrase, 'The man which doth these things, shall live by them,' Rom. x. 5. This therefore is the doom of the law, 'Cursed is every one that continueth not in all things which are written in the book of the law, to do them,' Gal. iii. 10. Yet there is a righteousness (though not framed according to this exact rule) which is accepted of God. This is the righteousness of faith, whereby laying hold on Christ's righteousness to be justified, 'we exercise ourselves to have always a conscience void of offence towards God and towards man,' Acts xxiv. 16. 'For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not,' 2 Cor. viii. 12.

3. In regard of an accidental power, which the law, through man's corruption, hath to increase sin, and to make it out of measure sinful, Rom. vii. 13. For the very forbidding of a sin by the law maketh the corrupt heart of man more eagerly pursue it; as a stubborn child will do a thing the more, because it is forbidden. Heathen, by the light of nature, discerned thus much, hereupon they had this proverb,

Nitimur in vetitum semper, cupimusque negata,

We are most prone to that which is forbidden, and desire things denied. There is a secret antipathy and contrary disposition in our corrupt nature to God's pure law; but by the Spirit of Christ that antipathy is taken away, and another disposition wrought in true believers, namely, a true desire, and faithful endeavour to avoid what the law forbiddeth, and to do that which it requireth. In this respect, saith the apostle, 'I delight in the law of God concerning the inward man,' Rom. vii. 22.

4. In regard of the curse of the law. For the law peremptorily denounceth a curse against every transgressor and transgression, Deut. xxvii. 26, Gal. iii. 10. The law admits no surety, nor accepts any repentance.

Thus, 'all men having sinned, come short of the glory of God,' Rom. iii. 23. Yet this curse doth not light on all; for 'Christ hath redeemed us from the

curse of the law, being made a curse for us,' Gal. iii. 13. In this respect, 'there is no condemnation to them that are in Christ Jesus,' Rom. viii. 1.

Though the moral law be altered in the fore-mentioned respects, yet still it remains to be of use for instruction and direction.

1. For instruction, it demonstrateth these points following:

- (1.) What God himself is, Exod. xx. 2.
- (2.) What his holy will is, Ps. xl. 8.
- (3.) What our duty is to God and man, Mat. xxii. 37-39.
- (4.) What sin is, 1 John iii. 4, Rom. iii. 20.
- (5.) What are the kinds of sin, James ii. 11, Rom. vii. 7.
- (6.) What the pravity of our nature is, Rom. vii. 14.
- (7.) What the sinfulness of our lives is, Rom. vii. 19.
- (8.) God's approbation of obedience, Exod. xx. 6, 12.
- (9.) God's detestation of transgressors, Exod. xx. 5, 7.
- (10.) The fearful doom of sinners, Gal. iii. 10.
- (11.) Man's disability to keep the law, Rom. viii. 3.
- (12.) The necessity of another means of salvation, Rom. iii. 20, 21.

2. For direction. The law is of use to these points following.

- (1.) To convince men of sin.
- (2.) To humble them for the same.
- (3.) To work an hatred of sin.
- (4.) To restrain them from it.
- (5.) To work self-denial.
- (6.) To drive men to Christ.
- (7.) To put them on to endeavour after as near a conformity to the law as they can.
- (8.) To make them fearful of pulling upon their souls a more fearful doom than the curse of the law, which is by despising the gospel.
- (9.) To make impenitents the more inexcusable.
- (10.) To make believers more thankful for Christ's active and passive obedience, whereby as a surety he hath done for them what they could not; and endured that curse which they deserved, to free them from the same.

Sec. 71. *Of the resolution and observations of Heb. vii. 11, 12.*

Ver. 11. *If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?*

12. *For the priesthood being changed, there is made of necessity a change also of the law.*

The sum of these two verses is a demonstration of the imperfection of the Levitical priesthood.

Thereof are two parts.

In the first, the point itself is laid down; in the second, a proof thereof.

The point itself is a priesthood. This is set out two ways.

1. By the kind of it. 2. By the privilege appertaining to it.

In setting down the kind of that priesthood, we are to observe,

1. The manner of setting it down, by way of supposition, in this particle *if*.

2. The matter whereof it consisteth. This hath two branches.

1. The persons exercising it, the sons of Levi, implied in this word *Levitical*.

2. The imperfection of it, implied in this supposition, *If perfection*, &c.

The privilege of a priesthood is a relation betwixt it and the law: *under it the law*, &c.

This is amplified, (1.) By the persons who received the law under it, *the people*.

(2.) By a consequence following upon it, ver. 12.

The proof of the point is from the need of another priesthood.

Here again we are to observe the manner and the matter.

The manner of expressing the proof is by an interrogation, *What need*, &c.

The matter is, (1.) Generally propounded in this phrase, *another priest*, &c.

(2.) Particularly exemplified.

The exemplification is in two orders.

The first order is asserted thus, *after the order of Melchisedec*.

The other order is removed thus, *not called after the order of Aaron*.

The consequence of the foresaid privilege of a priesthood, being a relation betwixt it and a law, is a change of the one with the other. Hereof are two parts.

One taken for granted. *The priesthood being changed*.

The other, an inference made upon that grant, *there is made a change*, &c.

This is amplified by the necessity of it, *of necessity*.

Doctrines.

I. *A conditional supposition may be the ground of a contrary conclusion*. This supposition, *if perfection*, &c., is a ground to prove the priesthood imperfect. See Sec. 61.

II. *There was a priesthood under the law*. This is here taken for granted. See Sec. 63.

III. *The priests under the law were sons of Levi*. This word *Levitical* sets out as much. See Sec. 61.

IV. *The priesthood under the law was imperfect*. This is implied under the consequence inferred upon this supposition, *If perfection*, &c. See Sec. 61.

V. *A priesthood was used for establishing a law*. This was the reason of this priesthood. See Sec. 63.

VI. *The law established by a priesthood is for people's use*. For the people received it. See Sec. 63.

VII. *An imperfect priesthood needs another*. This is here taken for granted. See Sec. 64.

VIII. *Nothing may be added to that which is perfect*. This by consequence followeth from the apostle's argument. See Sec. 65.

IX. *Christ came in the room of Levi*. This also is here taken for granted. See Sec. 64.

X. *Christ's priesthood is after the order of Melchisedec*. This is expressly affirmed. See Sec. 66.

XI. *Christ was not after the order of Aaron*. This also is expressly affirmed. See Sec. 66.

XII. *The legal priesthood is changed*. This is here presupposed. See Sec. 67.

XIII. *The law and priest depend each on other*. This is the force of the consequence here inferred. See Sec. 67.

XIV. *A law cannot stand without a priesthood*. This phrase, *of necessity*, intends as much. See Sec. 67.

Sec. 72. *Of the meaning of the 13th verse*.

Ver. 13. *For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar*.

14. *For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood*.

In these two verses the apostle giveth a proof of this main point, that Christ's priesthood was of another kind than the Levitical priesthood. His argument is drawn from the different tribes, whereof the one, and the other priests were. The grounds of the argument resteth upon this, that God restrained the priesthood, under the law, to the tribe of Levi. None of any other tribe might be of that priesthood, Num. xviii. 1, &c. Christ therefore being of another tribe, was not a priest after that order. The first particle *γὰρ*, *for*, intendeth a reason.

These words, *ἐξ ὧν λέγεται*, *He of whom these things are spoken*, are relative. They have reference to him that was the true priest, whom Melchisedec prefigured; and to whom all those excellent things, before mentioned of Melchisedec, as a type, most truly and properly appertained. This was Jesus Christ, who in the next verse is styled, 'our Lord.' This relative description of Christ, giveth good ground to apply that priesthood of Melchisedec, and other excellencies spoken of him thereabout, to Christ. See ver. 3, Secs. 25, 26, and ver. 4, Sec. 31.

Of the meaning of the Greek word *μετεσχησεν*, translated *pertaineth*, see chap. ii. 14, Sec. 139. Christ was pleased to associate himself among the people of God, and that so as to be of one of their tribes.

A tribe, *φυλή*, was a company of people that descended from a distinct stock. Now Jacob or Israel having twelve sons, so many as descended from each of them were accounted to make so many tribes, and thereupon were called 'the twelve tribes of Israel,' Gen.

xlix. 28. This word *tribe* is also by way of resemblance, applied to other divisions, of people in other nations, and translated *kindred*, Rev. v. 9, but here it is taken in the first and proper sense.

This distributive pronoun, ἄλλος, *another*, hath reference to the tribe of Levi, so as Christ was not of that tribe, yet of another. What that other tribe was, and why he was of that tribe, see ver. 14, Sec. 75.

This in general giveth evidence of a great condescension in Christ, who, being one of the glorious Trinity in heaven, vouchsafed to be of one of the twelve tribes of Israel on earth.

Of the tribe whereof Christ was, it is said, *no man gave attendance at the altar*.

An altar was that whereon sacrifices were offered up. The Hebrew word מִזְבֵּחַ, *altare*, that signifieth an altar, is derived from a verb, נָסַח, *sacrificavit*, that signifieth to sacrifice. The Greek word here used, θυσιαστήριον, is a compound of two nouns, whereof one signifieth a sacrifice, the other implieth a place to lay that sacrifice upon. Our English word *altar* is taken from the Latin *altare*, which signifieth a thing raised on high,¹ or so called because it used to be raised up and set in high places.

This phrase, *he gave attendance*, is the interpretation of one compound Greek word, προσεσχίζε, whereof see Chap. ii. 1, Sec. 6. There is shewed that it signifieth a serious heeding of a thing, or attending it, so as it is here fitly translated *gave attendance*; such are said, προσεδέχοντο, *assidere*,² to wait at the altar, 1 Cor. ix. 13.

The altar is here metonymically put for the priests offering sacrifices thereon, and the services about the altar are synecdochically put for all other services appertaining to that calling.

Where he saith, *no man gave attendance*, he speaks rather of right than of fact; for Uzziah, of the tribe of Judah, gave attendance at the altar of incense, 2 Chron. xxvi. 16, but without warrant, and against the law. He had no right so to do; he ought not to have done it.

In this last clause one thing is expressed, that none of another tribe gave attendance at the altar; another is implied, that the priests who were of the tribe of Levi did give attendance at the altar.

Sec. 73. *Of not intermeddling with things not appertaining to us, but attending our own business.*

From the foresaid point expressed, that none of another tribe gave attendance at the altar, we may well infer this general, that no man ought to meddle with that office which belongs not to him. When Christ was desired to decide a controversy betwixt brothers about their inheritance, he returned this answer, 'Man, who made me a judge, or a divider

over you?' Luke xii. 13, 14. None could better have done it; but because it belonged not to him, he would not do it. 'Every fool will be meddling,' Prov. xx.

3. The apostle calls such 'busy bodies,' and saith that they 'walk disorderly,' 1 Thes. iv. 11. Another apostle gives Christians to understand that such meddling with other men's matters may cause suffering, but such suffering as a Christian can have no comfort in, and therefore adviseth that 'none suffer as a busy body,' 1 Pet. iv. 15. 'The wisdom of the prudent is to understand *his* way,' Prov. xiv. 8, and, 'The just man walketh in *his* integrity,' Prov. xx. 7. In these and other like places this relative *his* implieth that which in special appertaineth to him. Express in this case is this charge, 'Let every man abide in the same calling wherein he was called,' 1 Cor. vii. 20. This is the way to bring quietness to a man; thereupon saith the apostle, 'Study to be quiet, and to do your own business,' 1 Thes. iv. 11. Well weigh the direction which the Baptist giveth to those that inquired of him what they should do, and you shall find that it tends to this, to have an eye to the particular duties of their several callings, Luke iii. 10, &c.

See sundry grounds of the equity of this point in *The Whole Armour of God*, on Eph. vi. 14, treat. ii. part i. sec. 4.

Do they swerve from this ruled case who, being of other callings, give attendance at the pulpit? and such as, being ministers, give attendance at shops, farms, and other like places? so they who attend upon trades, wherein they were never trained up, nor have any skill? Many, Absalom-like, pretend to do great matters if they were in such and such places, 2 Sam. xv. 4, when they are most unfit so to do, and do the contrary. From that which is taken for granted, that they who are of the tribe of Levi gave attendance at the altar, it followeth that the duties which belong to our particular places must be carefully performed; we must be diligent and faithful therein. So were two of those servants whom the Lord entrusted with talents, Mat. xxv. 16, 17. So were other servants of God guided by his Spirit; and among others, Moses, and Christ himself, Chap. iii. 2.

Those two encouragements, which are of most force to quicken any hereunto, are both propounded in the parable of the talents—the Lord's gracious approbation and bountiful remuneration, Mat. xxv. 21.

It is observable that God frequently manifested some extraordinary evidence of his special favour to his servants while they were employed in their particular callings. The Lord first appeared unto Moses to make known unto him his purpose of advancing him to be a governor over his people, while he was keeping the sheep of his father-in-law, Exod. iii. 1, &c., for this was his particular calling. Thus Elisha was first called to be a prophet while he was ploughing, 1 Kings xix. 19. The good tidings that old Zacharias should have a son, was brought to him while he gave

¹ Altare ab adj. *altus*: quia altis locis excitari solebat.

² Προσεδέχοντο. Ὑπὸς τὸν ἵδιον. Proprio commodo invigilare.

—Arist. Polit.

attendance at the altar, Luke i. 11. The first blessed tidings of our Saviour's birth was brought to shepherds while they were keeping their flocks, Luke ii. 8, &c. Many like instances might be given of God's approbation of men's diligence and faithfulness in their particular callings.

Of diligence in our undertakings, see Chap. iv. 11, Secs. 63, 64, and Chap. vi. 11, Sec. 79.

By way of resemblance I may further infer, that as they of the tribe of Judah had nothing to do with the ordinances proper to the tribe of Levi, so we Christians, with the altar and ordinances proper to the Jews; we are another people, and have another priesthood. We have the gospel and ordinances proper thereto; upon those we must give attendance. As they had an altar whereof we had no right to eat, so we have an altar whereof they have no right to eat, Heb. xiii. 10.

Sec. 74. Of Christ our Lord.

The fourth verse is added both as another argument to prove that Christ was not a priest after the order of Aaron (because he was of the tribe of Judah), and also as a confirmation of the former argument, that he was of another tribe; because he was of the tribe of Judah, which was another than the tribe of Levi. The causal conjunction, γὰρ, shews that it is added as a reason.

The adjective *πρόδηλον*, translated *evident*, is a compound; properly, it signifieth *before-manifest*, or *manifest* beforehand. So it is translated 1 Tim. v. 24, 25; but here the preposition addeth emphasis. The simple noun, *δῆλον*, signifieth *manifest*, 1 Cor. xv. 27; sundry compounds, *ἐκδηλός*, 2 Tim. iii. 9, *καταδηλόν*, Heb. vii. 15, *very manifest*, which emphasis our English implieth under this word *evident*. Hereby he gives us to wit that it was most clear and unquestionable truth.

This title, *our Lord*, hath reference to Christ. *Lord* setteth out his supreme sovereignty, dignity, and dominion. Hereof see Chap. i. 10, Sec. 128.

This relative, *our*, hath special reference to the church, and to the several members thereof. So was the penman of this epistle, and they to whom he directed it.

Christ, then, is in special the Lord of the church. In this sense do the apostles use this correlative *our*, joined with *Lord*, in their salutations, Gal. i. 3, 2 Pet. i. 2; in their gratulations, Eph. i. 3, 1 Pet. i. 3; in their benedictions, Rom. xvi. 24, 2 Cor. xiii. 13; and on sundry other occasions. Yea, many times believers do appropriate this relation to themselves in the singular number; thus, *My Lord*, Ps. cx. 1, John xx. 28.

This being taken of Christ, as he is the mediator betwixt God and man, belongeth unto him sundry ways; as,

1. By God's ordination; for God himself saith of

this his Son, 'I have set my King upon my holy hill of Zion,' Ps. ii. 6. And an apostle saith, 'God gave him to be the head over all things to the church,' Eph. i. 22.

2. By that redemption which Christ hath made of his church. He that redeemeth any out of bondage, is in that respect their lord, Exod. xx. 2. Therefore these two titles, *Lord*, *Redeemer*, are oft joined together, Isa. xliii. 14, and xlv. 24.

3. By a mutual compact and covenant betwixt Christ and his church, as it was of old betwixt God and Israel. God avouched Israel to be his peculiar people, and Israel avouched the Lord to be their God, Deut. xxvi. 17, 18. This was oft foretold by the prophets, Jer. xxxi. 33, Hosea ii. 23, Zech. xiii. 9. This the apostle testifieth to be accomplished in the Christian church, Heb. viii. 10. Christ in and by the gospel and sacraments offereth himself to be our Lord; and we take him so to be by subjecting ourselves to his ordinances.

4. By the laws and ordinances which Christ hath given to his church. It is the part of a lord to give laws, and he is their lord in special to whom he giveth his laws. But God's word, wherein his laws are contained, is in a peculiar manner given to his church, Ps. cxlvii. 19, 20. In this respect the church is styled 'the pillar and ground of truth,' 1 Tim. iii. 15.

5. By a special care which he taketh of his church. He doth good 'unto all men, especially unto them who are of the household of faith.' He is 'the Saviour of all men, specially of those that believe,' 1 Tim. iv. 10.

This special relation doth most of all bind those who profess themselves to be of the church, carefully to perform all duties which belong to Christ as a Lord, and with strong confidence to rest on him as their Lord, both for provision of all things needful, and for protection from all things hurtful.

Sec. 75. Of God's performing promise.

Of the fore-mentioned Lord, it is here said that he *sprang out of Judah*. The verb *ἀνατῆλθω*, *exorior*, translated *sprang*, is for the most part in the New Testament used to set out the rising of the sun, as Mat. xiii. 6, James i. 11. A noun, *ἀνατολή*, *oriens*, thence derived, signifieth *the east*, whence the sun ariseth, Mat. ii. 2. Where a prophet resembleth Christ to the sun, and speaketh of the rising of the sun, Mal. iv. 1, the LXX render it with this word in my text *ἀνατελεῖ ἡλίου*. In reference hereunto it may be here thus translated, *our Lord rose*. Many expositors thus take it in this place. Others are of opinion that the apostle in using this word hath reference to that title, which in the Old Testament is oft given to Christ, and translated *branch*, Isa. iv. 2, Jer. xxiii. 5, Zech. vi. 12. The foresaid LXX do in all those places translate that Hebrew word *צמח*, *germen*, which signifieth a branch, by the Greek word *ἀνατολή*, which is derived from the verb here used. In this sense Judah is here

resembled to a stock, and Christ to one of the branches that sprang out of that stock. In this sense our English translateth the verb ἀνατίταλκε, *sprang*. Hereby it is evidenced that Christ was a true man, a Son of man, man of man.

Judah is here metonymically put for the tribe of Judah.

Express mention is made of this tribe of Judah,

1. To make the argument more clear ; for the tribe of Judah was another tribe than the tribe of Levi.

2. To shew that Christ was a royal Priest ; for the royalty of a kingdom appertained to that tribe by virtue of Jacob's blessing, Gen. xlix. 10 ; and of God's promise made to David of that tribe, 2 Sam. vii. 16, Ps. lxxviii. 68, 70, &c.

3. To bring to their mind and memory the promise made to that tribe, and that under the fore-mentioned metaphor of a *branch*, Ps. lxxx. 15, Isa. xi. 1, Zech. iii. 8.

It is more than probable that the apostle had reference to that promise in using this phrase *sprang out of Judah*, and we may well from thence infer, that God is faithful in performing his promises. For this particular promise of Christ being a branch, brings to our mind that first promise made to man after his fall concerning the seed of the woman, Gen. iii. 15, which being accomplished, what question can be made of any other promise ? That was the first and foundation of all other promises. 'All the promises of God in Christ are yea, and in him amen,' 2 Cor. i. 20 ; that is, they are all ratified and accomplished in Christ. God, in accomplishing his promises, is called *faithful*, Heb. x. 23 ; and *true*, Rom. iii. 4.

All promises made by God are made on good counsel, so as he will never repent thereof ; they make much to the honour of his name, so as no doubt may be made of his accomplishing thereof.

1. Most heinous is the sin of infidelity, which questioneth a matter so infallible. See hercof Chap. vi. 13, Sec. 100, and ver. 18, Sec. 143.

2. It will be our wisdom to search after God's promises, and then for strengthening of our faith in them, seriously to consider the faithfulness of him who maketh the promises. If a man whom we judge faithful make us a promise, we rely much upon it, yet many things may intervene, which may make that man to fail ; but nothing can make the faith of God to fail.

Sec. 76. *Of God's warrant for God's worship.*

The apostle's proof that they who were of the tribe of Judah, had nothing to do about Aaron's priesthood, is taken from Moses's silence thereabout, thus expressed, *of which tribe Moses spake nothing concerning the priesthood.*

The preposition translated *of*, especially as it is here joined with the accusative case, ἐκ τῆς, most properly signifieth *to*. But the sense will hold the same, whether we translate it *of* or *to*.

Of Moses, see Chap. iii. 2, Sec. 37.

God used Moses to reveal and make known to his people in that time whatsoever he would have them to know, so as that which Moses did not speak and make known to them, was not taken to be the mind or will of God. The force then of the argument resteth on this, that by Moses speaking nothing about the priesthood to be of the tribe of Judah, it appeared that it was not the Lord's mind that any of the tribe of Judah should be of the priesthood.

Though this be a negative argument, yet it being concerning the worship of God, it is a sound concluding argument.

1. In that Moses spake nothing of it, it appears that God would not have it to be so. For whatsoever God would have to be done by his people at that time, he revealed to Moses, for him to make it known to them.

2. In that God declared nothing of his mind therein, it followeth that God would not have them that were of the tribe of Judah to be then his priests. God hath not left articles of faith, or parts of his divine worship, to man's invention and discretion. He then made known whatsoever he would have his church then believe and practise about his worship. What since that time, he would have his church to believe or practise thereabouts, since that time he hath by his prophets and apostles made known to his church, and caused to be registered in the sacred Scripture.

Thus we see that everything wherein and whereby God is worshipped, must have an express warrant from God's word. 'In vain they do worship God, teaching for doctrines the commandments of men,' Mat. xv. 9. It is the main scope of the second commandment to have our warrant from God to worship him.

1. No man can tell how God will be worshipped, or how therein they may please God.

2. Man's heart is very foolish, addicted to outward toys, as is evident by all manner of superstitions which are man's inventions.

1. I may use this apostolical argument against that mass of popish inventions wherein and whereby they worship God, and I may say, nor Moses, nor any other penman of Scripture, spake anything concerning such a kind of worshipping God. Therefore no good Christian is to join with them therein. What prophet or apostle ever spake anything of worshipping God before images, or in an unknown tongue, or in numeral prayers, or through the mediation of saints or angels, or by offering the sacrifice of the mass, or by adoring relics, or by crossing themselves, or by sprinkling of holy water, or by other sacraments than baptism and the Lord's supper, or by pilgrimages, or by going barefoot, or by wearing shirts of hair, or by forbearing flesh, or by vowing perpetual continency, voluntary poverty, regular obedience, or tying themselves to numeries, friaries, abbeys, and such like places of retirement, or by making themselves hermits and anchorites, or by visiting the holy land, or doing other

like human inventions. These and thousands more, which they pretend to be matters of great devotion, and parts of God's worship, are nowhere spoken of in God's word, therefore no more acceptable to God than Uzziah's offering incense, 2 Chron. xxvi. 19.

2. Let us learn to search God's word concerning matters of his worship, and what we find prescribed therein, in faith perform, but let us take heed of all mere human inventions. A man can have no comfort in anything concerning God's worship, of which God's word speaketh nothing.

Sec. 77. *Of making points more and more clear.*

In the fifteenth verse there is another argument to prove that Christ's priesthood was not after the order of Aaron's.

The former argument was taken from the different tribes whereof Christ and Aaron were. See Sec. 72.

This, from the different order of Christ's and Aaron's priesthood.

This first clause, *and it is yet far more evident*, sheweth that another argument is here produced. Of the former argument, he said, *It is evident*, ver. 1. Of this, *it is yet far more evident*.

Of the Greek adjective translated *evident*, see ver. 14, Sec. 74.

Of this emphatical comparison, *far more*, see Chap. ii. 1, Sec. 5, and Chap. vi. 17, Sec. 131. The word intendeth an extension of the point to which it is applied. It is interpreted according to the matter in hand, as, *more earnest*, Chap. ii. 1; *more abundantly*, Chap. vi. 17; *far more*, in this text.

Of this adverb *yet*, see ver. 10, Sec. 53, and ver. 11, Sec. 64. Here it hath reference to a former evidence, and it implieth that the point in hand had by the former argument been made clear, and that by this argument so much more evidence was added as made it more clear.

This heaping up of these emphatical words, *evident*, *far more evident*, *yet far more evident*, do demonstrate that weighty points are to be made more and more clear. Argument is to be added to argument, and the latter argument more clear than the former. Thus did this apostle in setting out the deity of Christ, see Chap. i. 5, Sec. 63, and ver. 6, Sec. 77. The like he doth about the vigour of faith, Heb. xi. 1, 2, &c.

This is useful both in regard of men's understanding and judgment, and also in regard of their heart and affection.

1. Many proofs, the latter being clearer, are of the more force to enlighten men's minds, and convince their judgments of the truth and equity of a point. They are as many lights brought into a room, which, by their number, make everything seem more clearly. By one argument men may be brought to say, *it is evident*, but by many, *it is far more evident*.

2. The heart and affection is much more easily

wrought upon, when the judgment is more clearly enlightened and thoroughly convinced. The understanding is a guide to the other faculties of the soul. The light thereof discovers all starting-holes; but if the judgment be not well informed and thoroughly convinced of the truth and equity of that which is delivered, the most pithy exhortations and powerful persuasions will be but as water poured upon a stone. Some that have been vehement and earnest in their exhortations, persuasions, yea, and denunciations of judgments, extending their voice, clapping their hands, beating the desk with their fist, stamping with their feet, and sweating in their whole body, have yet little moved their auditory. One reason may be want of convincing their judgments. When this is once done the heart will soon be wrought upon. While ministers are, in a doctrinal way, clearing the points they have in hand, and soundly proving the truth and equity of them, by argument upon argument, the hearts of hearers are oft wrought upon before the preacher cometh to his application. Then one word of exhortation or reprehension may more prevail than thousands without such a preparative.

Sec. 78. *Of the meaning of these words, 'For that after the similitude of Melchisedec there ariseth another priest.'*

The Greek conjunction *ei*, translated *for that*, is conditional. Most usually and properly it signifieth, and is translated, *if*. But it is also used as a causal conjunction, and made the ground or cause of that which is said or done, as where it is said, 'If we this day be examined,' Acts iv. 9, the meaning is, because we are examined. So here, *for that*, or *because*. Where the apostle speaketh of Christ's priesthood in reference to Melchisedec, six times he useth this word *ὡς*, *order*, four times before this place, namely, Chap. v. 6, 10, Chap. vi. 20, and ver. 11 of this chapter; and twice afterwards, namely, ver. 17, 21. But here he useth the word *ὡμοιότης*, *similitude*, or likeness.

Of the derivation of the Greek word, see Chap. iv. 15, Sec. 90.

These two words, *order* and *similitude*, explain each other.

The former sheweth that the priesthood whereof he speaketh is a warranted priesthood, appointed, and set every way most decently.

The latter sheweth that all the excellencies spoken of Melchisedec appertain to Christ; see ver. 3, Sec. 24.

As Christ was after the order of Melchisedec, so in all the excellencies of Melchisedec he was like him; yea, he was the truth and substance of them all. This likeness of Christ to Melchisedec was as the likeness of a body to the shadow. Christ was not only like Melchisedec in surpassing excellencies, but also he was a true priest, after that very order.

Of the Greek verb ἀνίσταται, *exoritur*, translated *aristh*, see ver. 11. See. 64.

The present tense, *aristh*, here used, implieth a present and continual being of Christ's priesthood, after the abolishing of the Levitical priesthood; for under this phrase, ἕτερος ἱερεὺς, *another priest*, the Lord Jesus is intended.

This adjective *another*, is used by way of distinction from Aaron. So much is plainly expressed in the latter end of the eleventh verse, thus, 'that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron.' Christ in person was another than Melchisedec; yet in office he was after his order. But he was another than Aaron in person, in order, in office, in efficacy, and sundry other ways.

That Christ's priesthood was of another kind than Aaron's, is shewed, ver. 11, Sec. 66.

That Christ was like Melchisedec in all his excellencies is manifested, Chap. v. 6, Sec. 30, Chap. vii. 3, Sec. 24.

Sec. 79. *Of the resolution and observation of Heb. vii. 13-15.*

Ver. 13. *For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.*

14. *For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning the priesthood.*

15. *And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest.*

In these three verses it is proved that Christ's priesthood was not after the order of Aaron. The proofs are two.

The first proof is taken from the distinction of tribes. This is,

1. Propounded, ver. 13; 2, confirmed, ver. 14.

In the proposition there is,

1. A description of Christ by a reference to things before mentioned, thus, *he of whom these things are spoken.*

2. An expression of the argument, wherein we have,
1. The kind of proof, *he pertaineth to another tribe.*

2. The ground thereof. Here,

1. One thing is expressed, *of which no man gave attendance, &c.*

2. Another is implied, that they of the tribe of Levi gave attendance at the altar.

In the confirmation two points are to be observed:

1. The manner of bringing it in, *it is evident.*

2. The matter whereof it consisteth. Hereof are two parts:

1. An exemplification of the tribe whence Christ sprang. Here are distinctly noted:

1. The stock, *Judah*; 2, the branch, *our Lord*; 3, his manner of coming from thence, *he sprang.*

2. A manifestation of the reason why they of Judah attended not at the altar.

The reason is taken from Moses's silence thereabouts, he *spake nothing* about that matter.

The second proof is taken from distinction of orders.

Here note, 1. The manner of bringing in the proof. *It is yet far more evident.*

2. The matter of the proof; which is,

1. Generally expressed, *there ariseth another priest.*

2. Particularly exemplified, *after the similitude of Melchisedec.*

Doctrines.

I. *The excellencies spoken of Melchisedec belong to Christ.* The things before spoken were excellencies of Melchisedec. But here it is said concerning Christ, he of whom these things are spoken. See Sec. 72.

II. *Christ was of one of the tribes of Israel.* This is here taken for granted. See Sec. 72.

III. *None ought to intermeddle with others' function.* They who are of another tribe, might not meddle with the function that belonged to Levi. See Sec. 73.

IV. *Our own calling is to be attended upon.* This phrase, *gave attendance*, implies as much. See Sec. 73.

V. *Proofs must be clear.* This I gather from the apostle's premising this phrase, *it is evident.* See Sec. 74.

VI. *Christ is a Lord.* This very title is here given to him. See Sec. 74.

VII. *Christ is in special the Lord of the church.* This is implied under this relative, *our.* See Sec. 74.

VIII. *Christ was man of man.* As a branch he sprang out of a human stock. See Sec. 75.

IX. *Christ was of the tribe of Judah.* This is plainly expressed. See Sec. 75.

X. *What about God's worship is not revealed from God, ought not to be done thereabout.* Because Moses spake nothing of the tribe of Judah concerning the priesthood, therefore none of Judah was to meddle with those duties of God's worship. See Sec. 76.

XI. *Weighty points must be made more and more clear.* Thus much is intended under this phrase, and *it is here far more evident.* See Sec. 77.

XII. *Christ is another priest than Aaron was.* This relative, *another*, is spoken of Christ as distinguished from Aaron. See Sec. 78.

XIII. *Christ is like to Melchisedec.* He is here said to be after his *similitude.* See Sec. 78.

Sec. 80. *Of the meaning of these words, 'Who is made not after the law of a carnal commandment,' Heb. vii. 16.*

Ver. 16. *Who is made not after the law of a carnal commandment, but after the power of an endless life.*

The first proof of the imperfection of the Levitical priesthood was taken from the mutability thereof. See

ver. 11, Sec. 61. A second proof is taken from the weakness of that priesthood, which was supplied by the powerful efficacy of Christ's priesthood. These two points are handled, vers. 16-19.

This relative phrase, *ὅς γέγονε*, *who is made*, hath reference to Jesus Christ, that other priest mentioned in the end of the former verse.

He is said to be made, in that he was appointed and deputed to his function. See Chap. v. 5, Sec. 14, in the end.

The more to commend Christ's priesthood, the apostle removeth from it such things as appertained to the Levitical priesthood, but were far before this other priesthood, therefore he saith negatively, *not after the law*, &c.

The noun *νόμον*, translated *law*, is derived from a verb, *νέμω*, *distribuo*, that signifieth *to give*, or *to distribute*, or *to govern*, for a law sheweth what is one's own, or what belongs to him. And by it men are governed.

The other noun, *ἐντολή*, translated *commandment*, cometh from a verb, *ἐντέλλομαι*, *mando*, that signifieth *to command*, John xv. 14, and it implieth a declaration of his will, who hath power and authority to command.

See a distinction betwixt *law* and *commandment*, ver. 5, Sec. 38.

Law is a more general and comprehensive word than *commandment*.

It is indefinitely used for all, or any, of those things which were by God given in charge to his people.

Commandment is here restrained to such ordinances as concerned the Levitical priesthood. It is metonymically put for the things commanded or enjoined thereabouts. Though those things were many, and delivered at sundry times, yet the singular number, *commandment*, is used to shew :

1. That they were in general all of one kind.
2. That they were all alike *carnal*.
3. That they all lived and died together.

This epithet, *σαρκικός*, *carnal*, is derived from a noun, *σὰρξ*, *caro*, that signifieth *flesh*, 1 Pet. i. 24. It is therefore translated *fleshly*, 1 Pet. ii. 11.

In the New Testament it is applied three several ways.

1. By way of commendation. Thus it signifieth that which is soft and pliable, as 'fleshy tables of the heart,' 2 Cor. iii. 3. There is a little difference in the Greek word, *σαρκιναις*, translated *fleshly*, but it cometh from the same root the other doth.

2. By way of detestation, and that in four respects, as when it sets out,

- (1.) Man's natural corruption, Rom. vii. 14.
- (2.) A childish disposition, 1 Cor. iii. 3.
- (3.) A politic and crafty intention, 2 Cor. i. 12.
- (4.) A puffing humour, making men rest on weak means, 2 Cor. x. 4.

3. By way of diminution. Thus the goods of this

world, in opposition to spiritual gifts and graces, are called *carnal*, Rom. xv. 27, 1 Cor. ix. 11.

Carnal things are much inferior to spiritual.

Thus this epithet *carnal* is here used. For as the goods of this world are not in themselves evil, but, compared with spiritual graces, very mean, small or no account to be put upon them, so the legal commandment about Aaron's priesthood was not evil in itself, but compared to the spiritual excellencies of Christ's priesthood, very mean, of no esteem, no way to come into competition with them.

Thus is the foresaid commandment called *carnal*, by way of diminution.

In the New Testament, *carnal* is oft opposed to *spiritual*, Rom. vii. 14, and xv. 27, and 1 Cor. iii. 1. If therefore we take a view of the transcendent excellency of that which is spiritual, we shall the better discern the diminution of this epithet *carnal*.

That which is spiritual is,

1. Internal, in the spirit and soul of man.
 2. Divine, wrought by the Spirit of God.
 3. Heavenly, coming from above.
 4. Firm and stable, that cannot be removed.
 5. Durable and perpetual, that never vanisheth.
- In opposition hereunto things styled *carnal* are,
1. External, concerning the outward man.
 2. Human, wrought by man.
 3. Earthy, of things here below.
 4. Alterable, which may be changed.
 5. Momentary, which lasteth but for a time.

In all these respects was the foresaid commandment *carnal*.

Sec. 81. *Of the ceremonial law as a carnal commandment.*

The foresaid epithet given to the commandment whereby the Levitical priesthood was established, sheweth plainly, that the Jews' religion was but a carnal religion, consisting of outward, earthy, alterable, momentary matters, made with men's hands. The meanness thereof is further manifest by other epithets, as,

1. That it was *flesh*, Gal. iii. 3. *Flesh* implieth a greater diminution than *carnal*. It sheweth that it consisted of a putrefying matter.

2. The Jews then are said to be *in bondage under elements*, Gal. iv. 3. Those ordinances are styled *elements*, in that they were the horn-book (as we speak), or A B C, in comparison of the deep mysteries which are revealed and learned by the gospel. Under them men are said to be *in bondage*, in that they were as children, or schoolboys, kept under a mean and strait discipline.

3. Those elements are called *weak and beggarly* Gal. iv. 9, in that they had nothing in them that could make them thrive in grace, and be rich in God.

4. They are styled *shadows*, Col. ii. 17, which of themselves have no substance, but carry only a show and appearance of a body.

Take a view of the particulars comprised under the foresaid commandment, and you shall find it to be such a commandment as hath been set forth. Some of the particulars are these;—

The tabernacle, made of linen, stuffs, skins, and boards; the ark mercy-seat, cherubims, table and candlestick, made of gold; the incense and oil made of spices, and shew-bread made of flour, the altars and lavers made of brass; the high-priest's robes, and other priests' garments; were not these, and the other like to these, external, earthy, alterable? Their sacrifices, were they not of beasts and birds? See ver. 11, Sec. 61.

Obj. Excellent ends of the ceremonial law are set down, ver. 12, Sec. 68. How then can this commandment be carnal?

Ans. It may be considered two ways: 1, simply; 2, comparatively.

The simple consideration admits also a distinction. For,

1. The ceremonial law being instituted by God, as the outward part of his worship, and prescribing types of Christ the truth, may be accounted spiritual and divine; and thus it was had in high account amongst saints, till all things typified thereby were accomplished in Christ.

2. That law consisting of external matters specified before, those external things, separated from Christ, the divine and spiritual truth, was but carnal. In this respect the Lord saith, 'I will take no bullock out of thy house,' &c., Ps. l. 9; and to the Lord it is said, 'Sacrifice and offering thou didst not desire,' &c., Ps. xl. 6.

Comparatively, and that in opposition to the gospel, it was indeed a carnal commandment, especially as it was used for justification and salvation, through the observing of it, whether joined with Christ or excluding Christ.

Sec. 82. *Of men's carnal disposition in worshipping God.*

That which hath been said of the carnal commandment, discovereth the carnal disposition of sons of men. As most Jews, before and after Christ, doated upon the ceremonial law as it was carnal, so the Gentiles in all ages had a kind of worship, but merely carnal, in external, earthly ordinances. Yea, many Gentiles, converted by the gospel to the Christian faith, much doated upon carnal ordinances, Gal. iii. 1, &c. Cast your eyes throughout the world, and take notice of the worship of several nations, and you shall find it to be a carnal worship.

Papists exceed herein. Their religion is merely carnal. It consisteth in outward rites: as in erecting curious images and manifold altars, in arraying priests with glorious copes, in pompous processions, in melodious music, in abundance of tapers, in sprinkling water, in magical crossings, in nume-

ral prayers, in mimical gestures, and a thousand others.

These are carnal in their kind and use.

1. In their kind. They are outward, and mere inventions of man.

2. In their use. They are all in an unknown tongue; yet their whole service consisteth herein. Fitly is that church resembled to a woman upon a scarlet-coloured beast, arrayed in purple, &c., Rev. xvii. 3. This is that glorious religion which is so much admired and followed in the world.

If the extent of this epithet *carnal* be duly weighed, many professors of the true reformed religion will be found to be of carnal dispositions, in that they content themselves with a carnal serving of God, and observing Christian ordinances carnally. For howsoever the ordinances that we use, as assembling together to worship God, prayers, thanksgiving, reading, expounding and preaching the word and hearing the same, administering and partaking of the sacraments, be ordinances warranted by the gospel, and so spiritual and excellent in their kind as never better to be expected while the world stands; yet as men content themselves with a mere outward performing of them they are made carnal, and prove to be but 'bodily exercises which profit little,' 1 Tim. iv. 8.

Sec. 83. *Of the meaning of these words, 'But after the power of an endless life.'*

This clause, *but after the power of an endless life*, is added in opposition to that which was said of the *carnal commandment*, as is evident by this conjunction of opposition, ἀλλὰ, but.

This last clause is spoken of Christ's priesthood; that is it which was 'after the power of an endless life.'

He calleth the word whereby Christ was made priest δυνάμει, *power*, in that Christ's priesthood had a virtue, efficacy, and power, to effect, and that to the full, all the things for which it was ordained: as to cleanse from sin, to reconcile to God, to justify our persons, to sanctify us throughout, and eternally to save us.

These ends of Christ's priesthood are comprised under this word ζωῆς, *life*, so as that which the apostle saith of the gospel, Rom. i. 16, may be here fitly applied to Christ's priesthood, 'It is the power of God unto salvation;' it is a divine power; a power that can and will effect what it undertaketh.

The Greek epithet ἀκατάλυστος, translated *endless*, is a double compound. The simple verb, λύω, *solvo*, signifieth to loose, John i. 27. The first compound καταλύνω, *destruo*, signifieth to destroy, Acts vi. 14. This double compound ἀκατάλυστος being with a privative preposition, ἀ, signifieth that which cannot be dissolved or destroyed, but ever remaineth the same; and in that respect is fitly translated *endless*.

This epithet is here used in distinction from or opposition to our body, which is thus described, 'our earthly house of this tabernacle,' whereof it is said that it may be 'dissolved,' 2 Cor. v. 1.

Here are three distinct points, wherein the excellency of Christ's priesthood is commended, and whereby a supply is made of those things which the Levitical priesthood could not do.

1. That it was a priesthood of power. In which respect it is said of this priest, 'He is able to save them to the uttermost that come unto God by him,' ver. 25. Thus may we safely and securely rest upon him.

2. Christ's priesthood brings to life. His power tends to this, even to save, ver. 25.

3. The life which Christ brings men unto is indissoluble. In this respect it is styled 'an inheritance incorruptible (*ἀφθαρτον*) and that fadeth not away (*ἀμαράντον*), 1 Peter i. 4, and a crown of glory that fadeth not away,' *ἀμαράντον* 1 Peter v. 4. The latter epithet thus translated, *that fadeth not away*, is the name of a flower called *amarantus*, which is said to continue fresh and flourishing winter and summer. The word *amarantus*, according to the Greek notation, signifieth that which fadeth not.¹ A crown or garland made of such flowers was counted a not fading crown or garland.

The foresaid benefit and effect of Christ's priesthood is a strong motive to make us patiently endure the changes and alterations of this life. They are but for a time. After a little enduring, we shall come to a settled and immutable estate. 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,' 2 Cor. iv. 17.

This also is a great encouragement against death itself. Sooner or later 'our earthly house of this tabernacle shall be dissolved;' but then we have a building that cannot be dissolved, 2 Cor. v. 1.

Sec. 84. *Of the meaning of the 17th verse.*

Ver. 17. *For he testifieth, Thou art a priest for ever, after the order of Melchisedec.*

This verse is added as a proof of that everlasting power, virtue, and efficacy of Christ's priesthood, which is asserted in the latter part of the former verse.

To make the proof to be the more heeded, the apostle premiseth the ground of his proof, which is a divine testimony. He sets it down indefinitely thus, *μαρτυρεῖ, he testifieth*, meaning the Holy Ghost; for the testimony is expressly set down in sacred Scripture, concerning which the apostle useth this phrase, *the Holy Ghost saith*, chap. iii. 7.

The confirmation, being taken out of sacred Scrip-

ture, is demonstrated to be a very sound one, Chap. i. 5, Sec. 46.

Of the manner of quoting it, without naming author, book, chapter, and verse, and of the emphasis of this word *testifieth*, see Chap. ii. 6, Secs. 50, 51.

The apostle's argument, to prove the perpetual efficacy of Christ's priesthood, is taken from the kind of priesthood after which Christ was.

Herein two branches make much to the proof of the point:

One is the excellency of Christ's priesthood, which was *after the order of Melchisedec*, and thereupon consisted not of such carnal things as Aaron's priesthood did. See ver. 4, Sec. 31, and ver. 11, Sec. 66.

The other is the perpetuity of Christ's priesthood, expressed in this phrase *for ever*. By this means it hath a power to make us partakers of an endless life. See ver. 3, Sec. 26.

Of a further opening of this description of Christ's priesthood, see Chap. v. 6, Sec. 28, &c.

Sec. 85. *Of the meaning of the 18th verse.*

Ver. 18. *For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.*

This verse is inferred as a consequence following upon the establishing of Christ's priesthood. This causal conjunction, *γὰρ, for*, doth sometimes point at a consequence, as ver. 12, Sec. 67.

The consequence is a disannulling of the former carnal commandment, for two opposite laws cannot stand together, Gal. v. 2-4.

To add the more force to this consequence, he inserteth this adverb of asseveration, *μὲν, verily*. See ver. 5, Sec. 37.

That which before, ver. 12, Sec. 67, was termed *μεταβολή, a change*, is here styled *ἀντήρσις, a disannulling*. Disannulling implieth a plain abrogation and clean taking away of a thing.

How far the commandment here intended is disannulled, see ver. 12, Sec. 68.

This phrase, *παραγούσης, going before*, is the interpretation of one compound particle, and properly translated according to the true meaning thereof.

The commandment concerning the Levitical priesthood is here said to *go before* in reference to Christ's priesthood.

The Levitical priesthood was a type of Christ's; therefore the commandment concerning that must needs, even in time, go before this, for this succeeded that, to accomplish what that could not.

Weakness and unprofitableness imply two reasons of disannulling the foresaid commandment.

Of the derivation of the Greek word *τὸ ἀσθενές*, translated *weakness*, see Chap. iv. 15, Sec. 89. The word there used is a substantive, and this an adjective, but both from the same root; and this adjective, being of the neuter gender, is as a substantive.

¹ Ἀμαράντος, flos est qui non marcescit.—Plin. Ἀμαραντῶν στεφανοί, coronæ quæ fiunt ex amaranto. Amarantum coronis solebant adhibere.

Ut quum contextunt amarantis alba puellæ
Lillia.—Tibull. lib. iii. El. 4.

The weakness here spoken of consisted in this, that that law was utterly unable by itself, and by strict observance of the rites thereof, to do that which was needful to be done, namely, to make the observers perfect.

This word is translated *impotent*, and applied to him that was born a cripple, Acts iv. 9. It is also translated, according to the composition of it, *without strength*, and applied to a natural man's condition, Rom. v. 6. In this respect the ordinances of this law are called *weak elements*, Gal. iv. 9.

The other word ἀνεργής, translated *unprofitable*, is also a compound, and an adjective used as a substantive.

The simple verb ἐργάζω, signifieth *to profit*, Rom. ii. 25; from thence an adjective ἀνεργής, signifying *profitable*, 1 Tim. iv. 8.

This compound with a privative preposition, ἀ, hath the force of a negative. So it is used, Titus iii. 9. It implieth that though a man be zealous of the law, and take much pains, and be at great cost thereabouts, yet he shall get nothing thereby, but lose all his pains and costs: all will be in vain. Therefore these two epithets are joined together, ἀνεργής καὶ μάταιος, *unprofitable and vain*, Titus iii. 9. The apostle found this true by experience; for after he had set forth his zeal about the law, and declared how blameless he was, touching the righteousness which is in the law, he addeth, 'What things were gain to me, those I counted loss and dung,' Philip. iii. 6-8.

The negative is frequently used of such things as are here called unprofitable. Thus, 'meats which have not profited them which have been occupied therein,' Heb. xiii. 9; 'bodily exercise' (that is, external performances of duties of piety) 'profiteth little,' 1 Tim. iv. 8; 'the flesh profiteth nothing,' John vi. 63; that is, an external apprehension and observation of things spiritual meant.

These two epithets, *weakness* and *unprofitableness*, do much aggravate the folly of those who doat on carnal ordinances, which cannot be but weak and unprofitable; and when men have spent themselves thereupon, if they look 'on the labour that they have laboured to do, they will behold all to be vanity and vexation of spirit,' as the wise man complaineth of the works that he had wrought, Eccles. ii. 11.

These fools are set down in their ranks, Sec. 82.

Sec. 86. *Of the meaning of these words, 'for the law made nothing perfect.'*

Ver. 19. *For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*

In this verse an evidence is given of the weakness and unprofitableness of the Levitical law, which is this, that οὐδὲν ἐτελείωσεν, *it made nothing perfect*. What is meant by perfection hath been shewed, ver. 11, Sec. 61. If we put the apostle's argument into a syllo-

gistical form, the point intended by the apostle will appear to be most clear, thus:

That law which makes nothing perfect is weak and unprofitable;

But the law of the Levitical priesthood makes nothing perfect; therefore it is weak and unprofitable.

The force of the argument lieth in this, that it is the end of a law to make those to whom it belongeth perfect. Now that law which cannot effect that which is the main end thereof, must needs be weak and unprofitable.

To make perfect, so as is here intended, namely, to work and accomplish all those graces that may bring men to glory, is above the power of any external thing done by man. To work such perfection of grace as may bring to perfect glory is a divine work, and cannot be effected but by a divine power, even the power of God himself.

He here useth a word of the neuter gender, οὐδὲν, *nothing*, as being most fit to set forth an universality; but he intendeth thereby men's persons, as if he had said *no man*. Thus the neuter gender is used to set out persons, Job vi. 37-40. 'All (πάντες) that the Father giveth me,' and 'every one (πᾶς) which seeth the Son.'

Upon that which hath been said of the weakness and unprofitableness of the law of the Levitical priesthood, and upon the foresaid ground hereof, the position of papists about sacraments conferring grace, *ex opere operato*, by the work done, appeareth to be false and heretical. The sacraments which the Jews had, are comprised under that law. In regard of the external work, What have the sacraments of the New Testament more than the sacraments of the Old? They are all institutions and ordinances of God, and external parts of his worship, and appointed in general to the same ends; namely, to keep men in obedience, to strengthen their faith, and testify their repentance. They all have the same spiritual object and thing signified. The Jews in their sacraments 'did eat the same spiritual meat, and drink the same spiritual drink,' 1 Cor. x. 3, 4. The difference was in the manner of setting out Christ, the thing signified. They were types of Christ to come, and set him out more obscurely; ours are memorials of Christ exhibited, and set him out more clearly. In that power which they give to sacraments, they make them plain idols, for they attribute to them that which is proper to God. To make perfect is to regenerate, justify, and sanctify men; but all these are the work of God, John i. 13; Isa. lii. 11; Rom. i. 4.

Sec. 87. *Of Christ's bringing in a better hope.*

To shew that though the law could not make perfect, yet God left not his church without all hope of being made perfect, the apostle declareth a means that can do it. This he bringeth in by the conjunction of opposition, ἀλλά, *but*; and that to amplify the power of this means, which could do that that the law could not.

The means is thus set down, *the bringing in of a better hope.*

The Greek word *ἔπεισιν*, translated *bringing in*, is a double compound. The simple verb, *ἔγω, duco*, signifieth to *bring*, Mat. xxi. 2. The simple compound *ἔσσω, induco*, to *bring in*, Luke xiv. 21. The double compound *ἔπεισσω, superinduco*, to *superinduce*, or to *bring in upon another*. There is a double emphasis in this word, *bringing in*.

1. In that the abstract or substantive is used. He doth not say, 'it doth bring in a better hope,' or, 'is the bringer in thereof,' but, 'the bringing in,' which implieth that Christ's priesthood doth this, and that nothing but Christ's priesthood can do it.

This work is appropriated to this office.

2. In that a double compound word is used. The Grecians use this double compound for such things as are brought in from another place, over and above that which is at home, or in their own country; as wines, oranges, spices, and other such commodities, as are not in our own countries, but brought to us out of other countries.

This word then implieth that Christ is such a bringer of a better hope, as cometh from another order and kind of priesthood than Levi's.

Fitly is this word here used, to shew that the powerful means here spoken of is brought upon the disannulling of the former, to effect that which the former could not. This emphatical word is found only in this place of the New Testament.

That which is here said to be so brought in, is styled, *ὑπερῶν ἐλπίς, a better hope.*

Hope is here metonymically put for the cause of that hope, which was the priesthood of Christ. This he styleth *hope* in a double respect.

1. In reference to the time wherein David made known the excellency of this priesthood. Then it was to come, and hoped for.

2. In reference to that perfection which is, and shall be, effected by Christ's priesthood. This is to us, while here we live, to come, and hoped for. For heaven, where all things are made perfect, is the hope of believers. See Chap. vi. 18, Sec. 148.

Of *hope*, see Chap. iii. 6, Sec. 62.

Under this phrase, *the bringing in of hope*, Christ's priesthood is comprised, for that is the ground of hope. The law proving bankrupt, man's hope was gone. As when a supposed able man, having undertaken to do some great work, as to erect a college or hospital, faith in his estate, or ability to accomplish that work, men's hope of having it effected faileth. But Christ's priesthood being established in the room of the Levitical priesthood, another and surer ground of hope is given. Thus is Christ's priesthood 'the bringing in of a better hope.'

The foresaid hope is called *better* in two respects.

One in regard of the *matter*, or things hoped for. By the Levitical priesthood nothing could be hoped

for but legal purifications, outward privileges, and earthly inheritances. Such blessings as are promised, Lev. xxvi. 4, &c., Deut. xxviii. 1, &c. But by Christ's priesthood all manner of spiritual graces here, and eternal glory hereafter, are hoped for.

The other in regard of the *manner* of revealing the spiritual and heavenly things hoped for, namely, more immediately, more perspicuously, more efficaciously than under the law.

It cannot be denied, but that all true saints, even under the law, had the hope of the spiritual and eternal things here intended. For 'Jesus Christ is the same yesterday, and to day, and for ever,' Heb. xiii. 8; and that both in regard of God's promise, which is as sure as the performance itself, and also in regard of the efficacy of all that Christ did and endured for man's redemption, which was as effectual to purge Adam's sins as it shall be to purge the sins of the last man that shall be purged.

Under the law Christ was the bringing in of a better hope, because the promise which was made of him, made them to hope for better things than the law could afford unto them.

Thus Abraham, and all the holy patriarchs, prophets, and saints under the law, 'looked for a city whose builder and maker is God;' they 'desired a better country, that is, an heavenly,' Heb. xi. 10-16. This better hope was grounded on Christ, who was promised unto them, and confirmed in the legal rites. But now under the gospel, Christ hath actually performed all things that were promised and foretold under the law; and by the revelation of Christ in the gospel, the whole counsel of God is most clearly and perspicuously opened. So as now 'we all with open face behold, as in a glass, the glory of the Lord,' 2 Cor. iii. 18. As the hope which we have by Christ's priesthood is better, so the covenant and testament ratified thereby, and promises depending thereon, and sacrifices appertaining thereto, all better, ver. 22, chap. viii. 6, and ix. 23; Hereupon Christ's blood is said to 'speak better things,' chap. xii. 24; and God is said to have 'provided some better things for us,' chap. xi. 40.

The principal point here intended is, that by Christ's priesthood is effected to the full, what could not be effected by the Levitical priesthood. Oft doth the apostle observe this point; for where he noteth a defect in that priesthood, he sheweth a supply in this, as here in this text, and vers. 16, 23, 24, 27, 28, and chap. ix. 9, &c. This was long observed before by David, Ps. xl. 6-8.

This gives a demonstration both of the excellency, and also of the necessity, of Christ's priesthood.

The excellency thereof appears in this, that it doth that which no other priesthood before it could do.

The necessity is this, that that which must needs be done to bring man to happiness, was done thereby to the full.

Sec. 88. *Of the privilege of Christ's priesthood, whereby we draw near to God.*

An effect and proof of the foresaid bringing in of a better hope, is added as an especial privilege of Christ's priesthood.

This relative, *ὧς ἵνα*, *by the which*, may have reference to this word, *ἐπιεαγωγῆς*, *the bringing in*, or to the word, *ἐλπίδος*, *hope*. They are all of the same gender, number, and person.

The former reference sheweth that Christ's priesthood is the ground of our access to God.

The latter, that our hope, resting thereupon, puts us on to draw nigh to God.

Both references tend to the same end. For Christ's priesthood is the ground of our drawing nigh to God, because we hope thereon; and our hope makes us go to God, because it is fixed on Christ's priesthood. To say that we are justified in the blood of Christ, and to say we are justified by faith in the blood of Christ, intends one and the same thing.

This verb, *ἐγγίζουεν*, *to draw nigh*, is in Greek derived from an adverb, *ἐγγύς*, *prope*, that signifieth *nigh*, or *near*, Mat. xxiv. 32, 33.

It is applied to times, Mat. xxi. 34; to things, Luke xxi. 20, 28; and to persons, Luke xxii. 47. It is opposed to *far off*, Mat. xv. 8. Hence this usual phrase, *far and near*, Esther ix. 20.

Among persons it is applied to God in reference to men, and to men in reference to God, James iv. 8. God draweth nigh to us by giving unto us evidences of his favour, especially when he heareth our prayers. We draw nigh to God by hearty prayer and praise, by attending upon his word, by partaking of his sacraments, by a due observation of his sacred ordinances, by holy meditation, and by all manner of pious devotion.

In our drawing nigh to God, and God's drawing nigh to us, consisteth our communion with God, which is an high privilege and a great prerogative, especially if we duly consider the infinite distance betwixt God and man; and that both in regard of God's surpassing majesty, and excellency, and our meanness and baseness; and also in regard of his infinite holiness, and our vile sinfulness.

This privilege we have by virtue of Christ's priesthood. Christ doth not only appear before God as our priest for us, but also 'maketh us priests unto God,' Rev. i. 6, that we ourselves may draw nigh to God. It was not so under the law. Only the high priest might go into the most holy place, and draw nigh to the mercy-seat; yet that not at all times, Lev. xvi. 2, but once a year, Heb. ix. 7. As for the people, they stood without, Luke i. 10. It is Christ that, by his priesthood, hath procured this liberty for us to draw nigh to God.

Let us therefore go boldly to the throne of grace. See Chap. iv. 16, Secs. 62, 63.

Sec. 89. *Of the resolution of Heb. vii. 16-19.*

Ver. 16. *Who is made, not after the law of a carnal commandment, but after the power of an endless life.*

17. *For he testifieth, Thou art a priest for ever, after the order of Melchisedec.*

18. *For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.*

19. *For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*

In these four verses the pre-eminency of Christ's priesthood above the Levitical priesthood is proved.

Hereof are two parts:

1. The insufficiency of the Levitical priesthood.

2. The all-sufficiency of Christ's priesthood.

These two are so opposed, as wherein the insufficiency of the former is manifested, the sufficiency of the latter is demonstrated; and that to shew, that by this latter a supply is made of whatsoever is wanting in the former.

The insufficiency of the Levitical priesthood is proved by three arguments; and the all-sufficiency of Christ's by as many.

The first argument to prove the former point is taken from the law after which it was made. It was a *law of a carnal commandment*.

The latter point is proved,

1. Generally, by denying it to be after that law, *not after*, &c.

2. By affirming another law, which is styled *the power*. This is both illustrated and confirmed.

The illustration is taken from the end of it, *life*, and amplified by the continuance of it, *endless*.

The confirmation is from a divine testimony, ver. 17.

This is, 1. Generally hinted thus, *for he testifieth*.

2. Particularly exemplified, *Thou art a priest, &c.*

Hereof see Chap. v. 6, Sec. 31.

The second argument to prove the insufficiency of the Levitical priesthood is taken from the abrogation of it. This is,

1. Expressed thus, *There is verily a disannulling of the commandment*.

2. Confirmed by two epithets; which are,

(1.) Expressed in these words, *weakness and unprofitableness*.

(2.) Confirmed by failing in the main end thereof, which was to make perfect, *the law made nothing perfect*.

Another argument to prove the sufficiency of Christ's priesthood is taken from the ability thereof to do what the other priesthood could not.

This is,

1. Generally intimated in this particle of opposition, *but*.

2. Particularly expressed; and that two ways,

(1.) By a description of Christ's priesthood.

(2.) By a declaration of a privilege thereof.

Christ's priesthood is described,

I. By substituting it in the room of the other priesthood, implied under this word, *bringing in*; and amplified by the object thereof, *a better hope*.

The privilege is access to God, *by the which we draw near to God*.

Sec. 90. *Of observations raised out of Heb. vii. 16-19.*

I. *Christ was ordained a priest.* This is comprised under this phrase, *who is made*. See Sec. 80.

II. *Christ was not such a priest as the Levitical priests were.* This is the intent of this negative, *not after the law*. See Sec. 80.

III. *The Levitical priesthood had a law for it.* This is taken for granted in this phrase, *after the law*. See Sec. 80.

IV. *The ordinances about the Levitical priesthood were carnal.* The commandment, which is here said to be carnal, comprised those ordinances under it. See Sec. 81.

V. *Christ's priesthood was with power.* This phrase, *after the power*, being meant of Christ's priesthood, intendeth as much. See Sec. 83.

VI. *The end of Christ's priesthood was life*; even to bring men to life. It is therefore styled, *the power of life*. See Sec. 83.

VII. *The life which Christ brings is everlasting.* This epithet, *endless*, intends so much. See Sec. 83.

VIII. *A divine testimony is a sufficient proof.* See Sec. 84.

IX. *Christ is a priest after the most excellent order*; even *after the order of Melchisedec*. See Sec. 84.

[Of other doctrines arising out of this testimony. See Chap. v. 6, Sec. 32.]

X. *The law about the Levitical priesthood is abrogated.* This is here affirmed with a note of asseveration. *For there is verily*, &c. See Sec. 85.

XI. *The ceremonial law was weak.*

XII. *The ceremonial law was unprofitable.*

These two are expressly affirmed to be so. See Sec. 85.

XIII. *No perfection can be attained by the law.* This is expressly affirmed. See Sec. 86.

XIV. *Christ's priesthood succeeded in the room of the Levitical priesthood.* The emphasis of this word, *the bringing in*, imports thus much. See Sec. 87.

XV. *Christ's priesthood is the ground of hope.* Therefore it is said to be *the bringing in of hope*. See Sec. 87.

XVI. *Hope of Christians is better than the hope of the Jews was.* This comparative, *better*, intends as much. See Sec. 87.

XVII. *We may draw nigh to God.* This is here taken for granted. See Sec. 88.

XVIII. *Christ's priesthood is the means of our drawing nigh to God.* This phrase, *by the which*, hath reference to Christ's priesthood. See Sec. 88.

Sec. 91. *Of the meaning of ver. 21.*

Ver. 20. *And inasmuch as not without an oath he was made priest*:

21. *(For those priests were made without an oath; but this with an oath, by him that said unto him, The Lord swear, and will not repent, Thou art a priest for ever, after the order of Melchisedec:)*

22. *By so much was Jesus made a surety of a better testament.*

A third argument to prove the excellency of Christ's priesthood above the Levitical, see Sec. 1, is taken from the different manner of instituting the one and the other. Christ's institution was more solemn than the Levites'. Theirs without an oath, Christ's with an oath.

The argument may be thus framed.

That priesthood which is established by an oath is more excellent than that which is without an oath;

But Christ's priesthood is with an oath, and theirs without, therefore, &c.

The proposition is implied by the inference of the 22d verse on the 20th, for the 21st verse is included in a parenthesis.

Both parts of the assumption are expressly set down in verse 21.

The copulative conjunction *καί*, *and*, joineth arguments, and sheweth that this is another argument to prove the point in hand.

This relative phrase, *καθ' ὅσον*, *inasmuch*, hath reference to the first clause of the 22d verse, which is a correlative; and both may be thus joined together, *inasmuch, by so much*. 'Inasmuch as not without an oath, by so much is Jesus,' &c.

These two negatives, *ὡ*, *not*, *χωρίς*, *without*, intend a strong affirmation. See Chap. iv. 13, Sec. 76.

It is here taken for granted that Christ was most solemnly instituted a priest, even by an oath, the oath of God himself; which is the greatest and most solemn manner of institution that can be.

God's oath importeth two things.

1. An infallible certainty of that which he sweareth. See Chap. vi. 18, Sec. 140.

2. A solemn authority and dignity conferred upon that which he instituted by oath.

Great and weighty matters of much concernment use to be established by oath. Hereby it appeareth, that Christ's priesthood is a matter of great moment, and of much concernment. This will appear the more evident, if we consider the person who was priest, the ends why he undertook the function, and the benefits which accrue from thence.

1. The person was the greatest that could be, ver. 28, Chap. i. 3, therefore he is fitly called, 'a great High Priest,' Chap. iv. 14.

2. The ends of Christ's priesthood were very weighty, and that in reference to God and man.

To God, for manifestation of his perfect justice, infinite mercy, almighty power, unsearchable wisdom,

and other divine attributes, which never were, nor ever can be so manifested, as in and by Christ's priesthood.

To man, that God's wrath might be averted, his favour procured, man's sin purged, he freed from all evil, and brought to eternal happiness.

3. The benefits of Christ's priesthood are answerable to the foresaid ends. For what Christ aimed at, he effected to the full; and all for man's good.

1. That little which hath been noted, and that much more which might be observed about Christ's priesthood, much aggravateth all those errors, which are about that function of Christ. Such are most of the controversies betwixt us and papists. God speaks to his Son as God and man; yet papists say, that Christ is a priest only in his human nature. God saith to his Son in the singular number, speaking to him alone, 'Thou art a priest,' yet they make many priests. God made him a priest after the order of Melchisedec, who was without father and mother, &c.; yet they make ordinary sons of men to be after that order. God makes his son a priest for ever; yet they substitute others in his room. God gave him to offer up but one sacrifice, and that but once; they every day offer up many sacrifices in their mass. God gave him to offer up himself; but they offer up bread and wine upon pretence that it is the body and blood of Christ. Christ's sacrifice was a bloody sacrifice; they style theirs an unbloody sacrifice.

2. The weightiness of Christ's priesthood should stir us up the more to search into that mystery, that we may be the better acquainted therewith, and receive the greater benefit thereby.

These last words, *he was made priest*, are not in the original; yet fitly added by our translators, to make up the sense, which is better understood in the Greek than in our English.

Sec. 92. *Of the meaning of ver. 21.*

The apostle, before he concludes the main point, setteth down, within a parenthesis, a proof of the argument; and that it may appear, that his main drift is to advance Christ his priesthood above the Levitical, he premiseth this, that 'those priests were made without an oath,' *ὅτι μὲν χωρὶς ὀρκωμοσίας*, so as they were not instituted after so solemn a manner as Christ was.

Obj. He bringeth no proof for it.

Ans. By alleging an express testimony for the affirmative, concerning the manner of instituting Christ's priesthood, he implieth that there was no such matter concerning the Levitical priesthood; and thereupon he might well conclude that they were ordained without an oath. If we thoroughly search all those scriptures where mention is made of instituting priests, we shall find no hint of any oath.

The first institution of those priests is set down, Exod. xxviii. 1, &c. The manner of consecrating

them, Exod. xxix. 1, &c. The confirmation of the high priest's office to Phinehas, and his seed for ever, Num. xxv. 13. Yet in none of those places is any mention of an oath.

Obj. This is but a negative argument.

Ans. In such things as the Holy Ghost hath set down every particular that is requisite to be known, a negative argument holdeth good. See Chap. i. 5, Sec. 46.

That which was taken for granted in the 20th verse, is here expressed, in these words, *ὁ δὲ μετὰ ὀρκωμοσίας, but this with an oath*; and it is confirmed in the words following.

The confirmation is taken from a divine testimony. This testimony is,

1. In general hinted, thus, *διὰ τοῦ λέγοντος, by him that said to him*.

2. Particularly expressed, in the words following.

In the general, this relative *him* is twice used.

The first in this phrase, *διὰ τοῦ, by him*, hath reference to God the Father. The other in this phrase, *πρὸς αὐτόν, to him*, to God the Son. 'The Lord said to my Lord,' saith David, Ps. cx. 1. See Chap. v. 6, Sec. 28.

The particular testimony is in these words, *The Lord swore, &c.*

Of God's swearing, see Chap. vi. 13, Sec. 97.

How God doth add dignity and authority to that which by oath he instituteth, see ver. 20, Sec. 91.

It is further said of God, *ὃς μεταμελήσεται, he will not repent*. To repent, in Greek and Latin, doth signify, to change one's mind and counsel. That God doth not, that God will not repent, see Chap. vi. 18, Secs. 133, 136.

God is here said not to repent, to confirm the everlastingness of Christ's priesthood.

He addeth this clause, *εἰς τὸν αἰῶνα, for ever*, because God will never repent his establishing his Son to be a priest.

The gifts which God will continue in his saints are styled, 'gifts without repentance,' *ἀμεταμελήτητα*, Rom. xi. 29. Repentance itself, which is true and sound, is styled 'repentance not to be repented of,' *μετάνοιαν ἀμεταμελήτην*, 2 Cor. vii. 10. This clause, therefore, and *will not repent*, being added to God's swearing, giveth proof that God's oath is immutable and inviolable. See Chap. vi. 18, Sec. 140.

Of this testimony, 'thou art a priest for ever after the order of Melchisedec,' see Chap. v. 6, Secs. 28-30.

Sec. 93. *Of Christ as surety.*

Ver. 22. *By so much was Jesus made surety of a better Testament.*

In this verse the main point is concluded, namely, that Christ's priesthood is more excellent than the Levitical. It is laid down comparatively, thus, *κατὰ τοσοῦτον, by so much was Jesus, &c.* This phrase, *by*

so much, hath reference to the 20th verse, and sheweth that *by how much* that which is established with an oath is better than that which is established without an oath, *so much* more excellent is Christ's priesthood than the Levitical.

Because that which followeth concerning Christ's suretyship tendeth much to our salvation, the apostle useth this title, *Jesus*, which signifieth a *saviour*. Hereof see Chap. ii. 9, Sec. 73.

Whom he hath hitherto styled *priest*, he here calleth *surety*; for a priest is for men in things pertaining to God; he stands betwixt a creditor and debtor, which is the part of a surety.

The Greek word *ὑποσ*, translated *surety*, is but this once used in the New Testament; but in other Greek authors it is frequently used for one that undertaketh for another. The root out of which this word sprouteth, in general signifieth a part of man's body, and in particular, the hand (*τὸ χεῖρ*, *membrum, manus*). For sureties were wont to strike hands with the party to whom they bound themselves. Hereunto the wise man alludeth, where he saith, 'If thou be surety for thy friend, if thou hast stricken thy hand,' Prov. vi. 1.

Others take the notation from a noun, *γῆ*, *sive γῆ, terra*, that signifieth earth, which is firm and fast fixed; for a surety is fast bound and tied. Hereupon saith a wise man to a surety, 'Thou art snared, thou art taken,' Prov. vi. 2.

This office, a surety, being applied to Christ, sheweth that he hath so far engaged himself for us, as he neither can nor will start from his engagement; earth may sooner be removed than he not perform his engagement. He hath undertaken for all that can be required of us, or desired by us. There is another word, *μεσίτης*, applied to Christ, and translated *mediator*, chap. viii. 6, which in general intendeth as much. But this word is the more emphatical.

As *mediator*, Christ standeth betwixt God and man, to make intercession to God for man, and to declare God's will to man.

As *surety*, he engageth himself for man to God, and for God to man.

For man to God, Jesus undertaketh for what can be required of man.

For God to man, he undertaketh for what can be desired of God.

We ought therefore in this respect duly to consider both what may be required of man, and what may be desired by man.

Two things are required of man.

1. A perfect fulfilling of all righteousness according to the tenor of the law.

2. Full satisfaction for every transgression.

1. That Christ might fulfil all righteousness, he was 'made under the law,' Gal. iv. 4, by a voluntary subjection of himself thereunto; and being under the law he fulfilled all righteousness, Mat. iii. 15. That this he did for us, is evident by this phrase, 'By the

obedience of one shall many be made righteous,' Rom. v. 19; and by this, 'we are made the righteousness of God in him,' 2 Cor. v. 21.

2. That Jesus might make full satisfaction for all our sins, 'he was made a curse for us, whereby he hath redeemed us from the curse of the law,' Gal. iii. 13. All his sufferings were for us.

All that can be desired of God by man, is mercy and truth. Mercy in regard of our misery, truth in reference to God's promises.

That which moved Christ to engage himself as a surety for us was his respect to God and man.

To God, for the honour of his name. Nor the mercy, nor the truth, nor the justice of God had been so conspicuously manifested if Jesus had not been our surety.

2. To man, and that to help us in our succourless and desperate estate. No creature would, or if any would, could it discharge that debt wherein man stood obliged to the justice of God.

1. This is an evidence of the endless love of Christ. We count it a great evidence of love for a friend to be surety for us, when we intend no damage to him thereupon. If a friend be surety for that which he knoweth the principal debtor is not able to pay, and thereupon proposeth to pay it himself, this is an extraordinary evidence of love. What is it then if he engage his person and life for his friend? 'Skin for skin, yea, all that a man hath will he give for his life,' Job ii. 4. If a friend, to free a captive, or one condemned to death, do put himself into the state and condition of him whom he freeth, that would be an evidence of love beyond all comparison. But if the dignity of Christ's person and our unworthiness, if the greatness of the debt and kind of payment, and if the benefit which we reap thereby, be duly weighed, we shall find these evidences of love to come as much behind the love of Christ as the light of a candle cometh short of the light of the sun.

2. Christ's suretyship is a prop to our faith. It is as sure a ground of confidence as can be. By virtue hereof, we have a right to appeal to God's justice; for this surety hath made full satisfaction, and to exact a debt which is fully satisfied, is a point of injustice.

Quest. Why then do saints appeal from the throne of justice to the seat of mercy?

Ans. In regard of themselves, and their manifold pollutions and imperfections. In this respect they cannot abide the trial of God's justice. But in confidence of that full satisfaction which Christ hath made, they dare and do appeal to God's justice. This is an especial means to settle troubled consciences. A debtor that hath a surety that is able and willing to pay his debt, yea, who hath fully paid it, fears not his creditor.

Sec. 94. *Of the better covenant or testament.*

The subject whereabout Christ's suretyship is exer-

cised, is here styled *διαθήκη*, *testament*. Indeed the Greek word so translated is oft put for a testament, as Mat. xxvi. 28; Gal. iii. 15; Heb. ix. 16, 17.

The derivation of the word doth also imply as much; for it is derived from a verb, *διατίθημαι*, *testor*, *testamento statuo*, that signifieth among other acceptions, to *dispose of a thing by will*. But that Greek verb doth also signify to make a covenant,¹ and from that signification, the Greek noun here used may be translated a *covenant*; and so it is most usually taken in the New Testament, Luke i. 72; Acts iii. 25, vii. 8; Rom. xi. 27; Heb. viii. 6.

There is another Greek word, *παράκλησις*, *pactum*, *fœdus*, which, by other authors, is used for a covenant, but not in the New Testament.

The Hebrew word, *ברית*, *fœdus* (a *ברית* *elegit*, 1 Sam. xvii. 8),² doth properly signify a covenant, as is evident by the notation thereof. The LXX (whose phrase and style the penmen of the New Testament do much follow), do translate that Hebrew word which properly signifieth a covenant, with the Greek word that is here used in this text.

In this place the word *covenant* seems to be the more proper; for the office of a surety hath a more fit relation to a covenant than to a testament. Yet I will not deny, but that which is a *covenant* in matter, and in the manner of making it, may in regard of the confirmation thereof by death, be a *testament*. Thus that which in the Old Testament was a *covenant*, by the death of Christ, may in the New Testament be styled a *testament*.

Quest. Wherein lieth the difference betwixt a covenant and a testament?

Ans. 1. A covenant is an agreement between two, at least. A testament is the declaration of the will of one.

2. The two, or more, between whom a covenant passeth, must be all living. A testament receiveth force by the death of him that made it.

3. A covenant is ratified by the mutual consent of all that make it, on every side. A testament is ratified by the will only of him that made it.

4. A covenant useth to be made on conditions on both sides. A testament is made upon the mere favour and grace of the testator.

The covenant or testament here mentioned is called better, in reference to the covenant that was made under the Levitical priesthood; not in the matter, but rather in the form and manner of delivering it; not in the substance, but rather in certain accidents or circumstances; which are these:

1. A more clear manifestation thereof by the gospel, Eph. iii. 5.

2. A most sure ratification of it by the death of Christ, Heb. ix. 15.

3. A more mighty operation by the work of God's Holy Spirit, accompanying the ministry of the gospel, 2 Cor. iii. 6.

Sec. 95. *Of the resolution and observations of Heb. vii. 20–22.*

Ver. 20. *And inasmuch as not without an oath he was made priest:*

21. *(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord swear, and will not repent, Thou art a priest for ever, after the order of Melchisedec.)*

22. *By so much was Jesus made a surety of a better testament.*

These three verses contain a proof the solemnity of Christ's priesthood above the Levitical priesthood.

Hereof are two parts: 1, the kind of solemnity; 2, the kind of proof.

The solemnity is set down two ways: 1, simply; 2, comparatively.

The simple consideration sheweth how Christ was instituted.

Therein observe, 1, the substance; 2, the consequence, ver. 22.

In the substance is noted, 1, the manner of expressing the point.

2. The matter whereof it consisteth.

The manner is set out, 1, by a relative expression, thus, *in as much, by so much*.

2. By a double negative, *not without*.

The comparative consideration manifesteth a difference betwixt the institution of the Levitical priesthood and Christ's, that *without*, this *with an oath*.

The proof is by a divine testimony, which is,

1. Intimated, in this phrase, *by him that said unto him*.

2. Expressed. In the expression there is,

1. The kind of proof; 2, the thing proved.

The kind of proof is, 1, propounded in this phrase, *the Lord swear*.

2. Amplified by the inviolableness thereof, thus, *and will not repent*.

The thing proved is the excellency of Christ's priesthood. Herein,

1. The person deputed, *thou art*.

2. The function whereunto he is deputed. This is,

1. Propounded, in this word *priest*.

2. Illustrated, and that two ways:

¹ Διατίθησθαι *διατίθημι*, *pactisci fœdus*, Acts iii. 25.

² In fœderibus sancendis solent esse selecte persone, conditiones, aliæque circumstantiæ. *ברית* *edit*, 2 Sam. xiii. 6, 10. In fœderibus paciscendis solebant epulari. Gen. xxvi. 50, et xxxi. 46. *ברית* transposita *לפניה* *ברית* *divisit*. Nam fœdera olim fiebant dividendis sacrificiis, Gen. xv. 10; Jer. xxxiv. 18, 19. Livius Hist., Dec. 1, lib. 1, de more feriendi fœderis. 'Si populus Rom. defexit dolo malo, tu Jupiter sic ferito, ut ego hunc porcum feriam.' Id ubi dixit, sacerdos, porcum saxo silice percussit. *ברית* sæpe jungitur cum *ברית* percussit. Nam fœdere mendo solebant complodere manus; seu jungere dextas, Job xvii. 3. *ברית* et *ברית* sæpe junguntur, Exod. xxxiv. 10, 12, 15, 27, et *ברית* intelligitur cum *ברית* exprimitur, 1 Sam. xx. 16, 1 Kings viii. 9.

(1.) By the kind of priesthood, *after the order of Melchisedec*.

(2.) By the continuance thereof, *for ever*.

The consequence is, 1, hinted in this phrase, *by so much was*.

2. Expresed herein, (1.) the person, *Jesus*; (2.) the office.

The office is set out, 1, by the kind of it, *surety*.

2. By the subject whereabout it is exercised.

The subject is, 1, simply propounded in this word *testament*.

2. Comparatively amplified in this word *better*.

Doctrines.

I. *Christ was solemnly ordained a priest*. This is implied in this relative connection, *inasmuch as*. See Sec. 91.

II. *The solemnity whereby Christ was instituted a priest was an oath*. This is also plainly expressed. See Sec. 91.

III. *The Levitical priesthood was instituted a priest without an oath*. This is also plainly expressed. See Sec. 92.

IV. *The Levitical priesthood was not with such solemnity ordained as Christ's*. That without an oath, this with an oath.

V. *A divine testimony is a sound proof*. Such a proof is here produced. See Sec. 92.

VI. *God in weighty matters sweareth*. A particular instance is here given. See Sec. 92.

VII. *God repenteth not of that which he sweareth*. So much is here expressed. See Sec. 92.

[Of other doctrines concerning this testimony, see Chap. v. 6, Sec. 32.]

VIII. *Christ is a Saviour*. He is *Jesus*. See Sec. 93.

IX. *Our Saviour is our surety*. For *Jesus* is a surety. See Sec. 93.

X. *Jesus is a surty of the covenant betwixt God and man*. This is the testament here mentioned. See Sec. 94.

XI. *The covenant made with Christians is better than that which was made with the Jews*. The comparison in this word *better* is betwixt Christians and Jews. See Sec. 94.

Sec. 96. *Of the meaning of the 23d verse*. Heb. vii. 23, 24.

Ver. 23. *And they truly were many priests, because they were not suffered to continue by reason of death*.

24. *But this man, because he continueth ever, hath an unchangeable priesthood*.

In these two verses there is a fourth argument to prove the excellency of Christ's priesthood above the Levitical. See Sec. 1.

The argument is taken from the different condition of the one and other persons. Christ ever endureth. They did not so.

The argument may be thus framed :

He that ever remaineth, to execute his office himself, is more excellent than they who are forced by death to leave their office to others;

But Christ ever remaineth, &c. And the Levites were forced by death to leave their office to others; therefore Christ was more excellent.

The copulative particle *zai*, *and*, whereby these verses are knit to the former, sheweth that these verses contain in general the same matter that the former did.

Of the adverb *μὲν*, translated *truly*, see ver. 5, Sec. 37.

This numeral adjective *πλῆθους*, *many*, may imply many priests *together*; because one was not able to perform all the offices appertaining to the priesthood. Or it may be taken of many *successively*, one after another, because one could not ever remain in that office; but as one died, another must come in his room.

Both these were points of infirmity, and in both Christ excelled the Levitical priests; for he alone did all that his priesthood required. No creature afforded any assistance or help unto him. And he ever liveth, so as he needeth no successor. The circumstances of the text do plainly demonstrate, that the latter is here especially intended; for the apostle himself rendereth this reason why 'they were many priests, because they were not suffered to continue,' &c.

This phrase *they were not suffered*, is the interpretation of one Greek word *ζωλῆσθαι*, which signifieth to *hinder*, Luke xi. 52; or *forbid*, Mark ix. 38. So here they are forbidden by death, or hindered; death, as an injurious lord, forbids men always to abide here, and hinders them in their work.

The verb *παράμεινεν*, translated *to continue*, is a compound. The simple verb signifieth to remain. This compound hath an emphasis, which the Latin expresseth with a like composition, *permaneo*; but our English, with these words, *abide*, 1 Cor. xvi. 16; *continue*, James i. 25. Death suffers them not to abide or continue on earth for ever, no nor very long. See Sec. 97.

Sec. 97. *Of priests subject to death*.

By the foresaid explanation of the verse, it is evident that priests under the law were subject to death. There needs no proof of the point. Experience hath confirmed the truth thereof. For where now are any of them? Are they not all dead?

1. They were sons of Adam, and therefore subject to that doom which was denounced against him, Gen. iii. 19.

2. Sin was in them. They brought it into the world, and retained it while they lived in the world, Rom. v. 12, 1 Kings viii. 46.

Of applying this to ministers, see ver. 8, Sec. 51.

Priests under the law had a great privilege, yet it exempted them not from death, neither doth any out-

ward privilege: 'Do the prophets live for ever?' Zech. i. 5. Where are the patriarchs? Where kings, where other great ones? It is appointed unto men, none excepted, 'once to die,' Heb. ix. 27.

Should outward privileges exempt men from death, they would pull them up too much. Hezekiah having assurance of fifteen years' continuance on earth, rendered not again, according to the benefit done unto him, for his heart was lifted up, 2 Kings xx. 6, 2 Chron. xxxii. 25.

This may be a good warning to such as are advanced above others, whether kings, nobles, rich, magistrates, masters, or others.

Though those priests were as other men, subject to death, besides other infirmities, yet that was no impediment to that function whereunto God had called them, so long as God was pleased to preserve them on earth. Though they were taken from among men, and so as other men, yet they were for men in things pertaining to God, Heb. v. 1. The like may be said of prophets, ministers, magistrates, and other sorts.

God who appointeth them their place, giveth them power to do their work. When God made Saul king, he gave him 'another heart,' 1 Sam. x. 9. When, by God's appointment, there were seventy elders chosen to assist Moses, the Lord gave 'the spirit of Moses' unto them, Num. xi. 25. God maketh 'able ministers of the New Testament,' 2 Cor. iii. 6.

This is a great encouragement to those who are deputed according to God's word to any function.

It also warneth others more to consider the special function of men than their common condition.

That which is here noted of the power of death, that it 'suffers not men to continue,' shews that there is no hope of ever abiding here. He that well knew this said, 'Here have we no continuing city,' Heb. xiii. 14.

This is for the comfort of believers, but for terror to the impenitent.

Believers have a better place provided for them, where they shall ever be.

Impenitents shall have another place, where they shall receive the just desert of their sins, even ceaseless and endless torments.

This clause, they were *many priests*, is a consequence following upon the foresaid mortality of priests, and sheweth that among men it is needful that a succession of ministers be nourished for continuing God's service. To this end governors of families succeeded one another, as Isaac succeeded Abraham. Afterwards sons of priests succeeded one another, as Eleazar succeeded Aaron. There were after that schools and colleges of prophets to train up the younger to succeed the elder, as they should be taken away, 1 Sam. xix. 20, 2 Kings ii. 3, 5, and vi. 2, and xxii. 14. These were as nurseries. Commendable in this respect is their care, who have erected schools and colleges, which ought to be continued and prayed for.

Sec. 98. Of Christ's enduring ever.

It was a deficiency and imperfection which was before noted of the mortality of the legal priests, therefore the apostle setteth out Christ in a contrary condition, as appears by this conjunction of opposition *ὁ, but*, which is frequently so used in the Proverbs.

The Greek particle *ὁ*, here translated *this man*, is not the same that was so translated ver. 4, Sec. 31. It is here a single article, which signifieth *he*.

The continuance of Christ, here intended and expressed under this word *μένει, endureth*, is not to be taken as that continuance which was denied to the priests in the former verse, namely, here on earth; for Christ did not here ever endure; but of a continuance where he may exercise his priestly function, and that is in heaven.

The other priests' functions was to be exercised on earth.

Of the phrase *ἐν τῷ αἰῶνι*, translated *ever*, see Chap. v. 6, Sec. 29. That which is here said of Christ *enduring ever*, is applied to him, as he was man, and mediator betwixt God and man, and priest for men in things appertaining to God. Thus is 'Jesus Christ the same yesterday, and to-day, and for ever,' Heb. xiii. 8.

'The son abideth for ever,' John viii. 35. So clear was this point that the adversaries of Christ could say, 'We have heard out of the law that Christ abideth for ever,' John xii. 34.

His human nature being united hypostatically to the divine nature, it was not possible that he should be holden of death, Acts ii. 24.

Obj. Christ did die, Mat. xxvii. 50.

Ans. 1. It was no forced death, but that whereunto he voluntarily subjected himself, John x. 18; for, when it pleased him, he took up his life again, John ii. 19, Rom. i. 4.

2. He continued under the power of death but three days.

3. Christ's death was a part of the execution of his priestly function, so as it caused no intermission of his office.

4. Christ being raised from the dead, dieth no more: 'Death hath no more dominion over him,' Rom. vi. 9. 'This is he that saith of himself, 'I am he that liveth, and was dead: and behold I am alive for evermore,' Rev. i. 18. This is the enduring ever, whereof the apostle here speaketh.

1. Great ground of confidence hence ariseth. It was the ground of Job's confidence, that his Redeemer lived, Job xix. 25. By reason of the mystical and spiritual union that is betwixt Christ and his believers, they may rest upon it, that so long as the head liveth, the members shall not be utterly destroyed. 'Because I live, ye shall live also,' saith Christ, John xiv. 19; 'God hath given unto us eternal life, and this life is in his Son,' 1 John v. 11; 'Your life is hid with Christ in God,' Col. iii. 3.

2. The apostle layeth down this as a special point, wherein we should be like unto Christ, Rom. vi. 11. For this end we must labour to feel the life of Christ in us, Gal. ii. 20. And we must nourish the spirit of Christ in us, Rom. viii. 11.

3. This is a forcible motive to draw us to Christ, and to make us hold close unto him, and never depart from him. Christ being the living God, is to be trusted in, 1 Tim. iv. 10, and vi. 17. Peter and the rest of the disciples would not depart from Christ, because he had 'the words of eternal life,' and was 'the Son of the living God,' John vi. 68, 69. We cannot go from him, but to death and damnation.

4. On this ground we need not fear man, for 'his breath is in his nostrils,' Isa. ii. 22. Hezekiah was encouraged against the railings of a potent enemy, because he reproached the living God, Isa. xxxvii. 17.

Sec. 99. *Of the unchangeableness of Christ's priesthood.*

An especial consequence that followeth upon Christ's abiding ever is thus expressed, *he hath an unchangeable priesthood.*

Of the Greek word *ιερωσύνη*, translated *priesthood*, see ver. 11, Sec. 61.

The adjective *ἀπαράλλατον*, translated *unchangeable*, is here only used in the New Testament. It is a double compound. The simple verb, *βαίνω*, *vaino*, whence it is derived, signifieth *to go*. The first compound, *παράβαίνω*, *transgredior*, *to go or pass over*. This compound is in the New Testament used metaphorically to *transgress* a law, Mat. xv. 2, 3, 2 John 9. This double compound is with a privative preposition, *ἀ*. It signifieth that which cannot pass away and perish, in which respect some translate it *everlasting*; our last English translators, *unchangeable*. It signifieth also that which *cannot pass from one to another*. This our last English translators have noted in the margin thus, 'which passeth not from one to another.' This I take to be here especially intended. Though both be true, yet the latter is most proper and pertinent. It giveth proof that the priesthood of Christ is inseparably annexed to his own person. It cannot pass from him, nor be transferred upon another. As the meaning of the word, so the force of the apostle's argument declares as much. For herein lieth a main difference betwixt the Levitical priesthood and Christ's, that that passeth from party to party, but this not so. The type doth excellently clear this; for Melchisedec had no predecessor, no successor. Hence it is that Christ's sacrifice was but one, and but once offered up, ver. 27.

1. There is no need that Christ's priesthood should pass from himself, because he is sufficient of himself to do all things required thereby.

Three things make Christ sufficient priest of himself:

(1.) His almighty power.

(2.) The perpetual vigour of his sacrifice, Heb. ix. 28.

(3.) His continual abode at God's right hand, Heb. x. 12.

2. There is none able to go on in it if he should pass it over, and that in three respects:

(1.) The impotency of creatures in so great a work.

(2.) Their unworthiness to have any hand in such a work.

(3.) Their mortality.

This is an unanswerable argument against popish priests, who, they say, succeed Christ. In this and the former verse, there are four arguments against that heretical position.

1. The difference betwixt Christ, who is only one, able to do all of himself, and them, who are many.

2. Their mortality.

3. Christ's eternity.

4. The inseparableness of Christ's priesthood from himself.

This one heresy is enough to make us separate from the Church of Rome, and have no communion with her.

Learn we, as to stick close to Christ our only priest, so to rest us wholly and only upon his priesthood, which passeth not away from him.

Sec. 100. *Of the resolution and observations of Heb. vii. 23, 24.*

Ver. 23. *And they truly were many priests, because they were not suffered to continue by reason of death.*

24. *But this man, because he endureth ever, hath an unchangeable priesthood.*

The sum of these two verses is a difference between Christ and the Levitical priests. The difference is especially about the continuance of the one and of the other.

There are two parts:

1. The mutability of the Levitical priesthood, ver. 23.

2. The stability of Christ's priesthood, ver. 24.

There is to be considered in both, 1, the substance; 2, a consequence.

In the substance of the former is set down,

1. The point itself, *they continued not*.

2. The reason thereof, *by reason of death*.

The consequence thereof is implied in this word *many*.

In the substance of the latter is set down,

1. The point itself, *he endureth*.

2. The extent thereof, *for ever*.

The consequence hereof is, that he *hath an unchangeable priesthood*.

Doctrines.

I. *The Levitical priesthood did not always continue.* This is expressed. See Sec. 97.

II. *Death is an imperious lord.* This phrase, *suffered not*, implieth as much. See Sec. 96.

III. *Death hinders a perpetual abode on earth.* It suffers not to continue. See Sec. 97.

IV. *God's service on earth is continued by succession.* This is intended under the noun of multitude, *many*. See Sec. 97.

V. *Christ still exerciseth his priesthood.* In this respect he is said to endure. See Sec. 98.

VI. *There is no end of Christ's priesthood.* As priest he endureth ever. See Sec. 98.

VII. *Christ's priesthood cannot be passed over to another.* Thus it is *unchangeable*. See Sec. 99.

Sec. 101. *Of the meaning of these words, 'Wherefore he is able also to save.'*

Ver. 25. *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

In this verse an inference is made upon Christ's everlasting priesthood. This is evident by the first illative conjunction *ὥν*, *wherefore*. Hereof see Chap. ii. 17, Sec. 166.

The reference may in general be extended to all that hath been before said of the excellency of Christ's priesthood. Because he is the Son of God, and entered into heaven, made a great high priest for ever after the order of Melchisedec, arising and remaining after Levi, making all things perfect, being instituted by the solemn and sacred oath of God, and endureth ever, he is able to save, &c.

But in that the apostle in the latter part of this verse expressly mentioneth his ever living to make intercession, a more particular and special reference is here intended, namely, to the verse immediately going before; thus, Christ ever endureth and hath an unchangeable priesthood, therefore he is able to save, &c.

This copulative particle, translated *also*, implieth that Christ ever endureth not only for his own honour, but *also* for our good.

The verb *δύναται*, translated *able*, doth most properly imply power and ability to do a thing; but withal it compriseth under it a fitness and readiness to do a thing. See Chap. ii. 18, Sec. 183.

Here it may intend both, especially in relation to the foresaid general inference.

Of the various acception of this word, *σώζειν*, *save*, see Chap. v. 7, Sec. 42. Here it is taken in the largest extent, for preservation from all misery, and for settling in all happiness. This salvation is the end and benefit of Christ's priesthood. He was priest, and he continueth priest, to save man. Of the salvation whereunto we are brought by Christ, see Chap. v. 9, Sec. 50.

The copulative particle *zai*, commonly translated *and*, in this place hath an especial emphasis, and is not unfitly translated *also*. It pointeth at one main end of Christ's being such a priest as he was, even to save, &c.

Sec. 102. *Of Christ's power to save.*

This word *able* is here inserted by the apostle to

shew that Christ can and will accomplish that salvation which he aimed at. There is in this respect a title, *σωτήρ*, given unto him, and translated, *saviour*, which is proper to such a Saviour as is here spoken of. The heathen did appropriate that title both to their chief god,¹ and also to other gods² that had preserved them. The Roman orator did upbraid it to Verres,³ that he applied that title to himself, and caused it to be set over a city gate. Most truly and properly is it attributed to Christ; and thereupon his name *Jesus* was given unto him, see Chap. ii. 9, Sec. 73. In this respect this metaphor, *κίεας σωτηρίας*, *cornu salutis*, *horn of salvation*, is also attributed to him, Luke i. 69. By *horn*, power is meant; therefore it is reckoned up among other like metaphors, as, 'castle,' 'rock,' 'fortress,' 'shield,' Ps. xviii. 1.

The metaphor is taken from horned beasts, whose chiefest strength is in their horns; thereby they defend themselves, and seek to annoy those that they are afraid of. In reference hereunto Zedekiah the false prophet made him horns of iron; and said to Ahab, 'With these shalt thou push the Syrians, until thou have consumed them,' 2 Kings xxii. 11.

By this metaphor the power of monarchs is set forth, Dan. vii. 7, 8, and viii. 3, 4.

1. Christ is of almighty power, and by his power he hath overcome all the enemies that any way hinder our salvation.

2. Christ is of infinite dignity in his person, and what he did and endured for man is accompanied with an infinite merit; thus is he fit to enter into the place of glory and salvation for us.

Good ground have we hereupon to trust unto Christ. The Philistines much trusted in their champion Goliath, 1 Sam. xvii. 4, &c.; yet was he but a man, and as a man was overthrown. Our Lord Christ is another kind of champion, who cannot be overcome.

Hereof we are to take notice in regard of the power of those enemies which seek to hinder our salvation, who, though they may seem terrible, especially the devil, 1 Peter v. 8, yet he and all the rest are but weakness in comparison of Christ's power, Heb. ii. 14.

This also may support us against our own weakness. We are as water spilt on the ground, not able to stand of ourselves; we must therefore do as Jehoshaphat did, 2 Chron. xx. 12.

Sec. 103. *Of Christ's saving to the uttermost.*

The foresaid power of Christ in saving is much amplified by this phrase, *ἐς τὸ παντελές*, *to the uttermost*, for it setteth forth the full perfection thereof.

The Greek adjective, *παντελές*, translated *uttermost*,

¹ Διὸς σωτήρος. Jovis Servatoris.—*Athen. lib. 7.*

² Θεῶν σωτήρος. Diis servatoribus.—*Lucian.*

³ Verrem non solum patronum istius insulæ, sed etiam σωτήρα, inscriptioni vidi Syracensis. Hoc quantum est? ita magnum ut Latino non verbo exprimi non possit. Is est nimirum σωτήρ, qui salutem dedit.—*Cic. in Ver.*

is compounded of two nouns, whereof one, *παν*, signifieth *all*, and the other, *τέλος*, *end*; so as it implieth that which is brought to a full end, nothing need more to be done thereabouts. Our English word, *uttermost*, signifieth as much as can be done. There is nothing beyond the uttermost. There is nothing beyond his power in the work of salvation, that is able to save to the uttermost. Nothing needeth to be added as an help to him; whatsoever is requisite thereunto is in him. Thus the salvation which Christ giveth is full and perfect; in this respect Christ is called, *το σωτήριον*, *salvation itself*, Luke ii. 30.

If we duly weigh the misery from which we are saved, and the felicity wherein we are estated by Christ, we may well discern that he saveth to the uttermost.

He saveth from sin, Mat. i. 21. Sin is the cause of all misery. They who are saved from it, are saved from all manner of evil.

There is nothing hurtful to a man, but what is caused or poisoned by sin. Before sin there was no misery, and he that is altogether freed from sin, is freed from all manner of misery.

Christ saves from the contagion, guilt, punishment, power, and remainder of sin. Of the felicity wherein Christ settlenth those who are saved, see Chap. i. 14, Sec. 159.

1. Hereby is discovered the vanity of the supposed church's treasure, wherein papists make their foolish people to trust, as man's satisfaction, intercession of angels and saints, merits of men, priests, oblations, the church's indulgencies, popes' pardons, and such like trash.

2. This fulness of salvation wrought by Christ, giveth us further ground to trust wholly and only on Christ, and utterly to reject all other grounds of salvation.

Sec. 104. *Of salvation appropriated to those that come to God.*

Great is the benefit which is brought to the sons of men by Christ's priesthood, even full and perfect salvation; but it is here limited and restrained to such as endeavour to obtain it. This endeavour is expressed under this phrase of 'coming unto God.' And the parties that partake of the foresaid benefit are thus expressed, *τοὺς προσερχομένους τῷ Θεῷ*, *they that come unto God.*

This in general giveth proof that man's endeavour must be used for attaining salvation. See Chap. iv. 11, Sec. 63.

The limitation of the salvation which Christ bringeth to such persons, is not to be taken in reference to the power of Christ, as if that were restrained thereby, but to the fruit and benefit of that which Christ hath done, whereof none can partake but such as come to God.

Of this word *coming*, as here used, see Chap. iv. 16, Sec. 92. The phrase is metaphorical, transferred

from the body to the soul. The foot of the soul whereby we go to God is faith, that hath a power to carry up our soul to heaven, where God sitteth on a throne of grace; so as to go or come to God, and to come to the throne of grace, do both intend one and the same thing.

The point here intended is this, that they only partake of salvation, that by faith in Christ seek it of God, and rest on God for it. This is frequently set forth under the metaphor of coming or going, as Isa. lv. 1, Mat. xi. 28, Heb. iv. 16 and x. 22, Rev. xxii. 17.

This act of coming doth not imply any matter of merit. For what merit is there in a beggar's coming to one for alms and craving it?

This duty is enjoined to raise up in us a desire of salvation, and an expectation thereof, together with a good esteem thereof.

1. Hereby we see that the benefit of redemption is not universal. All shall not be saved.

2. This cannot be but a matter of great terror to all such as on any ground refuse to come to God. Note the issue of all those that refused to come to the king's supper, Luke xiv. 24. It skilleth not whether their refusal be upon despising the offer or upon despair. If they come not to God, they cannot be saved.

3. This should stir us up to go to God by prayer, by frequenting all his ordinances, and by oft raising our hearts unto him. Salvation is worth the seeking.

4. This is a matter of great comfort to such as have their hearts bent to go to God: 'Him that cometh to me, I will in no wise cast out,' saith Christ, John vi. 37.

In that salvation is thus appropriated to them that come to God, by just consequence it followeth, that they who come to God shall be saved.

Sec. 105. *Of Christ the means to bring us to God.*

The means or way here prescribed to come unto God is, *δι' αὐτοῦ*, *by Christ*; for by Christ only is access made to God, Eph. iii. 12. Hereupon this inference is made upon Christ's being our priest, 'let us therefore come boldly,' Heb. iv. 16, and 'let us draw near,' chap. x. 22. In this respect he is styled 'the mediator betwixt God and man,' 1 Tim. ii. 5; and 'the way,' John xiv. 6, wherein we may go to God, even 'a new and living way,' Heb. x. 20; and 'the door,' John x. 9, whereby we may have entrance unto God.

Of the grounds and reasons hereof, see *The Whole Armour of God*, treat. iii. part. ii.; of prayer, sec. 62.

1. Hereby is discovered the folly of those, who either presume to come to God by themselves alone, without Jesus Christ their mediator, as Jews, Turks, and all manner of pagans; or use other mediators, as papists do; none of these can have any access unto God, for 'there is one mediator between God and

men, the man Christ Jesus,' 1 Tim. ii. 5. The word *one* is there meant exclusively, as if he had said, *only one, or one alone.*

2. Hereby let us learn in all our addresses to God to have our eye upon Christ, and our faith fast fixed on him; so may we be sure of a gracious admittance to God. Do all therefore in his name. In his name pray, John xvi. 23; and give thanks, Eph. v. 20; and all other things, Col. iii. 17.

Sec. 106. Of Christ's intercession.

The ground of that power or opportunity which Christ hath to save such as come to God is thus expressed, *saying he ever liveth, &c.*

This phrase, πάντοτε ζῶν, *he ever liveth*, intends as much as this, μένει ἐν τοῖς αἰῶσι, *he endureth ever.* Both this and that hath reference to Christ's priesthood. See ver. 21, Sec. 98.

This latter phrase, *he ever liveth*, addeth some light to the former, in that it sheweth that he doth not only endure, as a lifeless and senseless thing may do; (witness sun and moon, Ps. lxxii. 5; and the earth, Ps. lxxviii. 69); but as one living to take notice of his church, generation after generation, and to do for it what he seeth needful and meet to be done.

The adverb πάντοτε, here translated *ever*, is not the same that was used before, ver. 24, Sec. 98, but it intendeth as much, and it implieth not only an enduring without end, but also without intermission, 1 Thes. iv. 17.

Upon Christ thus living for ever, this particular end, to make intercession, is inferred.

The verb ἐντυγχάνειν, translated *intercession*, is a compound. The simple verb τυγχάνω,¹ signifieth to *have*, or to *enjoy*, Acts xxiv. 2, or to *obtain*, Heb. xi. 35. This compound signifieth to call upon one. It is a juridical word, and importeth a calling upon a judge to be heard in this or that, against another, Acts xxv. 24, Rom. xi. 2; or for another, Rom. viii. 34. So here Christ maketh intercession for them. The metaphor is taken from attorneys or advocates, who appear for men in courts of justice; or from counsellors who plead their clients' cause, answer the adversary, supplicate the judge, and procure sentence to pass on their clients' side; thus is Christ styled our παρὰκλητήρ, *advocate*, 1 John ii. 1.

This act of making intercession may also be taken for kings' favourites, who are much in the king's presence, and ever ready to make request to the king for their friend.

Though this be thus attributed to Christ, yet we may not think that in heaven Christ prostrateth himself before his Father, or maketh actual prayers. That was a part of his humiliation, which he did in the days of his flesh, Heb. v. 7. But it implieth a presenting of himself a sacrifice, a surety, and one

that hath made satisfaction for all our sins, together with manifesting of his will and desire that such and such should partake of the virtue and benefit of his sacrifice. So as Christ's intercession consisteth rather in the perpetual vigour of his sacrifice, and continual application thereof, than in any actual supplication.¹

This is to be noted, to meet with an objection against the all-sufficiency of Christ's sacrifice, which is this:

Obj. If it be requisite to add intercession unto Christ's oblation, then was not that obligation² perfect and all-sufficient.

Ans. This intercession is not any addition of new merit, but only an application of the same. This application is not by reason of any defect in the sacrifice, but by reason of the need of the church, whose members do arise one after another, and that in time, so as his body shall not be full till the end of the world, and then will there be no more need of this intercession.

The intendment of this phrase applied to Christ, *to make intercession*, is to shew that Christ, being God's favourite, and our advocate, continually appeareth before God to make application of that sacrifice, which once he offered up for our sins.

That he is God's favourite, is evident by this testimony which God from heaven gave of him, 'This is my beloved Son, in whom I am well pleased,' Mat. iii. 17. He is expressly called 'an advocate with the Father,' 1 John ii. 1. It is expressly said, that he 'entered into heaven, now to appear in the presence of God for us,' Heb. ix. 24.

This Christ doth, 1, to present unto his Father himself the price of our redemption.

2. To make application of his sacrifice to his church time after time, according to the need of the several members thereof.

3. To make our persons, prayers, services, and all good things acceptable to God.

1. This sheweth that the church needeth no other sacrifice, nor yet a reiteration of that sacrifice. The reason which papists forge for their supposed unbloody sacrifice, is directly against this intercession of Christ, for if Christ still remain our priest in heaven, and as our priest still makes intercession for us, what need is there of any other priest, or any other sacrifice?

2. We may in faith and with boldness at all times approach to the throne of grace, in that we have an advocate, who also is God's favourite, there, always present; an advocate that is able to make our cause good. He himself hath done and endured whatsoever is requisite to make our cause good. He is a favourite to whom God will hearken. Though we be unworthy, and have much incensed God's wrath, yet there is

¹ Filius in hoc interpellare Deum dicitur, dum semper Patri hominem quem suscepit quasi nostrum pignus ostendit et offert, ut verus pontifex et æternus — *Hier. Comment. in Rom. viii.*

² Qu. 'oblation'? — Ed.

¹ De hoc verbo, vide Chap. viii. 8, Sec. 23.

hope, so as we need not despair, 1 John ii. 1. On this ground the apostle with an holy insultation saith, 'Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who maketh continual intercession for us.' When thou art troubled with horror of sin, when thou art in any distress, when thou art going out of this world, lift up the eyes of thy soul to Christ thy advocate at the throne of grace making intercession for thee, and in faith commend thy case and soul to him.

3. This is a good ground of assurance of God's constant favour to us, and of our persevering unto the end, and it is the more sure, because it is not in ourselves, but in Christ.

4. This is a further ground of presenting our persons, prayers, and all our services to God in the name of Christ. See Sec. 105.

This relative, *for them*, hath reference to the persons described in the former part of this verse; it intendeth such a limitation as excludeth all others. So as Christ doth not make intercession for all, John xvii. 19. See Chap. ii. 9, Sec. 81.

Sec. 107. *Of the resolution and observations of Heb. vii. 25.*

Ver. 25. *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

The sum of this verse is, the all-sufficiency of Christ's priesthood. In setting down hereof, observe,

1. The inference, in this word *wherefore*; 2, the substance. In it,

1. An effect; 2, the means of accomplishing it.

The effect is set out,

1. By the kind of it, *to save*.

2. By the ground of it, *he is able*.

3. By the extent, *to the uttermost*.

4. By the persons that are saved. These are described,

1. By their act, *them that come*.

2. By the object to whom, *unto God*.

3. By the mediator, *by Christ*.

The means of accomplishing the foresaid effect is,

1. Propounded; 2, amplified.

In the point propounded there is, 1, an act, *he liveth*; 2, a continuance therein, *for ever*.

In the amplification of it we have, 1, the end, *to make intercession*; 2, the persons for whom, *for them*.

Doctrines.

I. *Christ's excellencies made him an all-sufficient priest.* The general reference of this verse to that that went before intends thus much. See Sec. 101.

II. *Salvation is the end of Christ's priesthood.* He was such a priest as is before described, *to save*. See Sec. 101.

III. *Christ was able and meet to accomplish what he*

undertook. This is exemplified in this particular of saving. See Sec. 102.

IV. *The salvation which Christ bringeth is full and perfect.* It is *to the uttermost*. See Sec. 103.

V. *Men must endeavour to be saved.* They must come. See Sec. 104.

VI. *Salvation belongs to those that come to God.* This is here taken for granted. See Sec. 104.

VII. *Christ is the means to bring us to God.* Christ is understood under this relative *him*. See Sec. 105.

VIII. *Christ still liveth as our priest.* So much is intended under this phrase, *he ever liveth*. See Sec. 106.

IX. *Christ maketh intercession.* This is plainly expressed. See Sec. 106.

X. *Christ maketh intercession for such as he intends to save.* This relative, *for them*, hath reference to such. See Sec. 106.

Sec. 108. *Of Christ, such an high priest as became us.*

Ver. 26. *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.*

27. *Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this did he once, when he offered up himself.*

In these two verses, a fifth argument is laid down to prove the excellency of Christ's priesthood above the Levitical. See Sec. 1. The argument is taken from the difference of the persons that executed the one and the other. Christ was perfectly pure, ver. 26, but the Levitical priest polluted, ver. 27.

Of Christ's being a priest, and an high priest, see Chap. ii. 17, Secs. 172, 173.

The apostle, to make the force of his argument more evident, premiseth a necessity of such an high priest as Christ was, in this phrase, *ἐπεὶ πρὸς ἡμῶν, ἵν' ἐκείνην ἡμῶν*.

Of the various acception of this word *became*, see Chap. ii. 10, Sec. 86.

It signifieth both a decency or glory, and also a necessity.

In the former respect it hath reference to God, whose glory is much set forth thereby.

In the latter respect it hath reference to man, who could not have been saved without such a priest as is here set forth. Well, therefore, might he say, *τοιοῦτος, ὅς τις ἡμῶν*. He is such an one as never the like was, or can be. Christ being the truth of that which was prefigured in Melchisedec, and being so far preferred before Aaron as he is in this chapter, this relative *such*, and that in the largest extent, may well be applied to him.

How God's glory is set out by Christ's priesthood, wherein he humbled himself to death, was shewed Chap. ii. 10, Sec. 87.

In reference to Christ himself, that there was a meetness, a necessity, for Christ to be like man, is shewed Chap. ii. 27, Sec. 166.

But here, in reference to man, a meetness, a necessity of Christ's excellency above all men is set forth, and that in purity and dignity. Therefore

'Such a priest became us,' because there was no other way to effect that which he did for us, nor other means to free us out of our misery. We were every way unholy. Our actual sins are many, Isa. lix. 12; we are by nature impure, Ps. li. 5; we are guilty of Adam's sin, Rom. v. 12; by sin we implunged ourselves into such a gulf of misery, and made ourselves such vassals of Satan, and such vessels of God's wrath, as none but such an one as was so pure as Christ was, and so high as Christ was, could deliver us. No man so pure, no angel so high, higher than the heavens.

Thus it appeareth that Christ was the fittest high priest and Saviour that could have been given for man, Acts iv. 12.

1. From hence the bottomless depth of man's misery may be inferred, that no other high priest could be fit for him but the Son of God made son of man; so pure, so high as he was.

2. Herein appears the wonderful great and 'good respect of God to man, that would do for him what best became man, though it were to give his Son.

3. This giveth proof of the wisdom of God, whereby he ordereth things so as best become himself, Chap. ii. 10, Sec. 86; yea, also, which may be fittest for man, and best become him.

4. This teacheth us in all things to aim at that which becomes us: 'Whatsoever things are true, or honest, or just, or pure, or lovely, or of good report, think on those things,' Philip. iv. 8. This was the argument which Christ pressed upon the Baptist, Mat. iii. 15. Ministers must 'speak the things which become sound doctrine,' Titus ii. 1; women must 'adorn themselves as becometh such as profess godliness,' 1 Tim. ii. 10; all saints must 'walk worthy of their holy calling,' Eph. iv. 1; this is it that becomes them.

5. As God did that which becomes us, so we must do that which becomes him, and in this respect 'do all things to the glory of God,' 1 Cor. x. 31.

Sec. 109. *Of Christ being holy, harmless, undefiled, separate from sinners.*

The purity of Christ, as he is our priest, is set out in four distinct branches.

The first is this, *ἅγιος*, *holy*. This implieth one that is dedicated and consecrated to God. Herein the apostle hath reference to the condition of the high priests under the law, who were counted and called *holy*. Aaron had this style, 'the holy one of the Lord,' Ps. cvi. 16. As his person, so his apparel was counted holy, Exod. xxviii. 2. So the place where he

exercised his ministry was the holy place, Exod. xxviii. 29, and the place whereinto the high priest went once a year 'the holy of holies,' Heb. ix. 3. All appertaining to him was accounted holy, therefore there was engraven on the breast-plate, when he went before the Lord, 'Holiness to the Lord,' Exod. xxviii. 36. All these shewed that in his office he was sanctified and consecrated to God. So was Christ, but in a far more excellent manner. The legal priests were holy in an outward and legal manner; so they might be holy priests, yet unholy men. Christ was inwardly, truly, properly, every way holy. This is evident by the other parts following concerning Christ's purity, to which points, parts, and degrees of holiness none of those priests ever attained.

The second is *ἄζατος*, *harmless*. This is a privative compound. The simple noun, *ζάτος*, signifieth an hurtful or mischievous person. He that wronged his fellow-servant bath this title given unto him, and it is translated *evil*, Mat. xxiv. 28. The wrongs which Saul did to the church are comprised under this word *zazà*, Acts ix. 13.

This compound signifieth one that doth no wrong. In Latin, it is fitly translated *innocent*,¹ one that doth no wrong. Every sin is a wrong to God or man. This, therefore, sheweth that Christ was free from all actual sin within and without. He never did any wrong or harm to God or man in thought, word, or deed, and in that respect this epithet *harmless*, or *innocent*, is attributed to him. He never committed any offence outwardly either in speech (for 'no guile was found in his mouth,' 2 Pet. ii. 22) nor in deed. In this respect he challenged his adversaries, John viii. 46. When the devil came to sift him, he 'found nothing in him,' John xiv. 30. Neither did he inwardly commit any sin, for 'he knew no sin,' 2 Cor. v. 21. Had there been any in him, he must needs have known it. As privatively he did no offence, so positively he performed all duty; for he fulfilled the law to the full. He loved God 'with all his heart, with all his soul, with all his mind, and with all his strength, and his neighbour as himself,' Luke x. 27. In reference to God he saith, 'I have finished the work which thou gavest me to do,' John xvii. 4; and in reference to man thus, 'Greater love hath no man than this, that a man lay down his life for his friends,' John xv. 13, and so did Christ.

The third is *ἀμικτός*, *undefiled*. This word also is a compound. The simple verb *μικτός*, *polluo*, signifieth to pollute, chap. xii. 15. This compound is fitly translated *undefiled*, Heb. xiii. 4. Here it hath reference to original corruption, whereby man's nature is polluted throughout, in every power of soul and part of body. But in Christ there is no speck of corruption. He is holy and fully free from this, even as from all actual sin. Hereupon the angel that brought the first news of his conception thus styleth him,

¹ Innocens.—*Vulg. Lat.*

'That holy thing which shall be born,' &c., Luke i. 35. See more hereof, Chap. iv. 15, Sec. 91.

The fourth is *πεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν*, *separate from sinners*. The verb *χωρίζω*, whence this word is derived, signifieth *to remove*, or *separate from a place*, Acts xviii. 1, 2; *from a person*, Philip. v. 15, 1 Cor. vii. 10, 11, 15; and *from an estate or condition*, Rom. viii. 35, 39.

Under the word *sinners*, all sorts of men, even all that come from Adam, are comprised. This then hath reference to the guilt of Adam's sin, whereunto all his posterity stood obliged, even all men as they came out of his loins, for he as a public person bore them all in his loins, Rom. v. 18.

Obj. Christ also came from Adam. See the answer hereunto, Chap. iv. 15, Sec. 91. There is further shewed how Christ as our high priest is perfectly pure.

Sec. 110. *Of Christ made higher than the heavens.*

The dignity of Christ as our high priest is thus set out, 'made higher than the heavens.'

This word *γενόμενος*, *made*, having reference to Christ's exaltation, intends his advancement thereunto, as if it had been thus expressed, *exalted higher*, &c. That word is used to shew, that the exaltation here mentioned is to be understood of Christ, as he was man, and mediator betwixt God and man, for he is exalted partly in regard of his human nature, and partly in regard of his office.

This adjective *ὑψηλότερος*, *higher*, is the comparative of that positive *ὑψηλός*, which is translated *high*, Chap. i. 3, Sec. 15.

The word *heavens* may here be taken properly, and so imply, that Christ is advanced above all the visible heavens, even the starry sky. Or it may be taken metonymically, for the inhabitants of the highest heaven, which are glorified saints and glorious angels.

Obj. God himself is said to be in heaven, but Christ is not advanced above him.

Ans. God is not properly in heaven as contained therein, but because his glory is there most manifested. See *The Guide to go to God*, or *Explanation of the Lord's Prayer*, preface, sec. 16.

The point principally here intended is this, Christ our priest is advanced above all creatures. Thus is he said to 'ascend up far above all heavens,' Eph. iv. 10, 'far above all principalities,' &c., Eph. i. 21.

Of this exaltation of Christ, see Chap. i. 3, Secs. 34, 35, and ver. 13, Sec. 149, and Chap. iv. 14, Secs. 84, 85.

Sec. 111. *Of Christ not offering for himself.*

In the 27th verse, the other part of the difference between Christ and the Levitical priests is set down. It is concerning the sinfulness of those priests, which is proved by an act of theirs. They offered up sacrifice for their sins, therefore they were sinners.

To shew that this effect is here mentioned, pur-

posely to magnify Christ above them, the apostle thus bringeth it in, 'who needeth not,' &c.

This relative *ὅς*, *who*, hath reference to Christ, described in the former verse. For that which is here said can be applied to none else.

This word *ἐχει ἀνάγκην*, *needeth*, though it be the same in our English, which was used chap. v. 12, yet in Greek there are two distinct words in this and that place. That word *χρεία* implieth a need through deficiency; this a necessity. This is that word which is used, ver. 12, and translated *necessity*.

It is here negatively spoken of Christ, *ὅς οὐκ ἐχει ἀνάγκην*, *who needeth not*, in reference to the legal priests, on whom there lay a necessity of offering up sacrifices for their sins.

This negative giveth us to understand, that Christ died not for himself. He needed no sacrifice for himself. When mention is made of the end of Christ's sacrifice, we shall find it to be for others, Isa. liii. 4, 5, Eph. v. 25.

The two points before noted of Christ, his perfect purity and high dignity, demonstrate as much.

1. This is an evident argument against Christ's meriting for himself. See Chap. ii. 9, Sec. 74.

2. This much amplifieth Christ's love to us, that though there were no need of his offering up a sacrifice for himself, yet he would do it for us.

3. This is a good pattern to us, to do good to others, though there should be no need therein for ourselves.

From the force of this negative argument, that Christ offered up no sacrifice for himself, we may well infer, that things which need not are not to be done. God is 'not to be worshipped with men's hands; because he needeth not any such thing,' Acts xvii. 25. Christ would not wash Peter's hands and head, because 'he that is washed needeth not save to wash his feet,' John xiii. 9, 10. In the city that had no need of the sun or moon, they shined not, Rev. xxi. 23.

That which needs not is superfluous, and all superfluity is at least in vain.

How vain are popish images, and all their superstitious ceremonies! How vain are their multitudes of mediators! How vain are their sacrificing priests and bloody sacrifices! How vain are prayers for the dead, and a thousand like things, which they do even in God's worship, whereof there is no need!

It becomes us duly to weigh in all our weighty enterprises, especially in those wherein we have to do with God, what need we have of them, and answerably to do them, or forbear them.

Sec. 112. *Of daily sacrifices.*

Of the Greek phrase *καθ' ἡμέραν*, translated *daily*, see Chap. iii. 13, Sec. 145. It is here set down as another difference between Christ's sacrifice and the sacrifices of the legal priests. *They* were offered up day after day, *this* only once. For Christ at once did

to the full what was to be done by his sacrifice. But they did not so by theirs.

Herein is couched a sixth argument to prove the excellency of Christ's priesthood above the Levitical; see Sec. 1. It is taken from the oft offering up of their sacrifices, which argueth imperfection. But Christ's perfect sacrifice was once only offered up.

This word *daily* intends two points.

1. An *insufficiency* in those sacrifices. For oft renewing and reiterating a thing, implies an imperfection thereof. 'Would they not have ceased to be offered,' if they had made perfect? Heb. x. 2.

By this our Lord proves that ordinary water could not thoroughly quench thirst for ever, because whosoever drinketh thereof shall thirst again, John iv. 13.

There is no need of reiterating that which is perfect and maketh perfect; and if there be no need thereof, it must needs be superfluous and vain. See Sec. 111.

The blasphemous doctrine of the mass is hereby discovered, for papists say that therein they offer up that very sacrifice which Christ himself offered upon the cross. They offer it up daily, thereby they make it imperfect. They can never be able to answer this argument.

This further sheweth, that our ordinances are not simply to be rested in, as in things that can make us perfect. They are in themselves but as 'bodily exercises which profit little,' 1 Tim. iv. 8. That which the Baptist said, is true of all the ministers of the gospel, 'they baptize but with water,' Mat. iii. 11. Men may eat and drink sacramental bread and wine, and yet 'eat and drink damnation to themselves,' 1 Cor. xi. 29. The gospel preached may prove 'a savour of death,' 2 Cor. ii. 16. In the use therefore of outward ordinances, Christ must be beheld, and faith fixed on him; so may they be called helps to spiritual grace and heavenly blessings. Thus might the sacrifices and other prescribed rites be under the law.

2. A *duty*, which is frequently to observe such warrantable means and sanctified helps as cannot at first do all that for which they are enjoined. On this ground we must 'exhort one another daily.' See more hereof, Chap. iii. 13, Sec. 145.

By oft use of such helps, supply may be made of that defect and imperfection which is in them through our weakness. By long putting in water into a vessel drop by drop, it may be filled, though it have but a small vent.

It will be our wisdom to observe what means God hath sanctified for our spiritual edification, and to be frequent and constant in the use of them. Ministers must 'preach the word,' and be 'instant in season and out of season,' 2 Tim. iv. 2. People must 'search the Scriptures daily,' Acts xvii. 11. So they must 'pray without ceasing,' 1 Thes. v. 17. They must also frequent the public ministry of the word and the Lord's table. Nature and reason teach men daily to eat,

drink, and sleep, because once doing of these things cannot be sufficient. Let God's word and true religion teach us to be as wise for our souls.

See 113. Of *cleansing one's self first*.

They who did that which Christ needed not, are thus expressed, *as those high priests*.

The particle, *ὡς*, *as*, being inferred on a negative, implieth a dissimilitude; the dissimilitude is betwixt Christ and the legal high priests. For this relative pronoun, *οἱ ἀρχιερεῖς*, *those*, hath reference to the priests of whom he had before spoken, vers. 11, 20, 23.

An especial work of those priests was *to offer up sacrifice*.

Of priests, and of their offering sacrifice, see Chap. v. 1, Secs. 6, 7.

A double end of the legal priest's sacrifices is here set down:

One was for his own sins; the other for the sins of the people.

That sacrifices were for sins is proved, Chap. v. 1, Sec. 8.

That priests offered sacrifices for their own sins, is also proved, Chap. v. 3, Sec. 14.

This adverb of order, *πρῶτον*, *first*, is remarkable; for it implieth, that they who use means of cleansing others, must first seek to cleanse themselves. 'First cast out the beam out of thine own eye,' Mat. vii. 5; 'Physician, heal thyself,' Luke iv. 23. The apostle 'kept under his own body, and brought it into subjection: lest that by any means, when he had preached to others, he himself should be a castaway,' 1 Cor. ix. 27.

By this course of a man's first cleansing himself, the means which he useth for others will be the more powerful and effectual, and that in three respects:

1. God's blessing doth usually most accompany such a course.

2. The mind and disposition of those whose cleansing is endeavoured, will more readily be made subject to the means used in such a manner of proceeding.

3. The conscience of those who use the means will be more cheerful in performing that duty. A self-condemning conscience is a great hindrance to such duties.

This is a good direction to ministers, who pray for and preach to others, to pray for and preach to themselves. Though in regard of their calling they teach, yet in regard of their persons they must learn what they teach others, and apply all to themselves. The like may be said of parents, masters, and other governors. All that by virtue of their general or particular calling seek to instruct and inform others, must consider what in this case is said, 'Thou which teachest another, teachest thou not thyself?' Rom. ii. 21.

Of the word *ἀναξίειν*, *ἀνεύχασ*, here twice used, and translated, according to the composition of it, *offered up*, see Chap. v. 1, Sec. 6.

Sec. 114. *Of cleansing others also.*

The other end of a priest's offering sacrifice, was for the people's sins. Hereof see Chap. v. 3, sec. 14.

This correlative adverb, *ἔπειτα*, *then*, is also observable. It gives us to understand, that it is not sufficient for them who have charge over others, to cleanse themselves, unless also they seek to cleanse others. Though they must first cleanse themselves, yet withal they must seek to cleanse others. So did Jacob, Gen. xxxv. 2; Joshua, chap. xxiv. 15; Hezekiah, 2 Chron. xxix. 2, &c.; Josiah, 2 Chron. xxxiv. 31, 32; Ezra, chap. x. 5. This charge did David give to the chief of the Levites: 'Sanctify yourselves, ye and your brethren,' 1 Chron. xv. 12; and Christ to Peter, 'When thou art converted, strengthen thy brethren,' Luke xxii. 32.

Thus men ought to do, in regard of God, those others, and themselves.

1. It is an evidence of an holy zeal of God's glory, to bring others with ourselves to God.

2. It is a fruit of brotherly love, to promote the spiritual good of others as of our own.

3. We shall by this means give up our account to God with joy and not with grief.

Let all those who are conscionable in observing the former duty of cleansing themselves, know that if their care and endeavour be only for themselves, they come very short of performing what they should, and may lose the glory and comfort thereof.

Sec. 115. *Of Christ offering up himself once.*

The latter part of this verse containeth a reason why Christ needed not to offer his sacrifice daily. *For this did he once.* The causal particle *γὰρ*, *for*, sheweth that this clause is added as a reason.

The relative pronoun *τοῦτο*, *this*, hath reference to that which goeth before. That reference may either be general, to the act of offering, which he did once, or else particular, to the first clause of this verse; and then these words of order, 'first for his own sins, and then for the people's,' be included in a parenthesis. Or it may have reference to this clause immediately before, *for the people's*. If it should have reference to the order of priest's offering sacrifice, 'first for his own sins, and then for the people's,' it would contradict the description of Christ's purity, ver 26.

The adverb *ἑπάαξ*, *once*, is here used exclusively. It excludeth all iterations, as if he had said, once for all, once and but once, never again.

There is a little difference in the Greek betwixt this word, and that (*ἅπασις*) which is translated *once*, Chap. vi. 4, Sec. 32; and that by prefixing a preposition, *ἐπὶ*, before this adverb here. But both words are used in the same sense, and applied to the same thing, as Heb. ix. 28, and x. 10.

In this very sense is Christ's sacrifice or offering said to be *one* (*μία θυσία, μία προσφορά*), namely, ex-

clusively; only one, but one, and no more, Heb. x. 12, 14.

That this adverb *once* is thus to be taken exclusively, is evident, in that where the apostle said, 'Christ died once,' it is also said, 'Christ being raised from the dead, dieth no more,' Rom. vi. 9, 10. So as to die once, is to die but once and no more. In the very same sense it is said, 'It is appointed unto men once to die,' Heb. ix. 27. Now we know by experience, that men use to die but once and no more.

It was a full and absolute perfection of Christ's sacrifice, and of his offering up thereof, that caused that sacrifice to be but one, and that offering to be but once.

A wonder it is that papists should be so blinded as they are in this case; for hereby it is evident, that the sacrifice of the mass, which they *daily* offer up, is both erroneous and blasphemous: *erroneous*, in that it expressly contradicteth the Scripture; *blasphemous*, in that it maketh Christ's sacrifice, offered by himself, to be imperfect. I would demand of them whether the sacrifice of the mass be the very same that Christ offered upon the cross or no. If they should say *no*, then they make that imperfect, by adding another unto it. Thus the sacrifice of the New Testament would not be one, and in that respect not perfect. If they say *yea*, that it is the very same, then Christ's offering up his sacrifice was not sufficient, in that it is offered up more than once; yet four several times doth the apostle apply this exclusive adverb, *once*, to Christ's offering, namely, in this verse, Chap. ix. 26, 28, and x. 10.

All the show of answer that they can make is, by a foolish and false distinction of a bloody and unbloody sacrifice. That sacrifice, say they, which Christ himself offered up upon the cross was a bloody sacrifice, and that was but once offered up; but that which is offered up in the mass is unbloody, and this is daily offered up.

Ans. 1. This distinction is without ground of Scripture. There is no hint of any such distinction there.

2. It taketh away all the pretended virtue and efficacy of that sacrifice. They hold that their sacrifice is a true, real, propitiatory sacrifice for the sins of the quick and dead; but an unbloody sacrifice cannot be so, for 'without shedding of blood is no remission,' Heb. ix. 22. This phrase, 'without shedding,' answers their conceit of transubstantiating wine into blood, for by shedding of blood is meant slaughter, or taking away of life.

3. Those terms, *bloody and unbloody*, being contradictory, cannot be attributed to the very same thing, as they say the body of Christ crucified and the bread transubstantiated are the very same body (*idem numero*).

4. According to their own position their sacrifice is not unbloody, for they say the wine is transubstantiated into blood. To this they rejoin that that blood is not shed.

And if not shed, then no sacrifice. But is not the wine poured out of the chalice when it is drunk, and may not some of it fall out of the cup, or from the mouth or beard of him that drinketh it?

They much press this, that the ancient fathers¹ call the eucharist an unbloody sacrifice.

Ans. 1. They call it a sacrifice metonymically and sacramentally, because it is a memorial of the sacrifice of Christ;² and unbloody to distinguish it from Christ's sacrifice on the cross. There blood was shed, here is no blood at all.

2. They called it an unbloody sacrifice in reference to the praises then offered to God,³ which they called sacrifices without body⁴ as well as without blood, and an unbloody service.⁵

That which is implied in this word *once*, namely, the perfection of Christ's sacrifice, should make us perfectly, yea, wholly and only, trust thereunto. As it is perfect in itself, so must we account of it as of that which can make us perfect. This will be manifested by our stedfast relying upon it, without doubting or wavering, and without trusting to anything else. Blessed be the gospel, that hath revealed the perfection of this sacrifice, and blessed are they that trust unto it.

This is the rather to be done by reason of the kind of sacrifice which is thus expressed, 'he offered up (*ἑαυτοῦ*) himself.' Hereof see Chap. i. 3, Sec. 29. See also *Domest. Duties*, treat. i. sec. 29.

This intimation of time, *when*, hath reference to Christ's death upon the cross. I grant that this participle *when* is not expressed in the Greek, yet it is implied in the participle, which may thus be translated, *having offered up*. If, then, that which is comprised under the word *once* was accomplished, how shall he be offered up again in the mass?

Sec. 116. *Of the resolution and observations of Heb. vii. 26, 27.*

Ver. 26. *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.*

27. *Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's; for this did he once when he offered up himself.*

The sum of these two verses is the excellency of Christ above other priests. Hereof are two parts:

1. A description of Christ, ver. 26.

2. A declaration of the difference betwixt Christ and other priests.

¹ Cyril, ad Reg.; Euseb. de Demonst. lib. i.

² Ut eorum, quæ pro nobis suscepta sunt, per passionem recordaremur.—*Theo. in cap. viii. ad Hebr.*

³ ἀνψιμακτους θυσίας καὶ ὁ ζολογίας.—Cyril ad Reg.

⁴ θυσίας ἀσωματους.—Euseb. de Demonst., lib. i.

⁵ ἀνψιμακτων λατρίαν.—Cyril. *Micros. Myst. Catechis.* 5.

In the description there is set down,

1. The person described; 2, the substance of the description.

The person is set out by his office, *high priest*.

In the substance we may observe two points:

1. The purity of Christ; 2, his dignity.

The purity of Christ is, 1, set down in four properties;

2. Amplified by the ground thereof.

Among the foresaid properties, one in general hath respect to his function, which is *holy*. The other three are a qualification of his person, namely, *harmless, undefiled, and separate from sinners*.

About the ground of these is noted,

1. The kind of ground, *became*;

2. The persons whom it concerneth, *us*.

The dignity of Christ is, 1, set out by the place, *heavens*;

2. Amplified by a comparative expression, *higher than*.

The difference betwixt Christ and other priests is,

1. Propounded; 2, proved.

The point propounded is a dissimilitude, wherein is,

1. Intimated an agreement betwixt them;

2. Is expressed a difference.

The agreement is in offering sacrifice.

The difference is in three points:

1. In time: they offered *daily*, Christ *once*.

2. In the extent of the end: they for their own sins and others, Christ only for others. The extent of their offering is amplified by the order, *first* for their own sins, *then* for the people's.

3. In the kind of sacrifice: Christ offered up himself, they offered up other sacrifices.

Doctrines.

I. *Christ was an high priest.* He is so styled. See Sec. 108.

II. *Christ was such a priest as was every way fit.* This relative, *such*, in this place implieth as much. See Sec. 108.

III. *God ordered matters so as our need required.* Even so as *became us*. See Sec. 108.

IV. *Christ by his function was an holy one.* In this respect he is here styled *holy*. See Sec. 109.

V. *Christ never committed any actual sin.* He was *harmless*. See Sec. 109.

VI. *Christ was without original sin.* He was *undefiled*. See Sec. 109.

VII. *Christ was not guilty of Adam's sin.* In this sense he is said to be *separate from sinners*. See Sec. 109.

VIII. *Christ was perfectly pure.* This general is gathered out of all the fore-mentioned particulars. See Sec. 109.

IX. *Christ as our priest is above all creatures.* This phrase, *higher than the heavens*, intendeth as much. See Sec. 110.

X. *Christ as mediator is advanced to that high dignity which he hath.* The word *made*, as here used, implieth as much. See Sec. 110.

XI. *Christ needed not the things which other priests did.* Thus much is expressed in this phrase, *needed not.* See Sec. 111.

XII. *Priests offered up sacrifices.* This is taken for granted. See Sec. 113.

XIII. *Legal priests oft offered up their sacrifices, even daily.* See Sec. 112.

XIV. *What cannot at once be effected must by daily performance be helped on.* This is the reason why the priests daily offered. See Sec. 112.

XV. *Legal priests offered sacrifices for their own sins.* This is plainly expressed. See Sec. 113.

XVI. *They who are in place to cleanse others must first be cleansed themselves.* This adverb of order, *first*, demonstrateth as much. See Sec. 113.

XVII. *Priests offered sacrifice for others also.* This is plainly expressed. See Sec. 114.

XVIII. *They who have charge over others must seek their cleansing.* This correlative conjunction, *then*, intends so much. See Sec. 114.

XIX. *Christ only once offered up his sacrifice.* This adverb *once* is exclusive. See Sec. 115.

XX. *Christ offered up himself.* This is clearly expressed. See Sec. 115.

Sec. 117. *Of the meaning of Heb. vii. 28.*

Ver. 28. *For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.*

The causal conjunction *γὰρ*, *for*, sheweth that this verse contains a reason of that which went before. It giveth a reason of both parts of the former dissimilitude, namely,

1. That the Levitical priests offered oft, and Christ but once, and that only for others, because he is the Son of God.

This verse doth withal set down a seventh argument (see Sec. 1), to prove the excellency of Christ's priesthood above the Levitical. The argument is taken from the different nature of the one and of the other priest. They were mere men, Christ was the Son of God.

This being taken for granted, which is an undeniable principle, that the more excellent the priest is the more excellent his priesthood is, the argument thus lieth.

The Son of God, perfected for evermore, hath a more excellent priesthood than men which have infirmity; but Christ is the Son, &c., and legal priests men, &c.; therefore Christ's priesthood is more excellent than theirs.

Against this argument there lie sundry exceptions.

Except. 1. Christ was a true man.

Ans. He was not a mere man. He was more than

a man. He was God-man. And in his priesthood he must be so considered.

Except. 2. Christ was subject to infirmities as well as other men, chap. ii. 17, 18.

Ans. He was not subject to sinful infirmities, chap. iv. 15. But these are the infirmities which are here principally intended. For such infirmities were sacrifices offered up.

This last argument is so framed, as it compriseth under it the sum of the former arguments whereby Christ's priesthood was proved to be more excellent than the Levitical.

1. Christ's priesthood succeeded that, ver. 11. For the word that makes Christ priest is *since the law*.

2. They were made priests by a carnal law, ver. 16. This is the *law* here intended.

3. They were made priests without an oath, ver. 21. The word of oath whereby Christ was ordained is here expressed.

4. They died, ver. 23. Christ is *consecrated for evermore*.

5. They were sinful, ver. 27. Here they are said to *have infirmity*. But Christ is perfected.¹

6. They offered for themselves, and that oft, ver. 27; but Christ only for others, and that but once. Thus much is implied under this phrase, *consecrated for evermore*.

By the law, *ὁ νόμος*, here mentioned is meant the law of ceremonies, which is called 'the law of a carnal commandment.' See ver. 16, Secs. 80, 81.

The verb *καθίστησι*, translated *maketh*, implieth an ordination or institution to such and such a function. See Chap. v. 1, Sec 3.

The noun *ἀνθρώπων*, translated *men*, is here used in the same sense that it was Chap. v. 1, Sec. 2.

What, *ἀρχιερεῖς*, an high priest is, hath been shewed, Chap. ii. 17, Sec. 172.

The noun *ἀσθένεια*, translated *infirmity*, is used in the same sense that it was Chap. v. 2, Sec. 12.

By *ὁ λόγος ὁρκωμοσίας*, the word of oath, is meant that expression of God's oath, whereof see vers. 20, 21, Secs. 91, 92.

The word of oath is here said to be *μετὰ τὸν νόμον*, *since*, or *after the law*, namely, the law of ordaining priests before mentioned.

For clearing this point sundry doubts are to be resolved.

1. The law is said to be four hundred and thirty years after the covenant that was confirmed in Christ, Gal. iii. 17. How then is this word of oath *since the law*?

Ans. The covenant there said to be confirmed in Christ hath respect to a particular promise of Christ himself, even of his person to descend from Abraham. But this word of oath is a confirmation of a special office.

2. The law doth not so follow and succeed the fore-

¹ Qu. 'perfect'?—ED.

named covenant as Christ's priesthood did the Levitical. The law was added to shew what need there was for the covenant to be confirmed in Christ, and to drive us to Christ, Gal. iii. 19, 21. But Christ's priesthood came in the room of the Levitical, and thrust it clean out.

Doubt 2. The law that came after the foresaid covenant had no excellency thereupon above the covenant. How then doth the establishing of Christ's priesthood after the Levitical give an excellency to that above this?

Ans. It is not simply the coming after, but the coming in the room of it, to supply that which the former could not effect, which argueth the excellency of Christ's priesthood. That therefore the church might with confidence expect that to be perfected which could not be by the Levitical priesthood and law thereof, the word of oath was since the law.

Doubt 3. Christ was 'a Lamb slain from the beginning of the world,' Rev. xiii. 8.

Ans. That is spoken in reference,

1. To God's purpose in giving his Son, which was from everlasting.

2. To the promise made in the beginning of the world, Gen. iii. 15.

3. To the efficacy of Christ's sacrifice, which was, as Christ himself, ever the same, Heb. xiii. 8.

4. To the vigour of faith; for Abel's faith eyed Christ and his sacrifice as steadily as believers that lived since Christ was actually sacrificed, Heb. xi. 4.

But this is spoken of a solemn manifestation and confirmation of Christ's priesthood. Therefore this phrase, 'which was since the law,' as here used, confirmeth that which was delivered concerning the imperfection of the Levitical priesthood, that needed another to come after it, ver. 11, Sec. 61, and the excellency of Christ, which came in the room of the former, and perfected that which the former could not, ver. 19, Sec. 87.

This title, *υἱός*, *Son*, is here set down by an excellency; such a Son as none like him, who alone deserveth this title properly, as it hath reference to God the Father, so as the Son of God is here meant. Of this Son of God, see Chap. i. 2, Sec. 15. Of God's Son made high priest, see Chap. v. 5, Sec. 27.

This verb *μακρῶς* is not here expressed in the Greek, but necessarily to be understood; for this latter clause hath reference to the first clause of this verse, and dependeth upon *καθίσταται*, the verb there used, and is fitly here supplied by our English.

Of the divers acceptions of the Greek verb *πετελεισθῆναι*, translated *consecrated*, see Chap. ii. 10, Sec. 97.

According to the notation of the word is implied such a solemn setting apart of the Son of God to his priestly function, as he was every way made perfect thereunto, and also makes all that come to him and rest upon him perfect. Our English, therefore, in the

margin have thus expressed this sense, Greek, *perfected*.

Herein Christ far excelleth the legal priests, who were neither perfect themselves nor could make others perfect, ver. 11, Sec. 61, Chap. x. 1.

The phrase, *εἰς τὸν αἰῶνα*, translated *evermore*, is the same that was used, Chap. v. 6, Sec. 29; and that to set out the everlastingness of Christ's priesthood. Thus we see how this verse is a recapitulation of the most material points before set down concerning the excellency of Christ's priesthood above the Levitical. For this is the main scope of it, and here it is fitly brought in as the conclusion of all.

Sec. 118. *Of the resolution and observations of Heb. vii. 28.*

The general sum of this verse, as of sundry others before it, is a proof of the excellency of Christ's priesthood above the Levitical. Hereof are two parts:

1. The meanness of the Levitical priesthood.
2. The greatness of Christ's.

The former is set out,

1. By the ground or warrant which they had, *the law*.
2. By the kind of persons who were priests, *men*.

This is amplified by their condition, *which have infirmity*.

The latter is set out,

1. By the ground or warrant which he had, *the word of oath*.
2. By the time, or order, when he was confirmed, *since the law*.
3. By the dignity of his person, *Son*.
4. By the manner of institution, *consecrated*.
5. By the continuance of his priesthood, *for evermore*.

Doctrines.

I. *There were high priests under the law.* This is here taken for granted. See Chap. ii. 17, Sec. 173.

II. *The ceremonial law was the Levitical priest's warrant.* That law made them. See ver. 16, Sec. 80.

III. *The legal high priests were subject to infirmity.* This is plainly expressed. See Chap. v. 2, Sec. 12.

IV. *The warrant of Christ's priesthood was the word of oath.* That made him priest. See ver. 20, Sec. 91.

V. *Christ's priesthood succeeded the legal.* This is intended under this phrase, *since the law*. See ver. 19, Sec. 87.

VI. *The Son of God is our high priest.* He is comprised under this title, *Son*. See Chap. v. 5, Sec. 27.

VII. *Christ was solemnly instituted into his priesthood.* This word *consecrated*, having reference to God's oath, importeth thus much. See ver. 20, Sec. 91.

VIII. *Christ's is a perfect, perfecting priesthood.* The notation of the Greek word translated *consecrated*, proveth this extent. See Chap. ii. 10, Sec. 97.

IX. *Christ's is an everlasting priesthood.* See Chap. v. 6, Sec. 29.

CHAPTER VIII.

Sec. 1. *Of the resolution of Heb. viii.*

The apostle having proved the excellency of Christ's priesthood in the former chapter, proceedeth to set out Christ's faithful execution thereof. He doth largely insist upon this point, and that throughout this whole chapter, and the ninth, and a great part of the tenth, even to the 19th verse thereof.

To consider this chapter singly by itself, the sum of it is,

A declaration of Christ's execution of his priesthood. Hereabout three general points are handled.

1. The *place* where he executeth that office, verses 1, 2.

2. The *sacrifice* which he offered up in executing it. This is,

(1.) Implicitly hinted, ver. 2.

(2.) Expressly proved by a necessity thereof, which is,

[1.] Propounded in the example of other high priests, verses 3, 4.

[2.] Proved by God's appointing it to be so, ver. 5.

3. The covenant whereabout it was exercised. This is set out comparatively.

There are two parts of the comparison :

One sets out the excellency of this covenant ;

The other, the insufficiency of that covenant which went before it. Both these are,

(1.) Propounded ; (2.) confirmed.

The excellency of this covenant is propounded, ver. 6.

The insufficiency of the other is propounded, ver. 7.

The proof of both is by a divine testimony. Hereabout,

1. The substance is expressed.

2. A consequence is inferred.

The substance of the testimony setteth out the difference betwixt two covenants.

The former was violated.

The latter remained stable.

The violation of the former is,

1. Implied by God's rebuking them, ver. 8.

2. Aggravated by their abusing of God's goodness, ver. 9.

The stability of the other covenant is also,

1. Implied in this epithet, *new*, ver. 8.

2. Confirmed by the distinct promises annexed thereunto.

The promises are four.

1. God will put his law into our minds, ver. 10.

2. God will be our God, ver. 10.

3. God will teach us, ver. 11.

4. God will pardon our sins, ver. 12.

The consequence following upon this difference is the abrogation of the former covenant, ver. 13.

Sec. 2. *Of the meaning of Heb. viii. 1.*

Ver. 1. *Now of the things which we have spoken, this is*

the sum : We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens.

The particle of connection whereby this verse is knit to the former, is the conjunction of opposition, *δέ*, commonly translated *but*, which is oft used as a mere supplement ; and in that respect is here fitly translated *now*. It is also used in the close of a point, after a sufficient discourse thereupon ; as if one should say, ' But to insist no longer on this discourse, the short sum of all is this.'

The word *κεφάλαιον*, translated *sum*, is a diminutive ; but in Greek and Latin¹ diminutives are oft used in way of amplification.

This diminutive may be here fitly used, in that it is but a small sum under which much is comprised.

The Greek word properly signifieth an head, or a little head. But in all sorts of Greek authors it is for the most part metaphorically used. It is put for a sum of money, Acts xxii. 28.

Metaphorically taken, it signifieth three things.

1. The chiefest and most principal point in a discourse.

2. The main scope of a discourse, whereunto all the particulars thereof tend, and whereat they aim.

3. A brief compendium and abridgment of a large discourse ; a brief couching together of many particulars in one sum.

In all these three respects the word may here fitly be used ; for neither of them cross the other ; but all agree with the matter following. For that which the apostle compriseth under this *sum*, which he accounts a most principal point, and which as a mark he mainly aimeth at, and is here in few words comprised, is this, Christ the priest of the New Testament is a spiritual, celestial high priest. He is not as the priests under the law, external, terrestrial, occupied about outward carnal rites, exercising and ending his function on earth ; but a priest of a better covenant, exercising his function in heaven.

1. This is the sum and substance of that long discourse which the apostle, in the former chapter, insisted upon, and confirmed by many arguments.

2. This is that main scope and mark at which he aimed throughout his whole discourse.

3. This is the chiefest point which, above all, he would have the Hebrews to observe.

Quest. How can Christ's priesthood be accounted spiritual and celestial, when his sacrifice was the body and blood of a man, and he suffered on earth ?

Ans. 1. ' Though he were a true man, yet he was not man alone, he was God-man ; he ' offered himself up by his eternal Spirit.' Thus was his sacrifice spiritual ; the spiritual virtue and efficacy that it had came from thence.

¹ Capitulum. O capitulum lepidissimum.

2. Though Christ began to execute his priestly function on earth (for the works of services and sufferings which belonged thereto, must be done on earth); yet after that, he ascended into heaven, there to continue his intercession, which is also a principal part of his priesthood.

By the way, take notice of this main point, that we may rightly conceive Christ's priesthood, stedfastly believe on it, and every way rightly esteem and use it; so shall we partake of the virtue and comfort thereof.

These words, ἐπὶ τοῖς λεγομένοις, *of the things which we have spoken*, have apparent reference to that which he had in the former chapter delivered about the excellency of Christ's priesthood, so as this first clause is a transition betwixt chapter and chapter, which the apostle the rather useth,

1. To rouse up their attentions, lest by the former long discourse they should be over-wearied.

2. To keep them from a loss, from forgetting that which he had before insisted upon. Much matter oft confounds men; such a transition revives them.

3. To move them to give the more diligent heed to a matter that was of so much moment.

Teachers and instructors of others may hereby learn to point out the main point that they intend. 'Let us hear the conclusion of the whole matter,' saith the wise man, Eccles. xii. 13. 'These are the commandments which the Lord our God commanded to teach you,' saith Moses, Dent. vi. 1. Our Lord Christ compriseth the whole law under these two clauses, 'Thou shalt love the Lord thy God with all thine heart, &c. Thou shalt love thy neighbour as thyself,' Mat. xxii. 37-39. The apostle compriseth all under this one word, 'love,' Rom. xiii. 8.

By such sums men's minds are held more attentive, and brought better to discern the force of every reason or argument. A good archer in having his eye upon the mark while he is drawing the arrow, will shoot the nearer to the mark. Thus, hearers by understanding the main scope of that that is taught them, will be kept from roving and wandering in their minds, and better discern that doctrine which is taught them.

There are many that only mark words and sentences that are taught them, without heeding that scope and main sum whereat the preacher aimeth. Thus mistakings many times arise, and a great part of that profit which they might reap by that which is taught them is lost.

The *sum* here intended is in general thus expressed: 'We have such an high priest.' This hath reference to Jesus, mentioned chap. vi. 20, and vii. 22. So as here it is taken for granted, that Jesus is a priest, and an high priest. See Chap. ii. 17, Sees. 172-175.

How we are said to have, ἔχοντα, this high priest is shewed, Chap. iv. 14, Sec. 83.

The word, τοιοῦτον, translated *such an one*, is here so used as it was Chap. vii. 26, Sec. 108.

In particular the said *sum* is thus exemplified, *who is set on the right hand*, &c.

The verb ἐξαθίσι, translated *is set*, is the very same that is used Chap. i. 3, and Chap. x. 12, in both which places it is used actively, and translated *he sat*. For the Father said to him, 'sit,' Ps. ex. 1, and he sat.

Of this act of sitting, of this kind of dignity, ἐν δεξιᾷ, *on the right hand*, of this amplification thereof, τοῦ θρόνου τῆς μεγαλειότητος, *of the throne of the majesty*, and of this particular place, ἐν τοῖς οὐρανοῖς, *in the heavens*, see Chap. i. 3, Sees. 31-35.

This high transcendent description of the place where our high priest exerciseth his function, doth much commend his person, and his office, and sheweth what just cause there is to have the one and the other in high account, and confidently to expect whatsoever may be expected from such a priesthood.

Sec. 3. Of Christ a minister.

Ver. 2. *A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*

In the former verse, the apostle sets out the excellency of Christ's priesthood simply and plainly, by the supereminency of the place where he continueth to exercise it. Now that he may more distinctly manifest that therein Christ's priesthood far surpassed the Levitical, he doth in this verse further insist on the same point, but metaphorically, his metaphors being taken from the places where those priests exercised their function. The first is thus expressed, *a minister of the sanctuary*.

The Greek word, λειτουργός, translated *minister*, is the same that was used, Chap. i. 7, Sec. 79, where it was shewed that according to the notation of the word, it setteth out one that is employed about public services. The Hebrew word, מִשְׁתָּרֵם, whereunto this Greek one answereth, is applied to priests, who are styled 'ministers for the house of God,' Ezra viii. 17, and 'ministers of the altar,' Joel i. 13, and 'ministers of the Lord,' Joel ii. 17. It is here spoken of Christ, so as Christ was a minister of those things which belonged to his place. There is another Greek word, δούλος, which signifieth in general the same thing, and in our English translated, *minister*, attributed to Christ, Rom. xv. 8. He is expressly called God's *servant*, Isa. xlii. 2. 'He took upon him the form of a servant,' Philip. ii. 7; and thus he saith of himself, 'the son of man came to minister.'

The work which he undertook required matters of service and suffering. Therefore rather than that work should not be done, he would become a minister to do it.

Obj. That which is here spoken of Christ is a matter of dignity and authority. He is here set on a throne of majesty, and that in heaven. Is he there a minister?

Ans. 1. This title may be here given him in reference to his whole work from the beginning to the

end; and because while he began it on earth he was properly a minister, the same title is still continued.

2. This title is here given unto him in reference to the priests under the law; that as they were ministers of that sanctuary which belonged to them, so Christ of that which belongeth to him.

3. The title *minister* hath reference to the work done, which if it tend to the good of others, is counted and called a service, not in reference to any subjection or inferiority of the person that doth it, but merely in reference to the good of others, to whom thereby service is done. Thus the highest in a kingdom is styled a minister, Rom. xiii. 4, and that, as the apostle saith, 'for good,' even the good of others. Of different kinds of service, see *Domest. Dut.* on Eph. v. 21, Sec.

Our Lord Christ doth in this very thing set himself forth as a pattern unto us; for when he had shewed himself a minister, by doing a work of service to his disciples in washing their feet, he maketh this application, 'Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you,' John xiii. 13-15. This pattern of Christ sheweth that no man ought to think himself too great to be a minister, specially for doing good to others. The glorious angels are 'ministering spirits sent forth to minister for them who shall be heirs of salvation,' Heb. i. 14. Magistrates, ministers, masters, parents, all of all sorts, apply this.

Sec. 4. Of Christ a minister of the sanctuary.

The first particular place whereof Christ is here said to be a minister is in English thus expressed, *the sanctuary*, or word for word, *holies*. Of the notation and meaning of this word *holy*, see Chap. iii. 1, Sec. 5.

The Greek word, *τῶν ἁγίων*, is ambiguous. It is of the genitive case in the plural number, which compriseth all genders under one termination. Hereupon some take it in the masculine gender, and apply it to persons; and thus expound it, 'a minister of the saints,' because Christ, as a priest, presenteth their persons and prayers to God, maketh intercession for them.

Others take it in the neuter gender, and apply it to holy things; namely, to those heavenly and holy gifts which Christ dispenseth to the saints.

But this word is in this epistle frequently attributed to the place where holy things were administered. I find it eight several times thus used, as here, and Chap. ix. 2, 3, 8, 12, 24, 25, and Chap. xiii. 11. In like manner another word of the plural number, and neuter gender, *ἐπουράνια*, is put for heaven. We

translate it 'heavenly places,' Eph. i. 20, ii. 6, iii. 10.

The word thus taken for a place is fitly translated sanctuary. This is the title given to that place under the law, where holy priests administered holy things, Exod. xxv. 8.

It is here metaphorically used, and put for heaven, whereof the sanctuary of the Jews was a type. Of it the apostle thus saith, 'It was a figure for the time then present.' And Christ by his own blood entered in once into the holy place,' Heb. ix. 9, 12. The word that is here is there also used, whereby we see that heaven is metaphorically set forth thereby.

How Christ our priest is in heaven, was shewed, Chap. iv. 14, Sec. 84.

Here we will consider how he is said to be a 'minister of this sanctuary.' Sanctuary is sometimes indefinitely put for all those holy places wherein any of the priests did any of their holy services, as Chap. ix. 1, 2.

Sometimes again it is more restrictively used for that most holy place whereinto the high priest only went once a year, and this for distinction's sake is called *אֲזִיזָה אֲזִיזָה*, Heb. ix. 3, *the holy of holies*. Our English translates it, 'the holiest of all.' The doubled phrase, *holy of holies*, is an Hebraism, *קֹדֶשׁ קֹדֶשׁ*, *sanctum sanctorum*, Exod. xxvi. 33. I take the word *sanctuary* here, in this restrictive sense, for *the most holy place*, into which Christ entered after he had offered up his sacrifice, even into heaven.

Christ then is such a minister of this sanctuary, as the high priest was a minister of the most holy place; and that in these particulars especially.

1. The priesthood was anointed, Exod. xxx. 30. This ointment ran down from his head, to the skirts of his garments, Ps. cxxxiii. 2. This was an outward sign of his calling and gifts.

Thus Christ was anointed, Ps. xlv. 7. The Greek name *Christ*, and Hebrew, *Messiah*, imply as much. He was called, Heb. v. 5, and gifted for his work; John iii. 34, 'And of his fulness we all receive grace for grace,' John i. 16.

2. The high priest was arrayed with rich and glorious apparel, which is described, Exod. xxviii.

Thus was Christ arrayed with immortality, incorruption, purity, majesty, and all manner of glory fit for his place.

3. Among other things wrought by the art of man, the high priest had in his breast-plate two things called *Urim* and *Thummim*; which, according to the notation of the words, signify light and integrity,¹ Exodus xxviii. 30, what kind of things they were is not expressed.

By reason of their notation, they are applied by

¹ Nonnulli, ministrum Sanctorum ita intelligunt, ut homines faciat sanctiores.—*Theophilact. in loc.* Quod sanctis ministratus misericordiae multae est, et amoris magni, quem nobis impendit.—*Chrys. Ambr. Lyr. Dionys.*

¹ אֹרֶךְ *ignis, lux*, אִוְרִים *lucēs*, תְּכֵנִים *integritas*, תִּמְמִים *integritas*, Urim et Thummim signa erant quibus responsum divinum dignoscatur. Num. xxvii. 21, 1 Sam. xxviii. 6, Ezra ii. 63.

divines to that light of knowledge and integrity of life which is required of ministers.

Christ the true high priest hath 'all the treasures of wisdom and knowledge in him,' Col. iii. 2. His purity is set out to the full, Heb. vii. 26.

4. The high priest carried before him on his breast-plate the names of the twelve tribes of Israel, Exod. xxviii. 9, 10.

Christ hath the names of the whole church in continual remembrance, and presenteth them to his Father, to be graciously accepted by him.

5. On the high priest's mitre in a plate of gold was engraven, 'Holiness to the Lord,' Exod. xxviii. 36. Two reasons are rendered hereof: one, that he might bear (and so take away) the imperfections of their best works; the other, that he might make the people acceptable to God.

In Christ were truly and properly accomplished those things which were only typified in and by the high priest.

6. There were bells of gold on the skirts of the high priest's ephod; which with the least motion of his body sounded.

Christ, by his intercession, maketh a continual pleasing sound in the ears of God.

In these, and other like respects, may Christ be said to be a 'minister of the sanctuary.'

All this is the more to incite us to take Christ for our high priest, and so to use him; and that by offering up our prayers and praises in him, and to expect acceptance from the Father through him.

Sec. 5. *Of the tabernacle typifying Christ's body.*

The other particular place whereof Christ is said to be a minister, is thus expressed, *The true tabernacle*, &c. Herein the apostle hath reference to that tabernacle which Moses was commanded to make, Exod. xxvi. 1, &c. There it is largely described. This tabernacle is that which is called *πρωτη σκηνη*, *the first tabernacle*, Heb. ix. 2. This was the place of God's worship till the temple was built. Then it was carried into the temple and there laid up, 1 Kings viii. 4.

It is called *σκηνη*, *a tabernacle*, because it was made as a tent, of such materials, and after such a manner, as after it was set up might be taken down again, and that without prejudice thereunto. It is differed from an house made of stone, brick, timber, or other like substantial materials, which is set upon a foundation, and remaineth firm and stable, 2 Cor. v. 1.

In this did the priests offer incense, and did sundry other services.

Great question there is about the meaning of the word here. Some take the same thing here to be meant that was before by *sanctuary*; namely, heaven. They say that heaven answereth to all the places which were used by the priests under the law.

But questionless the apostle doth intend two distinct things by these two distinct places.

Others therefore do apply this to the body of Christ, and that upon these grounds.

1. These two metaphors, *sanctuary*, *tabernacle*, are thus better distinguished one from the other.

2. By this interpretation the ground of the apostle's inference in the next verse concerning priests' sacrifices, is better cleared. For this tabernacle being put for Christ's body, it sheweth what was the sacrifice which Christ offered up, even his body. If the sacrifice be not implied under this word, to what shall it be applied?

3. The body of man is in other places set down by this metaphor of a tabernacle, 2 Cor. v. 1, 2 Peter i. 13.

4. These two metaphors, *sanctuary* and *tabernacle*, are elsewhere put for heaven and the body of Christ. Note especially for this purpose, Chap. ix. 11, 12, and withal mark the correspondency betwixt these two places.

1. In both places both metaphors are expressed in the same words.

2. The tabernacle is here said to be *true*; there to be a 'greater and more perfect.' All in opposition to the typical and earthly tabernacle in the law.

3. Here this tabernacle is said to be pitched, *not by man*; there, not to be made with hands.

4. Here Christ's body is implied to be the sacrifice of this tabernacle; there, *his own blood*.

5. The body of Christ is set out in other places by other metaphors like to this of a tabernacle; as, by the *temple*, John ii. 19; and by a way, Heb. x. 20.

6. As the sanctuary was a type of heaven, so the tabernacle was a type of Christ's body. That this may more evidently appear, I will endeavour to set the correspondency betwixt that tabernacle and the body of Christ.

1. God sanctified the tabernacle as a place to dwell in, Exod. xxix. 44, 45. In Christ 'dwelleth all the fulness of the Godhead bodily,' Col. ii. 9.

This phrase, *the word ἐσκήνωσας, dwelt among us*, John i. 14, in the Greek seemeth to allude to the tabernacle here meant: for it hath a notation from the word tabernacle, and is thence derived.

2. God's glory was most conspicuously manifested in the tabernacle. 'The glory of the Lord filled the tabernacle,' Exod. xl. 34. But never was any place so filled with the glory of God as the body of Christ. 'The Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father,' John i. 14.

3. In the tabernacle, sacrifices, oblations, and incense were offered up, and all holy services performed. So Christ in his body offered up his own sacrifice, his prayers, and all his holy services, Heb. v. 7, and x. 5.

4. To the tabernacle, the people brought all their

offerings, Levit. i. 3; so must we bring all ours to Christ, Heb. xiii. 15.

5. The tabernacle sanctifieth all in it, Mat. xxiii. 17; so whatsoever is offered up to Christ, or from him conveyed to us, is sanctified.

6. As the priests did tread upon the sanctuary, so did Christ upon his body by his many sufferings.

7. The high priest entered through the tabernacle into the most holy place, Exod. xxvi. 33; so Christ by his body into heaven, Heb. ix. 11.

What use the Jews did make of their tabernacle, we must make of Christ's body. As when they were near the tabernacle they performed all their divine services therein, so when they were far absent they would turn their faces to it in pouring out their supplications, Dan. vi. 10; so must we, now Christ is in heaven, look up to him. He is the 'Beloved Son of God, in whom he is well pleased,' Mat. iii. 17. There is no other way to be accepted of God.

Sec. 6. *Of Christ the true tabernacle which the Lord pitched and not man.*

Christ's body is here styled ἀληθινόν, the true tabernacle, not in opposition to that which is false or feigned, but to that which is typical and ceremonial. Thus the law and truth are opposed, John i. 17, as the shadow and the substance. Thus the Father is said to seek such worshippers as shall worship him in truth, John iv. 23. Christ's body then is that tabernacle which was shadowed at by the Jewish tabernacle. It is that tabernacle wherein, and whereby, we, and all our services, are sanctified and made acceptable to God. From this that Christ said, he came 'to do God's will,' this inference is made, 'by this will we are sanctified, through offering of the body of Jesus,' Heb. x. 7, 10.

This shews the pre-eminency of the Christian church above the Jewish church. We have the truth of their types, the substance of their shadow. Should not we have this truth in higher account than they had the type, and should not we be more careful to make a right use of this true tabernacle? The zeal of the Jews about their tabernacle will be a witness against our light esteem of the true tabernacle.

Yet further to commend this tabernacle unto us, the immediate answer thereof is set down both affirmatively and negatively.

Affirmatively thus, *which the Lord pitched*. This word ἐπηξέ, *fixit* (σκηνοῶ, *compingo*), pitched, in Greek, signifieth to set a thing fast. A tabernacle being made of linen cloth, and stretched out with cords, was by pegs fast fixed in the ground. This doth our English comprise under this word *pitch*. Here both making and setting up of this tabernacle is intended.

This negative phrase οὐκ ἀνθρώπος, *and not man*, is added to shew a difference betwixt this tabernacle and the tabernacle under the law, which was made by the hands and art of man, Exod. xxxvi. 1, &c.

The affirmative and negative phrases, 'which the Lord pitched and not man,' being applied to Christ's body, have reference to his conception, which was not as the conception of others, by any act of man, but wondrously above the course of nature, he was conceived by the Holy Ghost, Mat. i. 10. When the Virgin Mary, upon the first message of conceiving in her womb, and bringing forth this Son, said, 'How shall this be, seeing I know not a man?' this answer was returned by an angel, 'The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee,' Luke i. 31, iii. 35.

This negative clause, *and not man*, is added by way of illustration and amplification, implying that this true tabernacle was a work above human strain, and that that which God doth immediately by himself, is far more excellent than that which is done by the ministry of man, Ps. viii. 3, and xix. 1, 2 Cor. v. 1, Heb. ix. 11.

This immediate author and maker of Christ's body, set down affirmatively and negatively, manifesteth a great difference betwixt the typical tabernacle and this true one, even as great as betwixt the immediate workmanship of God and of man, yea, as great as betwixt God himself and man.

This doth much amplify all the fore-mentioned duties about this true tabernacle.

See more hereof, Chap. ix. 24, Sec. 121.

Sec. 7. *Of the resolution and observations of Heb. viii. 1, 2.*

Ver. 1. *Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens;*

2. *A minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man.*

These two verses set out the places where Christ exercised his priesthood. Hereabout two things are observable:

1, The circumstances; 2, the substance.

The circumstances are two:

1. The transition, in these words, *the things which we have spoken*.

2. The sum of all, *now this is the sum*.

The substance is set out two ways: 1, simply; 2, typically.

In the simple consideration two points are noted:

1, Christ's office; 2, the place where Christ exercised it.

Christ's office is,

1. Expressed, in this title *high priest*.

2. Amplified two ways:

(1.) By our right unto it, in this word *we have*.

(2.) By his excellency, in this relative *such*.

The place where he exerciseth his function is,

1, Described; 2, named.

The place is described,

1. By Christ's abode there, *who is set*.

2. By the dignity there conferred on him. This is set out two ways, under two metaphors.

1. *On the right hand*, namely, of God.

2. *Of the throne*. This is amplified by the supreme sovereignty of him that sits thereon, in this word *majesty*.

The name of the place is thus expressed, *in the heavens*.

In the typical consideration two like points are set forth:

1. Christ's office, *a minister*.

2. The places whereof he is a minister. These are two,

1. The *sanctuary*; 2, the *tabernacle*.

The latter is amplified,

1. By the kind thereof, *true*.

2. By the author, who is set down,

1. Affirmatively, *which the Lord pitched*.

2. Negatively, *and not man*.

Doctrines.

I. *Transitions are useful*. The mention of things spoken notes a transition. See Sec. 2.

II. *It is useful to give the sum of a discourse*. So doth the apostle here. See Sec. 2.

III. *Christ is an high priest*. So is he here called. See Sec. 2.

IV. *Christ is a spiritual and heavenly high priest*. This is the main sum of these two verses. See Sec. 2.

V. *Christ is such an high priest as none ever was or can be like him*. This word *such* intends as much. See Chap. vii. 26, Sec. 108.

VI. *Christ remains our priest before God*. This act, *is set*, in reference to the place here set down, giveth proof hereof. See Chap. i. 3, Sec. 31.

VII. *Christ as our priest is inferior to the Father*.

VIII. *Christ as our priest is advanced above all creatures*. These two last doctrines are couched under this phrase, *at the right hand*. See Chap. i. 3, Sec. 33.

IX. *Christ as our priest is a king*. He is set on a throne. See Chap. i. 3, Sec. 32.

X. *God is a supreme sovereign*. God is comprised under this title, *the Majesty*, which implieth supreme sovereignty. See Chap. i. 3, Sec. 32.

XI. *The highest heaven is the place where Christ exerciseth his priesthood*. See Chap. iv. 14, Sec. 81.

XII. *Christ is a minister*. Thus much is here plainly affirmed. See Sec. 3.

XIII. *The most holy place typified heaven*. That was it which is here called *sanctuary*, which was a type of heaven. See Sec. 3.

XIV. *Christ is a minister of heavenly things*. He is a minister of the true and heavenly sanctuary, wherein all things are spiritual and heavenly. See Sec. 4.

XV. *The Jews' tabernacle was a type of Christ's body*. Thereupon Christ's body is styled the *true tabernacle*. See Sec. 5.

XVI. *Christ's human nature was the immediate work*

of God. This phrase, *which the Lord pitched*, hath reference to Christ's body. See Sec. 6.

XVII. *God's workmanship is far more excellent than man's*. To demonstrate thus much this negative is added, *and not man*. See Sec. 6.

Sec. 8. *Of the meaning of the former part of the third verse.*

Ver. 3. *For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.*

This causal particle $\gamma\alpha\rho$, *for*, sheweth that this verse is added as a reason of that which goeth before. The main and general point was, that 'Christ is a minister of the sanctuary and true tabernacle,' whereby is intended that Christ did such things as belonged to that sanctuary and tabernacle. Among other things this was an especial one, to offer a sacrifice. This he here proveth, from the general to a particular. *Every high priest*, $\pi\acute{\alpha}\varsigma \alpha\rho\chi\iota\epsilon\rho\epsilon\upsilon\varsigma$, *is ordained to offer up gifts and sacrifices*. Therefore Christ, the great high priest, was also ordained to that end.

Quest. What sacrifice is mentioned in the former verses? for this proof seemeth to intend a sacrifice that Christ should offer up.

Ans. 1. This phrase, *minister of the sanctuary and tabernacle*, intendeth a sacrifice; for it was one part of the ministry of the tabernacle to offer sacrifices.

Ans. 2. The tabernacle was a type of Christ's body, so as to be a minister of the tabernacle was in the truth to offer up his body. And it is expressly said that 'he offered up himself,' Chap. vii. 27.

Obj. The tabernacle was the place where sacrifices were offered up. How, then, can it be put for the sacrifice itself?

Ans. The same metaphor may in divers respects be applied to divers things, and the same truth and substance may be set out by divers types, rites, and figures. Though shadows, types, rites, and figures were divers things, one different from another, yet one and the same truth may answer to them all, namely, in divers and different respects. Thus one and the same Christ is the sacrifice, the altar, and the priest. The sacrifice as man, who was offered up; the altar as God, who sanctified the sacrifice; the priest as God-man, who offered the one upon the other. One and the same Christ was also the truth and substance of the ark, the mercy-seat, of the incense, the shew-bread, the tables, the lights, and of other types used under the law. The same Christ was also the truth and substance of Noah's ark, of the cloud that covered the Israelites in the wilderness, of the pillar of fire, of manna that fell from heaven, of the water that came out of the rock, and of other like types. So also he was the truth and substance, both of the tabernacle, as it was a place for sacrifices, and also of the sacrifices therein. In what respects the tabernacle typified Christ's body is shewed, Sec. 5. That Christ's body

was a sacrifice, is evident by this phrase, 'We are sanctified through the offering of the body of Jesus,' Heb. x. 10.

The several branches of the first part of this third verse have been handled before. Of Christ an *high priest*, see Chap. ii. 17, Sec. 172, &c. Of *ordaining* an high priest, see Chap. v. 1, Sec. 3, where the very word, *καθίσταται*, of this text is used.

Of the difference betwixt *δῶρα τῆς καὶ θυσίας*, *gifts and sacrifices*, see Chap. v. 1, Sec. 7.

Of *offering*, *προσφέρειν*, gifts and sacrifice, see Chap. v. 1, Sec. 6.

A special point here intended is, that Christ did that for which he was ordained. The force of the apostle's argument resteth hereon; because every high priest is ordained to offer sacrifices, the apostle inferreth from thence that Christ did offer a sacrifice. He taketh it therefore for granted, as a point not to be denied, that Christ did that to which he was ordained. Herein he shewed himself 'faithful to him that appointed him.' See Chap. iii. 2, Sec. 32, and Chap. vii. 13, Sec. 73.

Sec. 9. *Of the meaning of the latter part of the third verse.*

From this general proposition, *every high priest is to offer sacrifice*, the apostle inferreth this consequence, *It is of necessity that Christ have somewhat to offer*. He here taketh that for granted, which he had before proved, that Christ was an high priest; thereupon he inferreth that he must do what every high priest is ordained to do.

Of this consequence see the former section, where is shewed what sacrifice Christ offered up, even his own body.

This illative conjunction *ὁθεν*, *wherefore*, implieth a consequence. Hereof see Chap. ii. 17, Sec. 166.

The apostle enforceth his consequence by a necessity thus, *ἀναγκαῖον*, *it is of necessity*.

Necessity and impossibility are contrary each to other.

That properly is *necessary* that ever was as it is, and cannot be otherwise.¹ For example, it is necessary that God be one, and it is necessary that the one God be distinguished into three persons.

On the other side, that is *impossible* which never was, is, or can be. See Chap. vi. Sec. 38.

In common use, things are said to be necessary upon a supposition of some other thing. Thus, upon supposition of that course which God had set down for rejecting the Jews, namely, their rejecting of the gospel first, it was necessary that the word of God should be first spoken to them, Acts xiii. 46. For how could they reject that which was not offered and tendered unto them. Thus also, upon supposition

that there are sundry good uses of good works, the apostle saith, 'Let ours learn to maintain good works for necessary uses,' Titus iii. 14. Thus here, upon supposition of that order which God in wisdom had set down for our redemption, namely, by a ransom, and upon supposition of Christ's undertaking so to redeem man, and thereupon to be a high priest, it was 'necessary that he should have somewhat to offer.'

This necessity, resting upon that which Christ voluntarily undertook, sheweth that he bound himself to offer himself for our sins. Of Christ's binding himself for our good, see Chap. ii. 17, Sec. 166.

Of the Greek pronoun *τοῦτον*, translated *this man*, see Chap. vii. 4, Sec. 31.

This word *τι*, *somewhat*, implieth somewhat else than what other priests offered up.

What that *somewhat* is which Christ must have to offer, namely, himself, his own body, is shewed in the former section.

Of this word *προσφέρειν*, to offer, see Chap. v. 1, Sec. 6.

Sec. 10. *Of Christ's not being a priest on earth.*

Ver. 4. *For if he were on earth, he should not be a priest, seeing there are priests that offer gifts according to the law.*

As in the former verse, the apostle proved that Christ offered up a sacrifice, and that of another kind than the legal priest did; so here in this verse, he proveth that he had another place to exercise his priesthood in than the legal priests had.

Here also is prefixed the causal particle *γὰρ*, *for*, which declareth this verse to be a reason of that which goes before. Now this hath reference to the first verse, where that high place wherein Christ exerciseth his priesthood is described and manifested to be heaven.

The apostle's argument is drawn from a distribution of two places, which only are fit for executing a priesthood, which are heaven and earth. The full force of the apostle's argument may be manifested by a disjunctive syllogism, thus,

Christ's priesthood must be exercised in heaven or on earth;

On earth it could not be. Therefore it must be in heaven.

This argument taketh it for granted, that Christ was an high priest.

The assumption, that Christ exercised not his priesthood on earth, is proved in this verse. Upon that proof it necessarily followeth, that heaven must be the place of Christ's exercising his priesthood.

Obj. Christ did offer himself up a sacrifice here on earth, but that was a principal part of exercising his priesthood.

Ans. 1. The apostle here speaketh of the full execution of his whole priesthood. Thereunto belonged his continual intercession, as well as the oblation of himself; now that intercession must be made in

¹ *Ἀναγκαῖον τὸ μὴ ἰνδεδέχμενον ἄλλως ἔχειν*—*Arist. Poet. I.* Non necessarium absolute potest dici necessarium ex suppositione.—*Tho. Aquin.* part i. q. 219, art. 2, conclus.

heaven at God's right hand. This was typified under the law, for it was not sufficient for the high priest to offer sacrifice in the tabernacle, but he must also enter into the most holy place, there to appear before the mercy-seat; Christ was the true high priest, who must in truth do what the other in type did. Had Christ done no more than he did on earth, he had not been a full and complete high priest, but only in part.

2. Though the external act of Christ's offering up his body on the cross were on earth, yet the internal, spiritual, and eternal vigour thereof was from above, even from heaven. The shedding of Christ's blood on earth was to man's eye but as the shedding of another man's blood; the expiation of sin wrought thereby was a divine and heavenly work, the work of his divine and heavenly Spirit: 'Through the eternal Spirit he offered himself,' Heb. ix. 14.

Christ was on earth but a short time, Heb. v. 7. In heaven he is for ever. He came to earth that he might shed his blood for a sacrifice, which in heaven he could not have done; and on earth he shed his blood, that thereby he might enter into heaven, Heb. ix. 12, and so make a passage for us. To conclude this point, though Christ's priesthood was in an external act begun on earth, yet the continuation, consummation, and full accomplishment, ἀπερὶσεσθαι, of all is in heaven, and thereupon the apostle's position is true and sound, 'If he were on earth, he should not be a priest.'

The things which appertain to Christ's priesthood, for which he was ordained, are heavenly, such as on earth could not be accomplished; as to appear before the throne of the divine Majesty, to present the persons and services of the elect to his Father, and to prepare places for them in heaven.

This affords a clear demonstration against the supposed popish priesthood, for the apostle's argument lieth directly against them. If they be on earth, they are no priests; but on earth they are, from earth they arise, on earth they continue, to earth they do return; and by their own confession, they are no priests longer than they are on earth, therefore by the apostle's conclusion, they are no priests at all. The reason which the apostle renders in the latter part of this verse, makes strongly against them, for all true priests on earth must offer gifts according to the law, but popish priests cannot say, that they have gifts to offer according to the law.

This is the rather to be noted, because they much brag of their priesthood, and make it such a note of the true church, as they deny our church to be a true church, because it hath not a priesthood on earth. For us it is sufficient that we have a priest in heaven. As for their priests, they are here by the apostle so proved to be no priests, as they shall never be able to answer his argument.

For our parts let not us be like those who 'seek the living among the dead;' let us not seek for the

benefit of Christ's priesthood here on earth; let the eye of our faith pierce into heaven, and there behold our priest at God's right hand, and there seek for the benefit of his intercession, and seek to enter into heaven where Christ is, and where he hath prepared a place for us.

Sec. 11. *Of the different places of Christ's and the legal priesthood.*

The apostle in the latter part of the fourth verse proveth this assertion, that Christ is no priest on earth, because he hath not that warrant for a priesthood on earth, which they who were priests on earth had, in these words, 'Seeing that there are priests that offer gifts according to the law.'

By *priests* he here meaneth Aaron and his posterity, who were the only true lawful priests, to continue one after another on earth.

Under *gifts* synecdochically are comprised all manner of sacrifices, and all things else that were to be offered up by legal priests. See Chap. v. 1, Sec. 7.

By *law*, κατὰ τοῦ νόμου, he meaneth that ceremonial law which appointed who should be priests, and what they should do. See Chap. vii. 16, Sec. 80.

There was no other law that was ever given by God concerning priests on earth; therefore the apostle's argument is sound and pertinent. His argument may be thus framed:

Priests on earth must offer gifts according to the law;

But Christ is not a priest that offereth gifts according to the law;

Therefore Christ is not a priest on earth.

The manner of bringing in this argument, thus, seeing that there are priests, &c., or word for word, *there being priests*, &c., sheweth, that Christ's priesthood and the legal priesthood cannot stand together, they cannot be both in one place. They are not granted¹ upon the same law, they have not the same offerings, they are not of the same order. Christ was the truth and substance, the others but types and shadows.

It is therefore a most incongruous thing to make a mixture of the rites of the law, with the truths of the gospel. There were divers in the apostle's time that much troubled the church herewith. The first Christian council made an express canon against them, Acts xv. 24, &c.

The apostle is very zealous against such, Gal. v. 2, 4, 12. Yet is this dangerous and pernicious error revived in our days.

The main opposition betwixt Christ's and the legal priesthood being about the place, one in heaven, the other on earth, giveth us to understand, that there is as great difference betwixt Christ's priesthood and the priesthood under the law, as betwixt heaven and earth. For the priesthood is to be esteemed according to the place where it is exercised.

¹ Qu. 'grounded,' or 'grafted'?—Ed.

The different ends of both do demonstrate as much. The ends of Christ's priesthood are spiritual and heavenly happiness, as to purge away sin, to reconcile us to God, and to bring us to heavenly happiness. The ends of their priesthood were external and legal, as to take away legal uncleanness, to admit them to the sanctuary, to make their sacrifices accepted. They were indeed types of the things that Christ did, but they themselves neither did nor could effect what they typified.

This discovereth their folly, who so doat on external rites, as they neglect thereby spiritual truth. They do herein prefer earth before heaven. This not only the Jews do, but also papists, whose whole worship consisteth in external, carnal, earthly rites, which are either Jewish or worse. Hereof see more, Chap. vii. 16, Sec. 82.

The mention which the apostle maketh of *gifts* that the legal priests offered according to the law, intimateth that Christ had no such gifts appointed by any law for him to offer; so as there was nothing for him to offer but *himself*; whereof see Chap. i. 3, Sec. 29.

Sec. 12. *Of priests serving to an example and shadow.*

Ver. 5. *Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount.*

The apostle in this verse proceedeth yet further to prove that Christ was not such a priest as the legal priests were. The argument which here he useth putteth as great a difference betwixt them as hath been put. The difference is as great as betwixt the substance and shadow, the truth and type. For of the legal priests he saith, *who serve unto the example and shadow of heavenly things*; but under those heavenly things he meaneth Christ himself, and such things as appertain unto him, who was the substance of the aforesaid shadow.

This relative *οἱ*, *who*, hath reference to those who are described in the latter part of the former verse, styled priests 'that offer gifts according to the law.' These were legal priests.

The Greek verb *λατρεύουσιν*, translated *serve*, is in the New Testament always used to set out divine and religious service. It is sometimes translated to *worship*, as Acts xxiv. 14, Philip. iii. 3, Heb. x. 2. It is applied to the act of idolaters in serving their idols, as Acts vii. 42, Rom. i. 25. But that is by reason of the esteem which idolaters had of that service which they performed to idols. They esteemed it to be a divine and religious service.

According to the composition of the word *λατρεύω*, *componitur ex λα, particula extensiva, et τρέω tremo*, it signifieth to serve with fear or trembling. Thus it implieth an awful respect to him who is served. To

express this sense of the word, the apostle addeth thereto the qualification, 'with reverence and godly fear,' Heb. xii. 28.

There is a noun, *λατρεία*, hence derived, which is translated *divine service*, Heb. ix. 1.

The verb here used implieth the manner of their observing the legal ordinances, even with an awful fear; circumspect lest they should offend.

This was their duty, wherein they failed, who otherwise performed those legal services. Hereupon we are exhorted to 'serve the Lord with fear, and rejoice with trembling,' Ps. ii. 11. On this ground the whole service of God is comprised under this word *fear*, Ps. xxxiv. 11.

If they so served unto the shadow, how should we serve to the heavenly things themselves?

One thing whereunto they served is here translated *example*, *ὑπόδειγμα*. Of this word, see Chap. v. 11, Sec. 66.

Example here signifieth such a pattern as was set before them to direct them, and to shew what they should do. Hereof see more, Sec. 13.

The other word, *σκιᾷ*, *shadow*, properly signifieth a representation of a bodily substance; as of a man, Acts v. 15; and of a tree, Mark iv. 32.

Because legal ordinances and rites were representations of evangelical, spiritual, and celestial truths, they are called *shadows* here, and Chap. x. 1, and Col. ii. 17. For,

1. Shadows are not substances, but mere representations thereof.

2. Shadows do but darkly represent the substance.

3. Shadows are external and visible.

4. Shadows have no substance of themselves, but are mere accidents; what they are, is in reference to the body, whereof they are a shadow.

5. Shadows are fading and transitory.

Thus were the legal types mere representations, and those dark ones and external, having no substance of themselves, and were all transitory.

6. A shadow doth fitly and proportionably resemble the body, in head, arms, back, legs, and feet; so did God ordain fit types to set out Christ in all things that were meet then to be known; one thing by one type, another by another.

By this it appears what kind of service it was that the priests under the law performed. Even a service about an example and pattern that shewed glorious and excellent things, things that made men perfect and happy; but those examples had not those excellent things in themselves: they were but external, obscure, vanishing shadows of them. In this respect their service was answerable to the law whereon it depended, *carnal*. See Chap. vii. 16, Secs. 81, 82, and Chap. iv. 8, Sec. 50.

Sec. 13. *Of the heavenly things shadowed out by types.*
To prevent a disesteem of the fore-mentioned ser-

VICES, and to shew that they had weighty ends and uses, the apostle sets down that substance, whereof they were an example and shadow, in these words, *τῶν ἐπουρανίων, heavenly things*. Of the emphasis of this compound word, see Chap. iii. 1, Sec. 15.

Under heavenly things are comprised Christ himself, his natures, offices, actions, sufferings; his coming into the world, living in the world, and going out of the world; his death, burial, resurrection, ascension into heaven, intercession, and all things that he did, undertook, endured, and still continueth to do, for man's full redemption and eternal salvation. See Chap. vii. 3, Sec. 25.

These were the things which God first shewed to Moses on the mount: and then appointed a tabernacle to prefigure his body, and coming into the world: a candlestick and lamps, to manifest him to be the light of the world; a table, to shew that Christ was the means of that communion which we have with God; great vessels for water, to declare that Christ was the means of washing us from our filth; the most holy place, to shew that heaven is the place where Christ appeareth before God for us; the ark, to shew that Christ is the cabinet wherein are treasured up all God's precious things; the mercy-seat, to demonstrate Christ to be the means of obtaining all mercy from God; a priest, to shew that Christ is for us in things appertaining to God; sacrifices, to manifest that Christ is the means of expiating our sins; incense, to shew that by Christ our prayers are made acceptable unto God; the altar, to manifest the divine nature of Christ, whereby his sacrifice, intercession, and all that he offereth up for us, are sanctified, and made meritorious and acceptable for us. Because no one type, or rite, could set forth Christ in all his excellencies and undertakings for us, there were many types ordained, one to set forth one thing, another, another.

Obj. That which was shewed to Moses in the mount, is in the latter part of this verse styled a type, in this phrase, *κατὰ τὸν τύπον, according to the pattern, or type*. How, then, could that which was shewed to Moses be the substance?

Ans. 1. The substance might first be shewed to him, and then a type or shadow answerable thereunto, and fitly resembling the same.

2. The Greek word *τύπος* doth not always signify (as the letters sound) a *type*, which prefigures a thing to come; but also a *pattern* (as our English hath here well translated it); a pattern or ensample, to make, form, or order another thing by it. In this sense is this word oft used in the New Testament; thus, 'ye were ensamples,' *τύποι*, 1 Thes. i. 7, 'to make ourselves an ensample,' *τύπον*, 2 Thes. iii. 9. So 1 Tim. iv. 12, Titus ii. 7, 1 Peter v. 3. Herein a metaphor is comprised, taken from painters or limners, who have their patterns before them, and so set their eye upon that pattern, as they draw their picture every way like the pattern.

If, as many think, the example of things which God commanded Moses to make, Exod. chap. xxv., &c., were most the heavenly things themselves, then would things earthly, as those examples were, be heavenly. For the tabernacle, most holy place, ark, mercy-seat, altar, and other types, were all of earthly things, and in regard of their matter earthly; but the heavenly things here intended were of another kind, even such as were before mentioned concerning Christ; for 'the body is of Christ,' Col. ii. 17, and by God's making known to Moses, both Moses, and others by his instruction, might understand what the legal types prefigured and set forth unto them.

Herein consisteth the excellency of the legal types, which, though they were in themselves but examples and shadows, as was shewed in the former section, yet they were examples and shadows of heavenly things; they were 'patterns of things in the heavens,' Heb. ix. 23; and 'a shadow of good things to come,' Heb. x. 1.

1. God ordained them to be shadows of heavenly things, to shew that he delighted not in mere external and earthly things. 'Will I eat the flesh of bulls, or drink the blood of goats?' saith the Lord, Ps. l. 13. And again, saith Christ to his Father, 'Sacrifice and offering thou didst not desire,' &c., Ps. xl. 6. See Chap. iv. 8, Sec. 49.

2. He so ordained them, to raise his people's minds to heaven, the proper place of God's glory, the place where Christ himself is, and whither he will bring all his saints in their time, and so make them set their hearts upon spiritual and heavenly things, set forth unto them by the external types. See Chap. iv. 8, Sec. 50.

1. This giveth a demonstration of their erroneous opinion, who think that the legal rites were for no other end than to keep people's minds occupied about those things, so as they should not hunt after mere inventions of men. I will not deny, but that for this end they might be instituted, but I deny that that was the only or principal end of instituting them; that is but a childish end in comparison of that high and heavenly end for which they were principally ordained. They were as mirrors or looking-glasses to represent to God's people the heavenly things before mentioned; they were as steps or stairs to raise them up to some sight of those heavenly things. They who knew the right end and use of them discerned heavenly and divine matters in them, and were thereupon moved to aspire after those heavenly things, and to place their confidence on them. Thus, though they could not in themselves justify, sanctify, and make perfect those who used them, yet they pointed out the means whereby all those things might be done. People were taught thereby to rest on Christ, and how to carry themselves towards Christ.

2. The heavenly things whereof the legal types were a shadow, give unto us just occasion to acquaint

ourselves with the legal shadows and types, and to search after such heavenly things as they set forth. Thus will they be of singular use to us. This is one end why God by his providence hath caused them to remain upon such a record as is reserved to our days, and shall continue to the end of the world.

3. It is in this respect good pains which they have taken, who have endeavoured distinctly to set out the spiritual truths of those types, and the heavenly substances of those shadows. It will be worth our pains to use all the means and helps we can for finding out the heavenly matters intended under them.

How the mysteries of types may be found out, see Chap. iv. 8, Sec. 50.

Sec. 14. *Of the meaning of these words, 'as Moses was admonished of God when he was about to make the tabernacle.'*

To shew that the legal priests had good ground to serve, as hath been before shewed, the apostle thus expresseth their warrant, *as Moses was admonished, &c.* Of Moses, see Chap. iii. 2, Sec. 37.

Moses was the man whom God chose first to make known his mind unto, that he might declare to priests and others what they should do according to the mind of God; so as what Moses delivered unto them from God was as delivered by God himself.

One special ground of God's making his mind known to Israel by Moses was, because they were not able to endure God's speaking unto them immediately by himself; and thereupon they themselves desired that God would speak unto them by Moses, and promised to hear and do what God should speak unto Moses, Deut. v. 27; so as God's word delivered by his ministers is to be received as from God himself. For this the apostle commends the Thessalonians, 1 Thes. ii. 13. Christ himself saith that he that receiveth such as he sends, receiveth him, yea, receiveth his Father, John xiii. 20.

The practice of the legal priests is a good pattern for all sorts of people to do as their ministers shall be admonished of God.

The warrant that Moses had to deliver to the priests what he did, is thus expressed, 'was admonished of God.' This phrase, *of God*, is not expressed in the Greek, but well added by our English; for the emphasis of the Greek word intendeth as much.

The verb *κηρυττάω*, here used, signifieth an answer, or warrant, or word from God.

The active, *κηρυττάω*, is applied to him that delivereth to others what he hath received from God, or that speaketh by divine inspiration or revelation, Heb. xii. 25.

The passive is used of such as are warned, admonished, or spoken unto by God,¹ as the wise men,

and Joseph, Mat. ii. 12, 22; and Noah, Heb. xi. 7; and Cornelius, Acts x. 22.

A participle, *κηρυττασμένον*, derived from this verb, is put for the thing that is revealed by God, Luke ii. 26.

A noun, *κηρυττασμός*, of the like kind is put for the answer of God, Rom. xi. 4.

The Latins call such a kind of answer *oraculum*, an oracle.

The word of this text is for the most part used of things sacred, future, and made known by God himself.

This warrant, whereupon Moses instructed the priests and people, gives us to know, that ministers of God must deliver to people that which they receive from God, they must deliver that, and nothing but that. This was a part of Moses his faithfulness, for which he is commended, Chap. iii. 2, Secs. 39, 40. See *The Whole Armour of God*, treat. iii. part vii.; of prayer, on Eph. vi. 19, Secs. 180, 181, &c.

The time wherein Moses was thus admonished of God is thus described, 'when he was about to make the tabernacle.' This is meant of that time wherein he was forty days with God on the mount, and there received directions for the ordering of God's worship, Exod. xxiv. 18. Of the Greek word translated to *make*, see Chap. ix. 6, Sec. 38.

Mention is here made of the tabernacle, because that was the place of God's worship. By a synecdoche all those things which God gave in charge to Moses to be made concerning his worship are comprised.

Of the word *tabernacle*, see ver. 2, Sec. 5.

This mention of the tabernacle, whereabout Moses received directions from God, giveth proof that warrant must be had from God for his worship, and for such things as concern it. See Chap. vii. 14, Sec. 76.

Sec. 15. *Of special heed to a special charge.*

That which he had before said of Moses being admonished of God, he here proveth by a divine testimony.

That the testimony is brought in for a proof, is evident by this causal particle *γάρ*, for.

The divine testimony is first generally hinted in this word *φησὶ*, *he saith*, and then particularly expressed in the words of Scripture.

Though there be no antecedent set down whereunto this relative, *he*, may have reference, yet the very words which are recorded to be uttered by God to Moses, Exod. xxv. 1, 40, being expressed, we are thereby given to understand, that God was *he* that gave the charge that was here set down; so as it is a divine testimony.

Of the force of a divine testimony, see Chap. i. 5, Sec. 46.

Of the manner of quoting Scripture without naming author, book, chapter, or verse, see Chap. ii. 6, Sec.

¹ *Κηρυτταζομαι, κηρυτταζισθαι* is dicitur, quem Deus suo colloquio dignatur.—*Bud.*

50. Of this phrase, *he saith*, see Chap. xiii. 5, Sec. 69.

The charge here given to Moses is enforced with this special item, *hga, see*, whereby God would have him know that things particularly and expressly enjoined by God, are with more than ordinary heed to be regarded. A like item to this purpose did God give to Moses when he sent him to Pharaoh, 'See that thou dost all those wonders,' &c., Exod. iv. 24. So much is intended under this phrase, 'In all things that I have said unto you, be circumspect,' Exod. xxiii. 13.

1. An especial account shall be exacted of such things as are in special manner enjoined.

2. By our diligence and care in them, we shall give the greater evidence of our due respect to our Lord.

We ought therefore in such cases to rouse up ourselves, and to put on ourselves unto greater forwardness and diligence. Where the apostle saith, 'above all take the shield of faith,' Eph. vi. 16, he doth the more stir us up to labour after it. This is not to make us negligent in other points, but to make us more than ordinarily conscionable in that which is so pressed. If a master give many things in charge to his servant, and set a special item on one, saying, See that you do this, doth he give his servant any just occasion to neglect the other?

On this ground we ought with greater conscience to attend the duties of our particular places, for they use to be pressed with special items and great earnestness, thus, 'Let the wife see that she reverence her husband,' Eph. v. 33. With much earnestness doth the apostle press upon Timothy the duties of his particular calling, 1 Tim. iv. 15, 16, 2 Tim. iv. 2, 5.

Sec. 16. *Of doing all things which God giveth in charge.*

The substance of the charge which God gave to Moses is that he do what God enjoined to be done, which was, *ποιεῖν*, *to make* the things shewed unto him.

This word *make* must here be taken metonymically, for procuring or causing to be made. For Moses called Bezaleel and Aholiab, and every wise-hearted man, &c., to come unto the work to do it,' Exod. xxxv. 2. Thus God said that 'Solomon should build an house for his name,' which yet Solomon did not with his own hands, but caused it to be done, 2 Sam. vii. 13. In like manner it is said, 'The hands of Zerubbabel have laid the foundation of this house: his hands shall also finish it,' Zech. iv. 9; yet he procured others to do it. Of Christ it is said that 'he made and baptized more disciples than John, though Jesus himself baptized not, but his disciples,' John iv. 1, 2.

This metonymy hath an emphasis, and implicth that they who have the charge of a work must be as careful to see it well done by others as if they did it them-

selves with their own hands; for God will exact an account of them to whom he giveth the charge; and the defaults and defects of the workmen shall be laid to the charge of them that set them on work. Instance Saul, 1 Sam. xv. 13, &c.

The general point here to be observed is this: God's charge is to be fulfilled. In this case Christ laid a *must* upon himself, saying, 'I must work the works of him that sent me,' John ix. 4; and his apostle a necessity: 'Necessity,' saith he, 'is laid upon me; yea, woe is unto me if I preach not the gospel,' 1 Cor. ix. 16.

1. God is an high supreme Lord, to whom we all owe obedience.

2. God hath power to call us to account, and so he will do, Mat. xxv. 19, Luke xvi. 2.

It well becomes them who take God for their Lord, and would be accounted his servants, to take notice of that charge that the Lord layeth on them, and to make conscience of observing what he requireth.

There is a word of extent, *πάντα*, *all things*, added by the apostle, which is not in the Hebrew, yet necessarily intended. Thus sounds the charge in Hebrew, 'Look that thou make them,' Exod. xxv. 40. This indefinite relative, *them*, hath reference to everything that God had shewed Moses in the mount. Such an indefinite proposition is equivalent to a general. As to make clear the full sense of an inhibition, Christ inserted this exclusive particle *only*. Compare Deut. vi. 13 with Mat. iv. 10. So the apostle here, to make clear the full meaning of this admonition, addeth this general adjective *all things*. Hereby he expressly teacheth that every particular which God appointed to be done must answerably be done.

The three reasons which an apostle rendereth for keeping the whole law, James ii. 10, 11, may be applied to this point.

1. The author of the law, who is one, 'for he that said, Do not commit adultery, said also, Do not steal.' So the same Lord that giveth one part of a charge, giveth also the other. Now, if a man observe one part, and observe not every part, he is a transgressor of his will who gave the whole charge.

2. The nature of the law, which consisteth of many links, insomuch as he that breaketh one link breaketh the whole chain, which is made up of those links. So is a charge that consisteth of many particulars.

3. The guilt of the law, which extendeth to every single transgression; for he that offendeth in one point is guilty of all. So it is in every charge that God giveth, consisting of several branches.

They who make conscience of doing anything which God enjoineth, must learn hereby to make conscience of everything, and to add unto some things all things. The apostle's good conscience was extended to all things, Heb. xiii. 18. Herein lieth a main difference between a renewed spirit and a spirit only restrained, between an upright and an hypocritical heart. The

hypocrite, whose spirit is only restrained, may in some things seem to begin well, but fails before he hath finished all; or he may do such things as seem to come near to his own humour, and clean neglect other things; but the regenerate spirit and upright heart hath his eye and heart on God, and observeth what is his will and pleasure in all things, to do the same. Thus was the charge given to Moses observed: 'According to all that the Lord commanded Moses, so the children of Israel made all the work,' Exod. xxxix. 42.

Herein men testify that what they do, they do in a conscionable respect to God and his charge; whereupon they may with greater confidence expect to be accepted, approved, and rewarded by God. But they whose obedience is partial, who may do something, but fail in other things, lose the comfort, glory, and recompence of the things which they may think to be well done.

This is a point of egregious folly.

Partial obedience, as it is unsound, so it is dangerous; for he who on one bye-respect neglecteth one part of his charge, may on another bye-respect neglect another part; yea, and on other occasions omit every part, and do nothing that is enjoined him.

Sec. 17. *Of the right manner of doing duty.*

This phrase, *κατα τὸν τύπον*, according to the pattern, hath reference to the manner of doing what was enjoined, even so as was prescribed, for duty must be performed in due manner. The law requireth thus much, 'Thou shalt love the Lord thy God.' This sets down the matter and substance of the first table; 'With all thy heart, and with all thy soul, and with all thy mind.' This sets down the manner of observing it. The like is noted in the second table, 'Thou shalt love thy neighbour as thyself,' Mat. xxii. 37, 39. Thus in the gospel this phrase, 'As it is in heaven,' added to the third petition, declares the manner of evangelical obedience. Thus the apostle prescribeth the manner of church officers performing their duty, Rom. xii. 8. These epithets added to graces, 'work of faith,' 'labour of love,' 'patience of hope,' intend the manner of exercising those graces, 1 Thes. i. 3. So do these phrases, 'Serve God acceptably with reverence and godly fear,' Heb. xii. 28. See Chap. xiii., Sec. 157.

1. The same Lord who enjoins the matter prescribes the manner.

2. As great respect is manifested to God in the manner of doing what he requires as in the matter. In this was David commended, 1 Kings iii. 6. This was it that Hezekiah pleaded before God, 2 Kings xx. 3.

3. Herein lieth a main difference between the upright and hypocrite. Instance the difference betwixt Abel's and Cain's offering, Gen. iv. 4, 5.

4. That which is good is altered and perverted by

failing in the manner; good is thereby turned into evil, and duty into sin.

5. Failing in the manner makes God reject that which in the matter he requireth, Isa. i. 11.

6. God detests things commanded by himself when they are done in an ill manner, Isa. lxvi. 3.

7. In this case he that doth the work of the Lord is accursed, Jer. xlviii. 10.

1. This giveth just cause of examining ourselves, even about the good things that we do. This is to be done in ordinary and extraordinary duties, in public and private duties, on Sabbath and other days, in duties of piety, charity, justice, in our particular callings and other occasions. If this be not thoroughly done, we may think we have done God good service, when that which is done is odious in his sight, Isa. lviii. 3. This use is the rather to be observed, because every one best knoweth his own failings in the manner of what he doth, 1 Cor. ii. 11.

2. Upon due examination we cannot but be deeply humbled ever for our failings in the manner of doing good things. I know nothing which ministereth more matter of humiliation to professors than this. In this respect it may be said of their best performances, *Ichabod*, 'where is the glory?' 1 Sam. iv. 21. The glory of our reading, hearing, praying, singing, partaking of the sacrament, alms-deeds, and other duties, is hereby taken away, which, if profane men knew, they would insult over professors.

3. This giveth just occasion of abnegation, and of renouncing all confidence even in our best works, for we much fail therein, 1 Sam. iii. 2. He well knew this who said unto God, 'Enter not into judgment with thy servant,' &c., Ps. cxliii. 2; and he who said, 'We are all as an unclean thing, and all our righteousnesses are as filthy rags,' Isa. lxiv. 6. Did justiciaries well understand this, it would make them cast down their gay peacock feathers. They would not be so conceited of themselves, as the proud pharisee, but rather as the humble publican, Luke xviii. 11-13. There is nothing of such force to work in us this lesson of denying ourselves, as a consideration of the manner of doing the good things we do. This consideration would soon put an end to all conceits of fulfilling the law, of meriting, of doing works of supererogation, and sundry other proud apprehensions.

4. Upon the foresaid ground be exhorted to learn as well how to do what we enterprise, as what we do. God loves adverbs. We were as good be ignorant of the duty itself as of the manner of performing it. To know what ought to be done, and not to know how it ought to be done, will be a great aggravation of sin.

5. For well doing that which is good, observe these few rules:

(1.) Exercise thyself in God's word, diligently read it, hear it, and meditate on it. This is an excellent help, and the best that I can prescribe, for God's word doth expressly and distinctly declare both what is to

be done, and how it is to be done: 'God's word is a lamp unto our feet, and a light unto our path,' Ps. cxix. 105.

(2.) Think on duty beforehand, and endeavour to prepare thyself thereto. Sudden, hasty, rash, unprepared enterprising a sacred duty, is one occasion of failing in the manner of doing it, Eccles. v. 2.

(3.) Consider with whom thou hast to do in all things, even with him who is the searcher of the heart.

This will make thee circumspect in every circumstance. Conceits that we have to do with man alone makes us look only to the outward duty. Read 2 Cor. ii. 17.

(4.) In penitent confessions acknowledge thy failing in the manner of doing duty. Thus mayest thou gain assurance of forgiveness for former failings, and be made more watchful for the future. Humble, free, serious confession is an especial means of obtaining pardon for what is past, and power against the like for the future. For the former, note Ps. xxxii. 5; for the latter, Acts xix. 18, 19; for both, 1 John i. 9.

(5.) Pray for ability even about the manner of doing duty: 'Of ourselves we are not sufficient to think anything as of ourselves,' 2 Cor. iii. 5. The work of the Spirit is herein especially manifested: 'we know not what we should pray for as we ought.' Herein 'the Spirit helpeth our infirmities,' Rom. viii. 26. In praying for the Spirit, plead Christ's promise, Luke xi. 13. Unregenerate persons may pray, read, hear, fast, receive the sacrament, give alms, do just acts, and perform other good duties in the substance, Rom. ii. 14; but none can do good in a right manner except the regenerating Spirit be in him and help him.

6. For comfort in this case we must have our eye upon our surety, in whom was no failing at all, Heb. vi. 26. As John was comforted upon hearing that Christ could do that which none else could do, Rev. v. 4, 5, so may we be comforted in the perfection of our surety, in that what he did, he did it in our stead, and for us.

In regard of our impotency, we have as great cause to weep as John had; and in regard of our surety's perfection, as good ground of comfort as he had. Wherefore, in all thy performances, when thou appearest before God, let thine eye be fast fixed upon thy surety.

Sec. 18. *Of God's care in giving directions for his worship.*

That Moses might know both what to do, and how to do it, a pattern was shewed him.

Of the Greek noun *τύπος*, translated *pattern*, see Sec. 13.

Of the Greek verb *δεικνύω*, translated *shewed*, and of the noun *παράδειγμα*, translated *example*, thence derived, see Chap. iv. 11, Sec. 66.

This act of shewing a pattern hath reference to God, who thus said to Moses, 'According to all that I shall

shew thee,' &c., Exod. xxv. 9. Hereby God manifested his care over his church, in giving direction for the right manner of worshipping him. We heard before, Chap. vii. 14, Sec. 76, that warrant must be had from God for divine worship; God therefore is careful to give instructions and directions thereabouts. For this end God appeared of old to the fathers by dreams, visions, revelations, and ministry of angels, and thereby declared his will unto them. After that he caused Moses to give sundry laws to his people, and to write them down for posterity. He gave also prophets to make known his mind. After all these he sent his Son, 'who was in the bosom of his Father, and declared him.' He also sent forth apostles, to whom he gave his Spirit, and caused them, not only by preaching to reveal his will, but also by writing to leave it to succeeding ages.

The Lord well understands what ignorance, folly, and superstition possesseth men's souls, and how all the world lieth in darkness, and that none know how to worship him except it be revealed unto them from himself.

1. This giveth proof of God's good respect to man, and sheweth how loath he is that man should stumble or mistake his way, and perish. Hereby doth God justify himself about the destruction of those that perish through their ignorance.

2. This doth much aggravate the sin of superstitious persons, and of all that wander out of the right way. It sheweth that their wandering is not for want of light, but through their own wilfulness. They close their eyes against the light which God hath afforded unto them.

3. Let us answer God's good respect to us in affording instructions and directions, by giving heed to the same. Thus will God continue his light unto us, and we shall thus be brought to worship him acceptably here, and to enjoy an eternal communion with him hereafter.

Sec. 19. *Of God's giving laws to Moses in the mount.*

The place where God shewed the foresaid pattern to Moses is here said to be *in the mount*. This hath reference to Exod. xxiv. 16-18.

There it appeareth that this was mount Sinai, where Moses was with the Lord alone forty days and forty nights.

God took Moses thus on high, far from all society with other men, and kept him all those forty days and nights without ordinary sustenance, to give the people to understand that the ordinances which Moses delivered unto them were from above, even from God himself, that thus they might have them in higher esteem, and more conscionably and obediently submit themselves unto them.

God also would hereby fit and prepare Moses with care and diligence to attend unto all those things that he should give him in charge. By being alone with

God in the top of the mount, covered with a cloud, and kept from hunger and thirst, from sleeping and drowsiness, he was freed from all manner of distractions and incumbrances, natural or secular, arising from himself or others, and thereby enabled and fitted wholly to attend upon God. His solitariness was an especial help thereunto.

Sec. 20. *Of the resolution of Heb. viii. 3-5.*

Ver. 3. *For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer.*

4. *For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law;*

5. *Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount.*

In these three verses there is laid down a difference betwixt the sacrifice of Christ and the legal priests.

This difference is, 1, propounded, ver. 3; 2, illustrated, ver. 4; 3, confirmed, ver. 5.

In the proposition there is, 1, a case granted; 2, an inference made thereupon.

In the case granted, three branches are observable.

1. The person, *high priest*, amplified by the generality, *every*.

2. The ground of the case, *is ordained*.

3. The act, *to offer*. This is amplified by the subject matter to be offered, which is distinguished into these two kinds, *gifts* and *sacrifices*.

The inference is, that Christ must also offer. This inference is,

1. Generally hinted, in this illative particle, *wherefore*.

2. Particularly expressed. In the particular expression we have,

1. The ground of that which is set down, *it is of necessity*.

2. The person intended, *this man*.

3. The sacrifice implied under this phrase, *somewhat also*.

4. The end of his sacrifice, *to offer*.

In the illustration, the place where the one and other priests offer is discussed.

Hereof are two parts.

1. Where Christ offered his sacrifice.

2. Where the legal priests offered theirs.

The former is, 1, implied by a supposition; 2, proved.

In the supposition we have,

1. The thing supposed, *if he were on earth*.

2. A consequence inferred thereupon, *he should not be a priest*.

These two imply a strong negation, namely, that Christ was not on earth; whence it followeth that

heaven is the place where Christ exerciseth his priesthood.

The proof is taken from the act of the legal priests. Here we have,

1. The persons, *there are priests*.

2. Their act, *that offer*. This is amplified by the subject, *gifts*.

3. The ground thereof, *according to the law*.

The confirmation is taken from God's ordinance, ver. 5.

This may have a remote reference to ver. 3, *every high priest is ordained to offer, &c.*

This is thus proved, *he serveth unto the example, &c.* Or it may have an immediate reference to this last clause of ver. 4, *according to the law*. For Moses was admonished, and received a law that the priests should so do, as they did.

This confirmation manifesteth a main difference betwixt legal priests and Christ; they served to that shadow whereof he is the substance.

Of that confirmation there are two parts:

1. The office of legal priests; 2, their warrant.

Their office is set out,

1. By their act, *who serve*.

2. By the object to which they serve. This is set out two ways.

1. By the *types*; 2, by the *truths*.

The types are in these two words, *example, shadow*.

The truth is in this phrase, *heavenly things*.

The priest's warrant is, 1, propounded; 2, exemplified.

In propounding the warrant there is expressed.

1. The minister that was employed, *Moses was admonished*.

2. The principal author thereof, *God*.

3. The time when it was given, *when he was about to make the tabernacle*.

In the exemplification of the warrant there is observable,

1. The manner of enjoining it, *see*; 2, the matter. Herein we have,

1. The author, *saith he*.

2. The minister employed, *that thou make*.

3. The extent of things to be done, *all things*.

4. The manner of making them. This is,

1. Propounded, *according to the pattern*.

2. Exemplified, (1.) by the kind of pattern, *shewed to thee*.

(2.) By the place, *in the mount*.

Sec. 21. *Of observations raised out of Heb. viii. 3-5.*

I. *Christ is an high priest*. This is here taken for granted. See Chap. ii. 17, Sec. 172.

II. *Every one in an office is bound to the duty thereof*. This I gather from this general particle *every*. See Sec. 8.

III. *Ministers of God must be ordained to their minis-*

try. Such were high priests, who were here said to be ordained. See Chap. v. 1, Sec. 3.

IV. *Priests were to offer to God.*

V. *Gifts were offered to God.*

VI. *Sacrifices also were offered to God.*

[These three last words are all in terms expressed. Of them, see Chap. v. 1, Secs. 6, 7.]

VII. *Christ did what he was bound unto by his office.* This adverb of reference, *wherefore*, implieth as much. See Sec. 9.

VIII. *Christ bound himself to be a sacrifice for us.* This is the necessity here intended. See Sec. 9.

IX. *Christ's sacrifice was of another kind than the sacrifices of a legal priest.* This indefinite particule somewhat intimateth another. See Sec. 9.

X. *Earth is not the place of Christ's priesthood.* The supposition in this text, *if he were on earth*, implieth that he is not on earth. See Sec. 10.

XI. *The legal priesthood and Christ's cannot stand together.* This inference, *seeing that there are priests*, &c., proveth as much. See Sec. 11.

XII. *The priests had a law for what they did.* For they did what they did, according to the law. See Sec. 11.

XIII. *Priests were for service.* This act, *served*, is here set down as their duty. See Sec. 12.

XIV. *Priests had a pattern to direct them in their service.* For they served unto the example. See Sec. 12.

XV. *The things whereunto legal priests served were but shadows.* To prove this the apostle addeth this word *shadow* to example. See Sec. 12.

XVI. *Legal ceremonies were shadows of heavenly truths.* Thus much is here expressed. See Sec. 13.

XVII. *Christ was the substance of legal shadows.* Christ and the things that belonged to him, are comprised under the heavenly things here mentioned. See Sec. 13.

XVIII. *God declared his mind to people by ministers.* Moses, who was a bmonished and instructed by God to that end, was a minister. See Sec. 14.

XIX. *People must obey God's word delivered by his ministers.* The priests here did as Moses was admonished. See Sec. 14.

XX. *Divine worship must have divine warrant.* The things of the tabernacle concerned God's worship, and they here had their warrant from God. See Sec. 14.

XXI. *A special charge must be conscionably regarded.* This item, *see*, intendeth as much. See Sec. 15.

XXII. *A divine testimony is a sound proof.* This word, *he saith*, is a divine testimony, and it is here produced to prove the point in hand. See Sec. 15.

XXIII. *What is done by others under one's charge is as his own act.* Thus Moses maketh that which others by his direction did his work. See Sec. 16.

XXIV. *Our obedience to God must be universal.* We must do all things that he enjoineth. See Sec. 16.

XXV. *Duty must be done after a right manner.* This phrase, according to the pattern, hath respect to the manner of doing what was enjoined. See Sec. 17.

XXVI. *God gave direction for his worship.* He shewed what should be done thereabout. See Sec. 18.

XXVII. *Solitariness is fittest for communion with God.* For this end was Moses taken into the mount. See Sec. 19.

Sec. 22. *Of the meaning of the first part of the sixth verse.*

Ver. 6. *But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*

The third point wherein and whereby the excellency of Christ's priesthood above the Levitical is in this chapter set forth, is the pre-eminency of the covenant which was sealed thereby. This is largely handled, even to the end of this chapter. See Sec. 1.

The apostle bringeth in this point with a conjunction and with an adverb, *νυν δέ*, but now, which imply an opposition to something formerly delivered. He had shewed before, that in former times, under the law, the priests served to a shadow. In opposition thereunto, he useth these two particples, *but, now*; as if he had said, But now under the gospel our priest hath a more excellent service.

Of the conjunction *but*, see Chap. ii. 6, Sec. 50.

Of the adverb *now*, see Chap. ii. 8, Sec. 68.

This may have a special reference to the fourth verse, where it is said, 'If he were on earth, he should not be a priest;' but here it is inferred, that he is not only a priest, but a more excellent priest than any other.

This relative, *he*, is not expressed in the Greek, but comprised under the verb of the third person, *τίτευχε*. It hath reference to the person whose excellency is before set forth; even to the high priest whom he described, vers. 1, 2, and whom he meant under this word, *τοῦτον*, this man, ver. 3. Our former English and sundry other translators¹ express this person under these words, *our high priest*. Or these, or the like are understood. For here Christ is apparently meant.

Of this comparative, *διὰ τοῦτο πρέζαζ*, more excellent, see Chap. i. 1, Sec. 42.

The verb *τίτευχε*,² which we translate *obtained*, is the same that is used Heb. xi. 35. It is translated to *enjoy*, Acts xxiv. 2. Christ continueth to enjoy what he hath obtained.

By this word *obtained*, is implied that Christ assumed not that ministry to himself. He was ap-

¹ Noster ille Pontifex. — Beza, Pareus, Junius.

² Α τυγχάνω quod derivatur a τέρω, unde varia tempora mutuatur.

pointed and deputed to it, Chap. iii. 2. So he obtained it.

The noun *λειτουργία*, translated *ministry*, is derived from the same stem that *λειτουργός*, *minister*, was, see ver. 2, Sec. 3. There is shewed how Christ disdained not to become a minister, and to undertake a ministry for our sake.

The comparative *ὅσῳ*, translated *by how much*, is the same that was used to set out the excellency of Christ's name above angels, Chap. i. 4, Sec. 42. Here this comparison hath reference to the service or ministry of legal priests, which Christ's ministry or office far excelleth.

The excellency of Christ's office hath before been set down by many arguments, as,

1. By the order whence it was; the order of Melchisedec, Chap. vii. 6, Sec. 42.

2. By the manner of instituting it; by a solemn oath, Chap. vii. 20, Sec. 91.

3. By the perfection of it, Chap. vii. 19, Sec. 87.

4. By the powerful operation of it, Chap. vii. 16, Sec. 83.

5. By the place where it was exercised, Chap. viii. 1, Sec. 2.

6. By the everlasting continuance of it, Chap. vii. 3, Sec. 26.

7. By the kind of sacrifice, *himself*, Chap. vii. 27, Sec. 115.

8. By the dignity of his person, the Son of God, Chap. vii. 28, Sec. 117.

Now here by the covenant sealed up thereby.

Of this covenant, and of the respect wherein it is styled *better*, see Chap. vii. 22, Sec. 94.

The manner of setting down the comparison betwixt the latter and former covenant, in these words, *by how much also*, is emphatical. Of the emphasis thereof, see Chap. i. 4, Sec. 30.

This conjunction of addition, *καὶ*, *also*, which is in Greek the ordinary copulative, *and*, sheweth, that the excellency here mentioned is very remarkable, and may well be added to the former. He was priest and *also* Mediator. Many offices were requisite to free us out of all misery, to reconcile us to God, to justify us, and to save us. Therefore he added one to another; he underwent all for our sakes.

Sec. 23. *Of Christ a mediator.*

Christ by his priesthood became a 'mediator of the better covenant' here set forth. Hereof he was styled 'the surety,' Chap. vii. 22, Sec. 93. 'There is shewed the difference betwixt a *surety* and a *mediator*.

Of the derivation of the Greek word *μεσίτης*, translated *mediator*, see Chap. vi. 17, Sec. 138.

About this office of Christ, whereby he is styled *mediator*, I purpose distinctly to declare,

1. The nature of that office.

2. The end thereof.

3. The persons that were at variance.

4. The person that interposed betwixt them.

5. The motive that stirred him thereto.

6. The benefit of that office.

7. The parties that partake of that benefit.

8. The continuance thereof.

1. The general nature of this office may be gathered out of these words, 'A mediator is not a mediator of one,' Gal. iii. 20. The meaning is, that a mediator stands as a middle person betwixt two parties or sides. The notation of the word importeth as much, and most properly it is used of standing betwixt such as are at variance.

2. The main end of a mediator is to reconcile the persons that are at variance, namely, the party offending to the party offended. The apostle thus expresseth it, 'In Christ Jesus, ye who sometimes were far off are made nigh by his blood,' Eph. ii. 13; and again, 'It pleased God (having made peace through the blood of Christ's cross) by him to reconcile all things to himself,' Col. i. 19, 20.

3. The persons that were at variance were on the one side, God the Creator, and on the other side, man, who had sinned against God, and provoked his wrath. Many of the angels sinned also, and stood in need of a mediator, but none ever undertook to be a mediator for them. Our mediator 'took not upon him the nature of angels,' Heb. ii. 16. For man only he interposed himself.

4. The person that interposed was the Son of God, who for that end assumed man's nature, that he might be fit to stand betwixt God and man. 'For there is one God, and one mediator between God and man, the man Christ Jesus,' 1 Tim. ii. 5. None could be worthy to appear before God, but God. None fit to appear for man, but man. Therefore 'God manifested in the flesh,' 1 Tim. iii. 16, was this mediator.

5. The motive was only his special and peculiar love to man, Titus iii. 4. This moved the Father to give his Son for that end, John iii. 16; this moved the Son to give himself to that end, Eph. v. 25.

6. The main benefit of this office is reconciliation and peace betwixt God and man. God is moved by the mediation of his Son to pardon man's sin, and to accept him into grace and favour; and Christ undertaking to be a mediator for man, so communicates his Spirit into him, as thereby man is humbled for his sins past, desires pardon, and sets himself to please and honour God. Thus this Mediator, as he turned the heart of God to man; so also he turneth the heart of man to God. God saith to such as are reconciled, 'It is my people,' and they say, 'The Lord is my God,' Zech. xiii. 9.

7. The parties that partake of the benefit of Christ's mediation are the elect of God. Those God gave to Christ. Christ died for those whom God gave to him; and he reconcileth those for whom he died. All others are comprised under this word *world*, concerning whom

Christ thus saith, 'I pray not for the world,' John xvii. 9.

8. Christ continueth this office so long as there remain any of the elect to be reconciled, which will not be till all things be perfected. In this respect, it is said, that 'he ever liveth to make intercession for them,' Heb. vii. 25.

1. This gives us to understand the woful condition of such as are without this mediator. They are in the case of devils; they are liable to God's wrath; and God's wrath is a consuming fire. This is one cause of the everlasting continuance of hell torments, that there is no mediator for them that are in hell. Woful in this respect are all pagans, that have no knowledge of this mediator; and all heretics, that deny either of his natures, or the union of them in one person, whereby he becomes fit to be a mediator; yea, and all incredulous persons who believe not on him.

2. This gives a demonstration of the folly of those that choose to themselves any other mediators. What show of reason can be rendered of this folly? Can any be thought more able, taken more fit, more worthy, more willing than he that hath undertaken it? Papists that heap to themselves many mediators, make humility a pretence for what they do. There were in the apostle's time who made such a pretence for worshipping of angels. The apostle styles it, 'voluntary humility,' or affected humility.¹ Pretence of humility against God's word is plain presumption and high arrogance. One calls it hypocritical humility.² That therefore is a mere pretence, and no good ground for a matter of so great consequence. Papists, to justify their multitude of mediators, do further distinguish betwixt a mediator of redemption and a mediator of intercession. Hereupon they grant that Christ alone is the mediator of redemption; but withal infer, that angels and saints may be mediators of intercession.

Ans. These two effects of a mediator, *redemption* and *intercession*, cannot be severed one from another. He that is a mediator of redemption, will also be a mediator of intercession; and he that is a mediator of intercession, must be a mediator of redemption, that his intercession may be prevalent. Intercession is an application of the merit and virtue of redemption; who then can do that to purpose but he that hath wrought the redemption? Besides, of the two, the mediation of intercession is of as much worth as the other; and the life and virtue of redemption consisteth in intercession. If comparison might be made, the mediation of intercession would appear to be the more excellent in this, that redemption was done by suffering; but the ground of intercession is in the dignity of the person. Thus, by papists' applica-

tion of the foresaid distinction, the more excellent kind of mediation is attributed to mere creatures; and thereby Christ is debased below angels and saints. But to shew that their distinction is against the intention of the Holy Ghost, where mention is made of mediation of intercession, there it is said that 'there is one mediator between God and man, the man Christ Jesus,' 1 Tim. ii. 5. Where mention is made of Christ's mediation, there we shall oft find mention of his intercession.

3. This point of Christ's mediation is a ground of much comfort, encouragement, and confidence to us poor sinners, to whom, as sinners, God is in himself a consuming fire. If we duly weigh on the one side God's majesty, purity, justice, and wrath; and on the other side our baseness, weakness, vileness, and wretchedness, we cannot but discern what need there is of a mediator. Adam, before he had knowledge hereof, when he heard the voice of the Lord, hid himself from the presence of God, Gen. iii. 8. Yea, this mediator himself, out of this office, is very fearful, Rev. vi. 16. But by this mediator, a free access is made to the throne of grace, so as we may and ought boldly go thereto, Heb. iv. 16. This was it that put great confidence in the apostle, Rom. viii. 34, 35.

4. This point of Christ's mediation teacheth us to do 'whatsoever we do, in word or deed, in the name of the Lord Jesus,' Col. iii. 17. Whensoever, therefore, we present our persons, our prayers, praises, or any other due service unto God, let the eyes of our soul be upon this mediator, and do all in his name, John xvi. 23, Eph. v. 20. It hath been an ancient, and is a commendable custom, to conclude our prayers and praises through the mediation of Jesus Christ our Lord.

5. This office of Christ ought also to stir us up in all things to seek to please God, and to endeavour to bring our will, heart, and affections, yea, all the powers of our soul, and parts of our body, into an holy subjection to God's blessed will, and that upon these two especial grounds:

1. God's wrath being pacified by Christ's mediation, and peace made betwixt God and us, it is most meet that we should seek, in what we are able, to preserve this peace.

2. Christ, in pacifying God's wrath and procuring his favour to us, hath undertaken to bring us unto God, and to make us a free people unto him; and thereupon hath given unto us his Spirit, to enable us so to do.

It is a part of Christ's mediatorship, as to procure God to be at peace with man, so to draw man to be at peace with God, and to cease to rebel against him. By this latter we may have assurance of the former. For the latter being a work wrought by the Spirit of Christ in us, is more sensible, and may better be discerned by us. By our heart to God-ward we may know God's heart to us-ward, 1 John iv. 19.

¹ Vulgo dicitur qui divitem affectat *thelodives*; qui sapientem, *thelosapiens*, &c. Ergo et hic *thelo-humilis* dicitur, i.e., volens-humilis, affectans humilitatem.—Aug. Epist. ad Pontic.

² Hypocrisis humilitatis.—Occum. in loc.

Sec. 24. *Of Christ the mediator of a covenant.*

Christ's mediatorship is here in special applied to the covenant. This is the covenant whereof Christ is said to be a *surety*. Hereof see Chap. vii. 22, Secs. 93, 94. He is also styled the *mediator of the new testament*, Heb. ix. 15; and the *mediator of the new covenant*, Heb. xii. 24.

This Christ is said to be in two respects.

1. In that he hath procured a covenant to pass betwixt God and man. As upon rebels rising against their king, if the king's son should interpose himself as a mediator betwixt his father and those subjects, and so handle the matter as to procure an agreement, and a covenant thereupon, he might be called the mediator of that covenant, a mediator that procured it.

2. In that he hath engaged himself to see on both parts that covenant performed. Thus he is called a 'surety of the covenant.' See Chap. v. 22, Sec. 93.

This Christ undertook to do in his respect to God and man.

1. To God, that he might set forth the honour of his Father. For never, since the world began, was there such an instance of God's wisdom, power, truth, justice, and mercy as the reconciliation between God and man effected by Christ. See Chap. ii. 10, Sec. 87.

2. To man, that he might free him out of the most miserable and desperate case that a creature could be in, and bring him to the most happy state that a creature could be brought unto.

1. This affords matter of great admiration; for of all offices that Christ undertook, this doth most especially commend his love unto us; especially if we duly weigh the dignity of his person, and unworthiness of ours; the heinousness of man's sin, and the fierceness of God's wrath; the means which Christ used to pacify that wrath, and the benefit which redoundeth to us thereby.

2. This also ministers much matter of consolation, for it is a strong prop to our faith. Christ being the mediator of a covenant betwixt God and man, man's faith is supported by two most stable and everlasting pillars, which are the mercy and faithfulness of God: his mercy, in vouchsafing to be appeased so far as to enter into covenant with man; his faithfulness, in making good his covenant, which is a point of justice; and in reference hereunto saints have appealed to the righteousness and justice of God.

3. This also gives to us, who are God's confederates, great and just cause to be very careful of keeping covenant on our part. Our mediator and surety is engaged hereupon. If we make forfeiture on our part, we give God just occasion to deny us on his part the benefit of the covenant.

This point, of Christ being mediator of a covenant, is much amplified by this epithet added thereunto, *better*. He is 'the mediator of a better covenant.' Hereof see more Chap. vii. 22, Sec. 94.

Sec. 25. *Of better promises.*

This phrase, *which was established upon better promises*, hath reference to the covenant styled *better*. For the antecedent, *covenant*, and the relative, *which*, are both of the same gender, number, and person.

Of the emphasis of the Greek word, *νενομωθετηται*, translated *established*, see Chap. vii. 11, Sec. 62. It implieth that the covenant is a firm and stable covenant, settled upon an inviolable law; such a law as, like 'the law of the Medes and Persians, altereth not,' Daniel vi. 8.

Of the Greek word *επαγγελιας*, translated *promises*, see Chap. iv. 1, Sec. 6.

Of the Greek word *κρειττοσι*, translated *better*, see Chap. i. 4, Sec. 39.

Of promises being privileges, see Chap. vii. 6, Sec. 44.

The promises here intended are styled *better*, in reference to those that were made to Abraham and to his seed under the law.

For he speaketh here of promises appertaining to the new covenant, whereupon it was established.

Some make the difference between the promises of the one and the other covenant to be in matter and substance, as if the promises of the former covenant had been only of external, earthly, and temporal blessings. But they clean mistake the difference who extend it so far, and therein do much dishonour God and the faithful Jews.

1. They make the great Lord of heaven and earth, who is ever the same, and changeth not, to be in former times like unto the inferior gods of the Gentiles, whom they imagined to abide on earth, and to bestow only temporal blessings.

2. They make the faithful children of God that then lived to be as our children, who delight in outward, fair toys.

Their ground for restraining God's promises under the law to outward temporal blessings, resteth on the form of words wherein those promises were then made. But they consider not that spiritual and celestial matters were comprised under them. Canaan, Jerusalem, and the temple were types of heaven. Their deliverance from Pharaoh and other enemies were types of their freedom from sin, Satan, and all manner of spiritual enemies. It hath been shewed, Chap. vi. 13, Sec. 93, that Christ was comprised under the promises made to Abraham. Hereupon it is said that 'they desired a better country, that is, a heavenly,' Heb. xi. 16. Therefore for substance the same promises were made to them that are made to us. They had promises of spiritual blessings made to them, Deut. xxx. 6; and there are promises of temporal blessings made to us, 1 Tim. iv. 8. A main difference of promises made to them and us is this, that promises of temporal blessings were to them more express and frequent, but promises of spiritual and heavenly blessings more rare and obscure. We know

by experience that the sun shineth not so brightly in the morning, at the rising thereof, as it doth at noon, when it is come to the height; yet it is the same sun.

The differences therefore betwixt promises made to Jews and Christians is in the manner of revealing the one and the other, and in the kind of work, which the one and the other hath upon the minds and hearts of men. The promises which we have are more perspicuously and fully made known, and we by them made the better to conceive the mind of God, and more wrought upon thereby in our hearts and affections.

How unworthy of these better promises are they who take no notice of them, but sit in darkness and remain ignorant under the clear light of the gospel. Note their doom, 2 Cor. iv. 3, 4. This may be applied to a wavering faith, unsettled hope, faint patience, cold zeal, and other such defects as are the shame of Christians.

Our care ought to be to abound in knowledge, faith, hope, patience, new obedience, and other like graces, as God hath abounded to us in means. Having better promises, let us have better minds and better lives. David hid those promises that he then had in his heart, that he might not sin against God, Ps. cxix. 11. Should not we hide in our hearts these better promises? What fruits of faith did God's ancient worthies shew forth, and yet received not the promise! Heb. xiv. 39; note 2 Cor. vii. 1.

Sec. 26. *Of God's covenant established upon promises.*

The foresaid promises are made the ground of God's covenant with man, for his covenant is here said to be established upon promises, so as that which binds God to man is his own promise. By covenant he is bound to man, but his covenant is established upon his own promise. Hereupon these two, *covenant* and *word* (which implieth his promise), are joined together, Ps. cv. 8. On this ground saints in all ages have pleaded God's promise, and therewith strengthened their faith, Ps. cxix. 49, 2 Chron. vi. 42. To this purpose it is said that 'God remembered Noah,' Gen. viii. 1; namely, his promise made to Noah. And where Moses saith to God, 'Remember Abraham, Isaac, and Israel,' Gen. xxxii. 13, he meaneth God's covenant and promise made to them.

1. There neither was nor could be anything in man to move God to enter into covenant with him.

2. Nor could there be anything out of God to move him; for he is the most high, supreme Sovereign, and doth what he will because he will. 'I will,' saith he, 'be gracious to whom I will be gracious, and shew mercy to whom I will shew mercy,' Exodus xxxiii. 19.

1. Hereby we learn how to strengthen our faith in God's covenant, namely, by calling to mind God's promises whereon it is established, and by pleading them before God. We have in this respect two props or pillars to support our faith: one is God's mercy, whereby he was moved to make his promise; the

other is God's truth and faithfulness, in that a covenant is established upon his promise.

2. Hereby we may be encouraged with cheerfulness to go on in every good course whereunto God hath made any promise; for his promise is as a covenant, it binds him to performance.

Sec. 27. *Of the meaning of the first part of the seventh verse.*

Ver. 7. *For if that first covenant had been faultless, then should no place have been sought for the second.*

This causal particle *γὰρ*, *for*, sheweth that this verse is added as a reason of that which went before. And this word of number, *πρῶτη*, *first*, hath reference to the better covenant mentioned in the former verse; there is therefore added this particle of reference, *ἐξούνη*, *that*. There he proved that covenant to be better, because it was established upon better promises; here he proveth it by another argument, which is the succession of this latter covenant in the room of the former, and that because the former could not perform that which was expected from a covenant.

The word *covenant* is not expressed in the Greek, but necessarily understood; for these words of number, *πρῶτη*, *first*, and *δευτέρα*, *second*, can have reference to nothing going before but to the covenant.

By the first covenant he meaneth that which God established to the Israelites in many outward rites and types.

Obj. The apostle saith that that 'covenant was confirmed before of God in Christ,' Gal. iii. 17.

Ans. He there speaketh of the substance of the covenant of grace, which was the same that the better covenant was, mentioned in the former verse. But here he speaketh of the covenant involved and overshadowed with many types and shadows; so as the circumstances about delivering the covenant are here meant rather than the substance of the covenant itself.

The manner of bringing in the point with a supposition thus, *if that first had been faultless*, implieth a negative, that it was not faultless. The consequence inferred, proveth as much. This will be manifest by reducing the argument into a syllogistical form, thus:

If the first covenant had been faultless, there had been no need of a second;

But there was need of a second; therefore the first was not faultless.

The word *ἀμεμπτος*, translated *faultless*, is a compound, derived from a simple verb *μίζομαι*, that signifieth to *complain*, or *find fault*. It is applied not to man only, who may find fault without cause, as Mark vii. 2; but to God also, and that in man's opinion, Rom. ix. 19, and in reality and truth, as in the next verse. This adjective here used being compounded with the privative preposition, *ἀ*, signifieth one that is not blameworthy, or that gives no occasion to be blamed.

It is attributed to Zacharias and his wife, and trans-

lated *blameless*, Luke i. 6. It is that which we ought to aim at, Philip. ii. 15.

The apostle prayeth for it in the behalf of those to whom he wrote, 1 Thes. iii. 13. It implieth a kind of perfection. On the contrary, that which is faulty is imperfect; there is cause to complain of it, and to find fault with it.

Quest. Wherein was the first covenant faulty?

Ans. Not in the matter and substance of it, as it was ordained and instituted of God; but in the effect, virtue, power, and efficacy of it.

It made nothing perfect, it could not justify or sanctify the comers thereto. It could not pacify the conscience of poor sinners, much less could it save souls of the sons of men.

By the supposition it is implied, and so taken for granted, that the covenant under the law was faulty and scanty. It was herein like the Levitical priesthood, and like the law under the same, which is styled carnal, weak, unprofitable, which made nothing perfect. See Chap. vii. 11, Sec. 61, and vers. 16, 18, 19, Secs. 81, 85, 86.

Sec. 28. *Of the meaning of the latter part of the seventh verse.*

Upon the foresaid supposition, the apostle maketh this inference, *then should no place have been sought for the second.* To seek a place for a thing, is to use means to bring it in and to settle it. Thus place was sought for Zadok to be high priest, when Abiathar had forfeited that office, 1 Kings ii. 35. Thus place was sought for another apostle when Judas had failed, Acts i. 20. Yea, place was sought for the Gentiles when Jews failed. Hereupon saith the church of the Gentiles, 'Give place to me that I may dwell,' Isa. xlix. 20.

On the contrary, when any are wholly deprived of a privilege, and no admission afforded, it is thus expressed, 'Their place was not found,' Rev. xii. 8.

Had there not been need, no place had been sought, that is, no means had been used, no way made, for another covenant.

The word *second*, hath reference to the new covenant, which he calls the second, because it succeeded the former, which he called the *first*; as the second is next to the first, and immediately succeedeth it, so was this covenant next to the former, and immediately come into the room of it.

The consequence here inferred is, that if the first had been perfect, there would, &c. See Chap. vii. 11, Sec. 65.

Sec. 29. *Of the resolution and observations of Heb. viii. 6, 7.*

Ver. 6. *But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*

7. *For if that first covenant had been faultless, then should no place have been sought for the second.*

The sum of these two verses is a further proof of the excellency of Christ's priesthood. Hereof are two parts: 1. The point proved; 2, the argument whereby it is proved.

In the former we have, 1. The ground of Christ's priesthood, in this word *obtained*.

2. The kind of Christ's office. This is set out two ways:

1. By the meanness of it; it was a *ministry*.
2. By the excellency of it, set down comparatively, *more excellent*.

The argument to prove the point, is taken from another office thence arising. About the point, observe,

1. The manner of bringing it in.
2. The matter whereof it consisteth.

The manner is implied thus two ways:

1. By way of comparison, in this phrase *by how much*.
2. By a note of addition, *also*, or *and*.

The matter declareth the other office, wherein two points are observable:

1. The kind of office, *mediator*.
2. The subject ratified thereby. This is,
 1. Expressed, in this word *covenant*.
 2. Illustrated by this comparison, *better*.

The illustration is proved by two arguments.

One taken from the promises whereon it is established, which are styled *better*.

The other from the succession of this covenant in the room of the former.

Of this latter proof there are two parts.

1. A supposition; 2, an inference.

The supposition concerneth the first covenant, and implieth an imperfection therein.

The inference expresseth one thing, and intendeth another. The thing expressed is this: *No place should have been sought for the second.*

The thing intended is, that *place was sought for the second*.

Doctrines.

I. *Christ had his office conferred on him.* This is implied under this word *obtained*. See Sec. 22.

II. *Christ subjected himself to a ministry.* His priesthood is here styled a *ministry*. See Sec. 22.

III. *Christ's ministry was more excellent than any other.* It is styled *more excellent*. See Sec. 22.

IV. *Christ's ministry was according to the law whereabout it was exercised.* This phrase, *by how much*, intendeth as much. See Sec. 22.

V. *Christ had office upon office.* This conjunction of addition, *also*, implieth thus much. See Sec. 22.

VI. *Christ is a mediator.* See Sec. 23.

VII. *Christ is a mediator of a covenant.* See Sec. 24.

VIII. *The covenant whereof Christ is mediator is the better covenant.* See Sec. 24.

IX. *God's covenant is firm, it is established.* See Sec. 25.

X. *God's covenant is established upon promises.* See Sec. 26.

XI. *The promises whereupon God's covenant is established are better than former promises.* See Sec. 25.

The six last observations are plainly expressed in the text.¹

XII. *The covenant under the law was not perfect.* This supposition, if that first had been faultless, intendeth as much. See Sec. 27.

XIII. *Nothing needs be added to that which is perfect.* This is implied under this consequence, *then should no place have been sought.*

Sec. 30. *Of the meaning of these words, 'for finding fault with them.'*

Ver. 8. *For finding fault with them, he saith. Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and the house of Judah.*

That which the apostle in the former verse by a supposition intimated thus, *if that first had been faultless*, he here plainly determineth, and sheweth that it was not faultless, for fault was found therein; so as these words are as an assumption of the former conditional proposition. Well, therefore, is this causal particle *γὰρ*, *for*, premised, this being a proof of the former.

Four things before noted are confirmed in the testimony following:

1. That there was a better covenant to come. The epithet *new* proves it.

2. That the promises thereof are better. The particular promises specified, vers. 10–12, give evidence thereunto.

3. That the first covenant was faulty. For they to whom it was given *continued not* therein, ver. 9.

4. That place was sought for the second. For he saith, *I will make a new one.*

The Greek participle *μευζόμενος*, translated *finding fault*, is derived from the same verb that this adjective *faultless* was. See ver. 7, Sec. 27.

The object of this act of finding fault is thus expressed, *with them*. This is so placed in the Greek, as it may be referred either to the act of finding fault, or else to this verb following, *he saith, μευζόμενος αὐτοῖς λέγει*, as if it had been thus expressed, '*finding fault, he saith to them.*'

It appears by these words of God's complaint, '*They continued not in my covenant,*' ver. 9, that God found fault with the people to whom he gave that covenant.

How then, may some say, is this brought in to prove that the covenant itself was not faultless?

Ans. Both are found fault withal. For the people were careless in doing their best endeavour, and the covenant was weak and impotent; it could not afford sufficient help to make the people perfect thereby. The impotency that was in the covenant was the greater, because men were very negligent in observing it, yea, very refractory and obstinate against it.

Thus it appeareth that such means as are not able to do that which they expected, namely, to make perfect the observers thereof, are faulty and not to be continued; yet such as are negligent, and improve them not to the best advantage, are not inexcusable, but blameworthy. Both means, and persons to whom the means belong, may be faulty and justly blamed.

All mankind may justly be condemned for every transgression of the moral law, Gal. ii. 10, and for not observing the covenant of works; for in Adam there was power to observe it. The disability and impotency that seized on man, was through man's own default; he brought it upon himself. Justly may God expect and exact performance according to that ability which once he gave. Though the Jews were '*not able to bear the yoke*' that was put upon them, yet were they justly punished for breaking that covenant, which proved to be so heavy a yoke.

Besides their innate disability, and besides the impotency of that covenant to give them new strength and ability, there was in them a rebellious reluctancy against that covenant; they would not subject their necks thereto, 2 Kings xvii. 14.

Justly therefore were they blamed and punished, notwithstanding the impotency of the means that they enjoyed, which were not faultless but also blameworthy.

How justly then may they be blamed who have powerful means of salvation afforded unto them, and yet profit not thereby as they should. This is a fearful doom of the apostle, '*If our gospel be hid, it is hid in them that perish,*' 2 Cor. iv. 3.

This word *finding fault*, is fitly set before the testimony following, both to declare the main scope of that testimony, which is to disavow the imperfection thereof, and also shew how pertinent it is to the point in hand.

Sec. 31. *Of these phrases, 'He saith,' 'Saith the Lord.'*

That which the apostle affirmed in these general words, *finding fault with them*, he proveth by a divine testimony, which he first hinteth in this phrase, *he saith*, and then largely expresseth in the very words of Scripture.

Of this indefinite phrase, *he saith*, see ver. 5, Sec. 16, and Chap. xiii. 5, Sec. 69. There are indeed two several Greek words, whereof one, *φησὶ*, is used in the fifth verse, and another, *λέγει*, in this, yet both of them do signify the same thing, and are used in the same sense, both there and here, even as much as this usual prophetic phrase, *Thus saith the Lord*. There is also a third verb, *εἰρηκε*, used in the same sense, and translated *said*, Heb. i. 13, and iv. 3, and x. 5, and xiii. 5.

Besides this indefinite assertion of the author of the testimony following, *he* is in the testimony itself three several times, as the apostle hath quoted it, yea, four times, as the prophet sets it down, Jer. xxxi. 31–34,

expressly named under this phrase, *saith the Lord*. Yea, in that chapter out of which this testimony is taken, he is twenty times named. Three times is this phrase, *saith the Lord*, used, Zech. i. 3.

Penmen of holy Scripture were diligent and frequent in expressing the primary and principal author of what they delivered or wrote, upon these and other like grounds.

1. To shew their warrant, that they might not be thought to speak of themselves, Jer. xxvi. 15.

2. To put the glory of being authors thereof from themselves, Dan. ii. 28.

3. To gain the greater authority to what they delivered, Micah iv. 4.

4. To rouse up people's attention to hearken more diligently thereto, Jer. xiii. 15.

5. To move people to give more credence thereunto, Exod. xix. 9.

6. To work in people the greater reverence to the word delivered, 2 Chron. xx. 15, 18.

Sec. 32. *Of this remarkable note, 'Behold.'*

The more to commend that which is here spoken of the new covenant, it is ushered in with this remarkable note, *ἰδὲ, behold*. Hereof see Chap. ii. 13, Sec. 124.

1. As a note of demonstration, it pointeth out that which was much desired of those that knew the imperfection of the old covenant.

2. As a note of admiration, it declareth this new covenant to be a very rare matter, and God's goodness therein to be admired, that he should so far respect the children of men as to ordain covenant after covenant for their good.

In these respects ministers ought to do the best they can, by reading, studying, preaching, and praying, to make known this covenant distinctly and plainly, as a matter of weight and worth. And people, among other principles of Christian religion, ought with all diligence to give good heed hereunto, that they may know it, believe it, find the comfort, and receive the benefit of it.

Sec. 33. *Of these words, 'The days come.'*

The time when the foresaid remarkable matter shall be accomplished is thus set down, *ἡμέραι ἐρχονται, the days come*. By these days he means the time of the gospel, from the time that Christ was exhibited in the flesh to his glorious coming unto judgment. They are called 'the last days;' see Chap. i. 2, Sec. 13.

This circumstance giveth proof that God reserved the best things promised to the Jews for these last times. See more hereof, Chap. ii. 3, Sec. 21.

Though these days were to come when the prophet first uttered this prophecy, yet they are set down in the time present, *ἐρχονται, come*; and that for two especial reasons.

1. To shew that they are nigh at hand, even coming, at the door, as we say.

2. To assure them of the certainty of the thing, that which is here promised was as sure as if it had been already accomplished. Such are all God's promises, they are as things performed, his words are deeds. Thus, 'hope will not make ashamed,' Rom. v. 5. As we shall hereby bring much honour to God, by 'setting to our seal that God is true,' John iii. 33, so shall we bring much consolation, satisfaction, and quietness to our own souls. Of this phrase, *saith the Lord*, see Sec. 31.

Sec. 34. *Of the meaning of these words, 'when I will make.'*

This conjunction of time, *when*, is in the Greek the ordinary copulative *καί, and*. That copulative is in all Greek authors variously used, as it is also in the Hebrew ו . It is oft put for the time, as Mat. ix. 7, 'And he rose,' that is, 'then he rose;' and Mark xv. 25, 'It was the third hour, *and* they crucified him,' that is, *when* they crucified him. So here.

The verb *συντελέσω*, translated *I will make*, signifieth to *end*, Mat. vii. 28; to *finish*, Rom. ix. 28; to *fulfil*, Mark xiii. 4. The apostle doth here purposely use this verb (for he took it not from¹ the LXX; they use another word, *διαδοῖσθαι*) to shew,

1. That there should be no alteration of this covenant.

2. That all things typified in the former covenant were fulfilled in this.

3. That a covenant is then complete when it is solemnly ratified and established.

The future tense, *I will make*, hath reference to that time when the prophet foretold this; for at that time the old covenant was in force, and the time of the new covenant was then to come.

Sec. 35. *Of this title 'new,' annexed to the covenant.*

The covenant that the apostle here speaketh of is styled *καινὴ, new*, in four several respects.

1. In opposition to the former covenant, that was old; and being old, vanished away, ver. 13; for old things pass away, 2 Cor. v. 17.

2. In relation to the times when it was established, even in the latter times, Isa. ii. 2.

3. In regard of the succession of it in the room of the former, ver. 7.

4. In regard of the perpetual vigour thereof, it is ever as new. It is like unto Aaron's rod, which continued as new, fresh, and flourishing so long as the ark was among the Jews, Num. xvii. 10. It was like to that which is planted in the house of the Lord, Ps. xcii. 13, 14.

This is a great commendation of this covenant, and it is attributed to such excellent blessings as were promised to the time of the gospel; as 'a New Testa-

¹ See Chap. i. 6, Sec. 72.

ment,' 'a new Jerusalem,' a 'new heaven and earth,' 'a new name,' 'a new commandment,' 'a new way,' 'a new heart,' 'a new spirit,' and 'a new song.' Of these see the *Progress of God's Providence*, on Ezek. xxxvi. 11, Sec. 6.

Seeing that in these times of the gospel all things are new, we also must be 'new creatures.' The apostle maketh this inference upon this ground, 2 Cor. v. 17. This is the true learning of Christ, concerning which the apostle giveth this direction, Eph. iv. 21-24.

1. 'Cast off the old man with the corrupt lusts thereof.' What was learned in the old school of corrupt nature must be unlearned in Christ's school. These must be 'cast away as a menstruous cloth,' Isa. xxx. 22.

2. 'Be renewed in the spirit of your mind;' that is, in your understanding, which is a light, Mat. vi. 22, and a guide to all the powers of the soul.

3. 'Put on a new man.' This implieth that a man be wholly renewed in every power of soul and part of body. So much is implied under this phrase, *new man*. Illumination of the mind, without renovation of the other parts, causeth more stripes, Luke xii. 47.

4. Let that renovation be extended to 'holiness and righteousness,' that is, to all duties which we owe to God and man.

5. Let all be in a right manner, not in show only, but in truth. Such an one is a 'true Israelite,' John i. 47.

By these rules may we be cast into the mould and form of the doctrine of Christ, Rom. vi. 17.

Sec. 36. Of these words, 'the house of Israel' and 'the house of Judah.'

The persons with whom the new covenant is made are thus expressed, *with the house of Israel and the house of Judah*.

In this word *οἶκος*, *house*, there are three tropes.

1. A metonymy of the subject; the house put for the inhabitants thereof, or persons appertaining thereto.

2. A synecdoche of the part for the whole; an house, which is but a part of a nation, for the whole nation, or rather for the whole world.

3. A metaphor; for the church of God is resembled to an house. It is to God as his house where he dwells, and whereof he taketh special care. See Chap. iii. 3, Secs. 37, 58, 59.

These two names, *Israel*, *Judah*, comprise under them the whole church of God. *Israel* was a name given to the third grand patriarch, the grandson of Abraham, to whom the promises made to Abraham were again and again renewed, Gen. xxviii. 13, 14, and xxxv. 11, 12, and xli. 3. His first name given him at his birth was *Jacob*, Gen. xxv. 26, which signifieth a *supplanter*. The Hebrew root *עקב* (*supplantavit*; inde *עֲקֵב*, *Jacob*), whence this name is derived,

signifieth to *supplant*, Jer. ix. 4. This name was given him in a double respect.

1. In reference to the manner of his coming out of his mother's womb, which was by taking hold of his brother's heel, as striving to come out before him. The Hebrew word *עָקַב*, *calx*, that signifieth an *heel*, cometh from the same root that *Jacob* doth.

2. By way of prediction, that he should supplant his brother, which he did twice; first, in getting the birth, Gen. xxv. 33; and afterward the blessing, Gen. xxvii. 28, 29.

In these two respects said Esau, 'Is not he rightly named Jacob; for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing,' Gen. xxvii. 36.

This other name, *Israel*, was given him as a memorial of his prayer and stedfast faith, whereby he prevailed with God himself, and seemed to overcome him, Gen. xxxii. 24. *יִשְׂרָאֵל*, *Israel* is a compound of a verb, *יָצַח*, *prævaluit*, that signifieth to *prevail*, and a noun, *אֱלֹהִים*, *Deus*, that signifieth *God*. According to this composition, it implieth one that *prevaileth with God*. The Hebrew verb doth also signify *to be a prince*, or *to carry one's self as a prince*, *יָצַח*, *Principem se gerere vel principatum obtinere*, Prov. viii. 16, Esther i. 22; and thereupon this interpretation of *Israel* is given, 'as a prince thou hast power with God,' Gen. xxxii. 28. That by his fervent, faithful prayer, he had the foresaid power with God, is evident by the application thereof, Hosea xii. 3, 4.

From this *Israel* descended all those that till Christ's ascension were the visible church of God on earth, and were named in memorial of him 'Israel,' Exod. iv. 22, and xviii. 25; 'children of Israel,' Joshua i. 2; 'men of Israel,' Joshua ix. 6; 'house of Israel,' Exod. xvi. 31; and the place where they dwelt, 'land of Israel,' 2 Kings v. 2.

Judah was the fourth son of the foresaid Jacob or Israel; his name, according to the notation of it, signifieth *praise*; for his mother praised God at his birth, for giving her a fourth son, Gen. xxix. 35. *יְהוָה*, *jeit*, in *hiphil*, *הִירָה*, *celebravit*, Ps. cxxxvi. 1; inde, *יְהוּדָה*, *Judah*.

Judah was the head of one of the tribes of Israel, Num. i. 7, which was the greatest tribe, most potent; and counted the royal tribe, by reason of the promise of the sceptre made to it, Gen. xlix. 8, &c.

After the death of Solomon, ten tribes revolted from the house of David, which was of the tribe of Judah, to whose posterity the royal dignity was promised, 1 Kings xii. 16, 19.

The ten tribes that revolted, because they were the greater number, retained the name *Israel*. But the tribe of Judah and Benjamin, that remained faithful with Judah, were differeñced by this title *Judah*. Mordecai was a Benjamite, yet called *יהוּדֵי*, *Judeus*, a Jew, Esther ii. 5. In process of time all that remained of the twelve tribes were called Jews; so were

they called in Christ's and the apostles' time; and to this day are they called Jews. The Greek and Latin words, Ἰουδαῖος, *Judeus*, which we translate *Jew*, are apparently derived from Judah. To speak Hebrew, is said to speak, Ἰουδαῖος, *Judaice*, Jewish, and to profess that religion which the people of God then professed, to Judaize, — כִּתְיָהֲרִים, *Judaizantes*, *Se Judeos profitebantur*, — or to become Jews. By reason of that difference betwixt these, which became two kingdoms, and thereupon two nations, the apostle here maketh express mention of 'the house of Israel, and of the house of Judah;' but to shew that by the new covenant the enmity that was betwixt them shall be taken away, they are both made confederates, and the new covenant is made with the one as well as with the other.

Some refer this to the calling of the Jews. But that is not agreeable to the scope of the apostle, who speaks of all God's confederates, who, at any time, shall be under the new covenant, whether Jews or Gentiles, so as the Jews are not excluded, though this be not appropriated to them alone.

Sec. 37. *Of the union of all nations under the new covenant.*

The conjunction of the two foresaid houses, *Israel and Judah*, setteth out the union of all manner of nations, who, by the gospel, shall be brought under the new covenant. This is expressly proved, Eph. ii. 14–17. There,

1. The point itself is plainly expressed in these phrases, 'made nigh,' 'one,' 'one body,' and 'one new man.' The Gentiles who were before *two*, being out of the church, of another profession and conversation, are made nigh by being in the church, and professing the true faith; yea, they being two before, two distinct people, having diverse laws and ordinances, are now one in all privileges, all of one body, under one head Jesus Christ, and one new man by the grace of adoption and regeneration.

2. The means whereby this union is made is declared to be 'by the blood and cross of Christ,' that is by his death, for at the death of Christ, the veil of the temple was rent, Mat. xxvii. 51, and thereby the partition wall betwixt Jew and Gentile was broken down.

3. The manner of uniting them is by making them all 'one new man.'

1. This is a motive to all that live under this new covenant, to endeavour to keep the unity of the Spirit in the bond of peace. This was foretold, Isa. ii. 4.

2. This is also a motive to pray for the recalling of the Jews; for as the Gentiles are comprised under the house of Israel and Judah, so much more the Jews. That Jews may be Christians, is shewed, Chap. iii. Sec. 28. Of their calling, see *The Progress of Divine Providence*, in a sermon on Ezek. xxxvi. 11, Sec. 17.

This new covenant is made with the seed of the

Jews as well as with the Gentiles. Such Jews as shall believe, are accounted to be of the spiritual stock and house, even of the house of Israel and Judah.

As we ought to take notice of all God's promises, and pray for the accomplishment of them, Ezek. xxxvi. 37, so of this particular concerning the calling of the Jews, and pray for the accomplishment thereof. This is so much the rather to be done, because the time was when we were out of Christ, and then they prayed for us; so as zeal of God's glory, desire of the enlargement of Christ's kingdom, and gratefulness to that stock whence they come, ought to stir us up to do what lies in us for the accomplishment of God's promise concerning their call.

Sec. 38. *Of God's like respect to the church of the Gentiles as to the ancient Jews.*

The conjunction of these two houses, Israel and Judah, further giveth evidence that Christians, of what nation soever, are as precious to God as the Jews were before their rejection; for Gentiles are comprised under Israel and Judah. In this respect, believing Gentiles are called 'the children and seed of Abraham,' Gal. iii. 7, 29; and 'sons of Zion,' Zech. ix. 13; and the church of the Gentiles is styled, 'Jerusalem,' Rev. iii. 12; and 'Zion,' Zech. ix. 9; and ministers of the gospel are styled, 'priests and Levites,' Isa. lxvi. 21. This is further evident by the application of prerogatives of old belonging to the Jews, to believing Christians. For proof hereof, compare 1 Peter ii. 9 with Deut. vii. 6 and Exod. xix. 5.

The same reason that moved God to choose them at that time, moveth him to choose us Gentiles in these latter days to be his church; namely, his own good pleasure and love. This reason for them is rendered, Deut. iv. 37, vii. 7, 8, and Ezek. xvi. 6, 7; and for the Gentiles it is rendered, Eph. ii. 4, and Titus iii. 4.

Learn hereby, in reading the Old Testament, to observe the many great promises made to the Jews, and the accomplishment of them, and withal the great works which God did for them, and the many deliverances which from time to time he gave them, and make these grounds of thy faith; and as occasion serveth plead them before God. Apply all the evidences of God's love manifested to the Jews, apply them to yourselves, you believing Gentiles. The promise which God made to Abraham the apostle teacheth us to apply to ourselves, Rom. iv. 23, 24. 'Whatsoever things were written aforetime, were written for our learning,' &c., Rom. xv. 4. When enemies arise against us, let us call to mind the prayers and supplications which the faithful Jews made, and how they put God in mind of his covenant, and of his promises, and of his ancient love. Let us do so likewise, and with like stedfastness of faith expect a blessing from him. We have such grounds of faith as they had.

This also may be applied to such judgments as God

intlicted on them, to move us to take heed of those sins for which these judgments were inflicted. The apostle setteth down a particular catalogue of these, and thus concludeth, 'All these things happened unto them for examples; and they are written for our admonition,' 1 Cor. x. 6, &c.

Sec. 39. *Of a covenant divine and human.*

There being express mention made in this verse of a new covenant, my purpose is to endeavour to set it forth at large; and for that end distinctly to note,

1. What a covenant in general is.
2. What kinds of covenant are mentioned in Scripture.
3. What is the difference betwixt the old and new covenant.

Of the notation of the Hebrew and Greek words, ברית, *ḥadāḡāz*, translated *covenant*, see Chap. vii. 22, Sec. 94.

1. A covenant in general intendeth an agreement.

An agreement is sometimes on one part only, and setteth out an absolute promise. Thus God's promise of not destroying the earth any more with a flood, is called 'his covenant,' Gen. ix. 9-11. In this respect, a testament is called a covenant. See Chap. vii. 22, Sec. 94.

But for the most part, a covenant is put for an agreement betwixt two; if not two single persons only, yet two sides. Then it consisteth of two parts.

1. A promise of one party.
2. A restipulation or retribution by the other party.

In the latter sense, a covenant is taken tropically or properly.

Tropically, when by a synecdoche a part is put for the whole; thus the promise is called a covenant, Exod. ii. 24; or by metonymy, the seal or sign of the covenant is put for the covenant itself, Gen. xvii. 10.

Properly a covenant is taken when with a promise there is a kind of retribution or restipulation of performing some duty. Thus a covenant binds each to other, as Dent. xxvi. 17, 18.

A covenant thus taken is either divine or human.

Human betwixt man and man, Gen. xxi. 27.

Divine betwixt God and man. This is twofold.

One is made by God with man.

The other by man with God. In this, man, to obtain some special blessing from God, binds himself to some special duty to God. In this respect, saith Hezekiah, 'It is in mine heart to make a covenant with the Lord,' &c., 2 Chron. xxix. 10. Thus also Zedekiah 'and his people made a covenant that every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free, according to the law,' Jer. xxxiv. 8, 9. Hereof are two parts:

1. A prayer for obtaining good or removing evil.
2. A promise made for performing duty, Neh. ix.

32, 38. This is as a vow. It is divine, because we have therein to do with God.

In the covenant which God maketh with man, God freely promiseth some special good to man, and requireth man, in way of gratitude, to perform some special duty to God, which he that expecteth to partake of the benefit of the promise must undertake to do, Gen. xvii. 7, 10, 14. This is that which here we intend to speak of.

Sec. 40. *Of a divine covenant.*

A divine covenant is a mutual agreement betwixt God and man, whereby the one bindeth himself to the other, Hos. ii. 23, Zech. xiii. 9.

Of this covenant there are two parts.

1. A promise on God's part, which is in general to make man happy. Herein and hereby the Lord sheweth himself to be a God, Gen. vi. 18, and xvii. 2.

2. A retribution on man's part, which is to perform his duty in way of gratitude, even such duty as God requireth of him, Neh. ix. 38.

The nature of a divine covenant will more clearly be manifested by a due consideration of the four causes thereof: the efficient, material, formal, and final cause.

1. The principal efficient is God; for none can bind the Creator to a creature but God himself, and that of his own mere pleasure and good-will. But the Creator hath power to bind his creature to him, and that in what duty he pleaseth; to which duty the creature is bound readily to yield itself, and that as a creature and servant of God, but more especially as a confederate, as one of those that are in covenant with God.

The procuring cause is God's pleasure and good will, Eph. i. 11, Luke xii. 32, Mat. xi. 26; for there is nothing out of God to move him. He is every way perfect and complete in himself. He needeth nothing that any creature can do; neither can a creature do anything that may move him to this or that, further than he in his own good pleasure seeth meet.

Besides, though there might be something without God to move him, that something cannot be in a creature, because the creature itself is of God; and whatsoever it hath it hath from God, and all the ability that is in it to any good is from God.

2. The matter of a divine covenant consisteth in the things that are covenanted. These are of two sorts.

One on God's part, which is the good promised.

The other on man's part, which is the duty engaged, and that in way of gratitude.

3. The formal cause consisteth in the mutual binding of the persons covenanting one to the other. A covenant is a bond, Ezek. xx. 37. Herein it is like a vow and an oath, which are strong bonds, Num. xxx. 3. The bond on God's part is most sure, arising from himself, Eph. i. 11; on man's part it is enjoined to him, and imposed on him, Gen. xvii. 7, 9.

4. The ends of a covenant are of two sorts, supreme and subordinate.

(1.) The supreme end is God's glory. This is the supreme end of all things, and the best end that can be. Now wisdom teacheth men to aim at the best end. God being wisdom itself, must needs aim at the best, which because his glory is, he aimeth at it. As he sware by himself, 'because he had no greater to swear by,' Heb. vi. 13, &c., so he aims at his own glory, because he hath no higher nor better end to aim at. At this he aimed in his eternal decree, Rom. ix. 22, 23, Eph. i. 6; at this he aimed in creating the world, Prov. xvi. 4, and in his providence, Isa. xlv. 7; so likewise in entering into covenant with man. Herein is set out the glory of his sovereignty, by engaging man to what he pleaseth; and of his wisdom, by ordering matters so as man's failing of blessing ariseth from his own fault, namely, from breach of covenant; so likewise of his truth, in performing covenant on his own part; of his justice, in dealing with man according to his covenant of his free grace, in doing what he doth on his good pleasure, and of his goodness, in covenanting that which is for man's good.

(2.) The subordinate end is man's happiness, comprised under this word *life*. This is the end of all God's covenants with man, Rom. x. 5, Gen. ii. 9, Mal. ii. 5, Ezek. xvi. 6, 8, John iii. 16.

Sec. 41. *Of instructions and directions arising from a divine covenant.*

God's covenant with man instructeth us in two especial points.

1. In God's condescension to man.

In the sure prop that man hath to rest on God for happiness.

1. God's condescension to man is manifested four ways.

(1.) In that God being the most high supreme sovereign over all, vouchsafeth to enter into covenant with his servants. To suffer such a relation as confederates and covenanters betwixt so high a sovereign and so mean servants is a great condescension, Deut. xxvi. 17, 18.

(2.) In that God being a Lord, hath power to command what he pleaseth, so as he need not covenant or capitulate with them, saying, Do this, and I will do that; yet doth he enter into covenant. This manifesteth a great condescension, Mat. xx. 14, 15.

(3.) In that being most free, and wholly depending upon himself, he need not bind himself to any (for 'who shall say unto him, What dost thou?' Job ix. 12 and xxxiv. 19, Dan. iv. 35); yet by covenant he binds himself to man.

(4.) In that God being the Lord God of truth, Ps. xxxi. 5, he binds himself to perform his promise, as if there might be some fear of his failing therein, Heb. vi. 17, 18.

2. The sure prop that man hath to rest on God for happiness by reason of his covenant is manifested two ways.

(1.) In that God, who 'is good, and doth good,' Ps. cxix. 68, doth covenant to make man happy. God is as a deep, full, open, overflowing, everflowing fountain, so as that might seem sufficient to make us go to him for everything that may tend to blessedness. But the covenant which God maketh to bring us unto happiness doth much more embolden us to go to him, and make us confident of receiving from him what he hath covenanted to give.

(2.) By covenant, God hath caused a special relation to pass betwixt him and us. He and we are confederates. This is a sure prop.

As God is faithful in himself, so his covenant is most sure. It is 'a covenant of salt for ever,' Num. xviii. 19. God's confederates may thereupon have strong consolation and confidence, Deut. vii. 9, Heb. vi. 18.

The covenant of God with man doth direct us in four special points.

1. To know what God expects of us; namely, whatsoever is in the covenant to be performed on our part, which we must be careful to observe, as we do desire to receive any benefit from the covenant.

2. To understand what we may expect from God; namely, whatsoever on God's part is covenanted. God, by his covenant, binds himself, and he will not start from it: 'He is a faithful God, which keepeth covenant,' Deut. vii. 9. Saints of old used to plead this for strengthening their faith, 1 Kings viii. 23, Neh. i. 5 and ix. 32, Dan. ix. 4.

The way whereby we may expect with confidence from God what he hath covenanted, is to be conscionable in observing what is covenanted on our part, Deut. vii. 12.

3. To acquaint ourselves with the covenant of God, that thereby we may know what privileges and blessings belong unto us; for we have nothing whereby we can lay claim to any good thing but God's covenant. As this is a duty, so it will be our wisdom to do it. A wise heir will search after such evidences as give him a right to his lands and goods.

4. To be careful in observing our own undertakings, and as conscionable in performing the covenant on our part, as we are desirous to partake of the benefit of the covenant on God's part. This is laid down as a ground of Levi's blessing, that 'they kept God's covenant,' Deut. xxxiii. 9. This God expressly requireth, Exod. xix. 5. We cannot expect that God should keep covenant with us, unless we be careful to keep covenant with him, Ps. xxv. 10. Great is that loss which followeth upon breach of covenant; yet that is not all. God's wrath and vengeance will also follow thereupon. Sore vengeance hath been executed on breach of covenant with man, 2 Kings xvii. 4, &c., Ezek. xvii. 15; how much sorer vengeance may be

feared on breach of covenant with God, Jer. xxii. 6, 9, and xxxiv. 18–20, Hos. viii. 1, 1 Kings xi. 11.

Sec. 42. *Of the covenant of works.*

There are two distinct kinds of divine covenants which God made with man: one of works, the other of grace. These the apostle expressly calleth two covenants, Gal. iv. 21.

This distinction of a covenant of works and grace is according to the means whereby the benefit of the covenant is obtained. For in the first covenant life was to be obtained by works, but in the latter by grace.

The covenant of works is God's agreement with man to enjoy life upon perfect obedience.

In setting forth this covenant we will distinctly consider,

1. The author of it; 2, the ground; 3, the parties with whom it was made; 4, the good promised; 5, the duty to be performed; 6, man's ability therein; 7, the seals thereof; 8, the ends of it; 9, the extent; 10, the restraint thereof.

1. The author was God, considered as man's creator and supreme Lord, who had power to require what service it pleased him of man, and to appoint man what condition he would. Thus the author of that covenant stood no way obliged unto man further than it pleased him to bind himself.

2. The ground of that covenant was the good pleasure of the foresaid Lord. Though, after God had entered into covenant with man, justice required that the promised reward should be given upon performance of the condition, yet to enjoy such a condition for attaining the reward was mere pleasure and will, yea, and grace too. The performing of the condition could not merit such a reward as was promised. Besides, the ability to perform the condition was given by him that promised the reward.

3. The party with whom God made that covenant was the first man, the father of all mankind, to whom God gave a dominion over all his creatures here below; who among all God's works was his masterpiece, made after God's own image, and who of all was most bound to God.

4. The good promised on God's part was life, a most happy life, free from all misery, and everlasting. This is evidenced by that tree of life which God set in the midst of the garden, Gen. ii. 9.

5. The duty required on man's part was perfect obedience to the law of works, and that in his own person. This Moses thus expresseth, 'which if a man do he shall live in them,' Lev. xviii. 5. By a *man*, he meaneth a man himself, in his own person, not by a surety. By *doing*, he meaneth a full and perfect performing of all that was required, in every part, point, and degree thereof. Hereupon the contrary is thus expressed, 'Cursed is he that confirmeth not all the words of this law to do them,' Deut. xxvii. 26. The apostle setteth forth the like perfection of

that obedience, both affirmatively, Gal. iii. 12, Rom. x. 5; and also negatively, Gal. iii. 10.

Quest. How was this condition made known to man?

Ans. 1. It was written in man's heart, Rom. ii. 15.

(2.) It was further manifested to him by external evidences and signs; namely, by the two sacramental trees planted in Eden, Gen. ii. 9.

(3.) By the commination annexed to the transgression of the latter, Gen. ii. 17.

6. Man had ability given him to observe the condition to the full at the very instant of his creation. This is implied under this phrase, 'God created man in his own image,' Gen. i. 27. That image of God is expounded to be,

(1.) Knowledge, Col. iii. 10. Knowledge of all things that were requisite for him to know for serving and honouring his Creator, and for continuing in that happy estate wherein God made him.

(2.) Righteousness and holiness of truth, Eph. iv. 24. In this respect it is said that 'God made man upright,' Eccles. vii. 29. As God made man perfect in purity, so he made the frame, bent, and inclination of man wholly to good; and withal he gave man power and ability so to continue; only he made him alterable, and left it in his power and free will to stand or fall, that there might be thereby made a more thorough trial of his voluntary obedience.

7. The seals of the covenant of works were the two fore-mentioned signs, the two trees planted in the midst of Eden.

The former seal was to assure him of the accomplishment of the promise upon observing the condition. It is hereupon supposed that if Adam had eaten of the tree of life before he ate of the other tree, he should for ever have been established. Thus much is gathered out of this phrase, 'Take of the tree of life, and eat and live for ever,' Gen. iii. 22.

The latter seal was added for further trial of his obedience, whether he would be subject to the good will of his Creator in everything that he should command him, though it were not natural, and as the moral law written in his heart, but, as it might seem circumstantial, merely upon the will of his Lord. For the fruit of that tree, before it was forbidden, was as lawful for him to eat of as the fruit of any other tree in Eden; and it is said that 'the tree was good for food, and that it was pleasant to the eyes,' Gen. iii. 6.

8. The ends of this covenant were partly on God's part, and partly on man's.

On God's part the most high supreme end of all was his glory, manifested in sundry of his divine excellencies; as his supreme sovereignty, unsearchable wisdom, incomprehensible goodness, perfect justice, both in giving reward according to compact, and also in taking revenge according to desert.

On man's part one especial end was, to make

man the more careful in observing the condition, the more watchful against transgression, and the more confident in expecting the reward.

There was also another end both on God's part and man's, which was to make way for the covenant of grace, that thereby the mercy, pity, compassion, goodness, and bounty of God might be more manifested to man, and that man might have his heart the more enlarged to magnify God.

9. The extent of the covenant of works reached to Adam and all his posterity. This is evident by the extent of the punishment to all mankind, Rom. v. 17. Had Adam in his person fulfilled the condition, his posterity had been established and enjoyed everlasting life.

10. The restraint of this covenant was such, as, the condition not observed, but broken in any point, no way was left for repentance by virtue of that covenant. Every transgression brought a curse, Deut. xxvii. 26.

Only God reserved to himself liberty to enter into another covenant.

Quest. Why was this covenant promulgated after man's fall, and openly proclaimed on mount Sinai, Exodus xx.; and called 'a covenant made with Israel in Horeb,' Deut. v. 2; and 'the word of the covenant,' Exod. xxxiv. 28; and 'tables of the covenant,' Deut. ix. 11; and 'ark of the covenant,' Deut. x. 8? Was man able after his fall to keep this covenant?

Ans. No, for 'the law was weak through the flesh,' Rom. viii. 3. Thereupon it is said, that 'no man is justified by the law,' Gal. iii. 11. Yet are there many reasons for promulging and reviving the same.

1. That 'every mouth might be stopped,' Rom. iii. 19.

2. That it might be 'a schoolmaster to drive us unto Christ,' Gal. iii. 24.

3. That we might have a platform of true righteousness to endeavour after it, 1 Tim. i. 8.

4. That sin might be more thoroughly known, Rom. iii. 20, and vii. 7; and that both in the vile nature, and also in the bitter fruits thereof.

Sec. 43. Of reward for works standing with grace.

Quest. Was not God's grace the ground of that life which God promised to Adam? If it were, how could it be upon condition of works? 'To him that worketh is the reward not reckoned of grace, but of debt,' Rom. iv. 4. Grace and works cannot stand together, Rom. xi. 6.

Ans. 1. The ordaining of a covenant to give man a reward upon works may be of grace, though the retribution, or giving the reward to him that worketh, be of debt.

2. All debt doth not necessarily imply desert or merit of the work. For a reward may far exceed the

worth of the work, and then the work doth not merit the reward. The reward which God promised in the covenant of works far surpassed the work required. The reward was eternal and infinite, the work temporary and finite.

3. All creatures, men and angels, are bound to do whatsoever God requireth of them, on duty, though there was no reward, Luke xvii. 10. The very conceit of merit in the perfectest work that can be done by mere creatures would be like the wild gourds that were put into the pottage, it would cause death, 2 Kings iv. 39, 40.

4. All the ability that Adam had, or which the glorious angels, or glorified saints have, is from God; so as none of them have of their own to merit anything of God.

5. The apostle opposeth works or debt to grace, Rom. iv. 4 and xi. 6, in relation to man's corrupt estate after his fall, and in relation to man's high esteem of works.

Quest. 2. Why is reward said to be of debt? Rom. iv. 4.

Ans. 1. In regard of the order of God's giving the reward, which is upon working. The work must first be done, and then the reward is given.

2. In regard of God's binding himself by promise and covenant, to give such a reward upon such a work done. In this respect the giving of reward is a part of justice; and men may plead justice, as in a case of debt. For truth and faithfulness, in keeping promise and covenant, is a part of righteousness and justice. In this respect God is said to be 'righteous and just,' Ps. cxvi. 5, 1 John i. 9.

Sec. 44. Of uses raised from the covenant of works.

The foresaid covenant of works instructeth us in four especial points.

1. In the integrity, holiness, and perfection of God's will. For that covenant is a platform of God's will. There is nothing therein but that which is holy, just, and good, Rom. vii. 12; and all holiness, righteousness, and goodness fit to be enjoined unto man is therein set down. That we may know thus much, the law still remains registered for our use.

2. In that duty which men as creatures do owe to the Lord, and which the Lord may exact of them. For God may still exact what is in the covenant of works, and made known by the law, and it is our duty to yield it unto him. That impotency and disability which man had brought upon himself gives him no just dispensation from that that is contained in that covenant, if God should in justice deal with him.

3. In that woful plight whereunto man hath plunged himself by transgressing that covenant. For, (1.) He hath forfeited all that glory and happiness wherein God at first did create him.

(2.) He hath pulled upon himself a curse which is merciless and remediless.

4. In the great need, yea, and absolute necessity, of a Redeemer, and such a Redeemer as Christ is. For Christ is the only means to free man out of that misery, Acts iv. 12. In this respect the law is our schoolmaster to bring us to Christ, Gal. iii. 24.

2. The covenant of works ministereth matter of humiliation, and that in four respects.

(1.) For that sin that Adam committed. Adam was a public person, and we all were in his loins, and sinned in him, Rom. v. 12.

(2.) For that natural corruption wherein we are all conceived and born. For it is against that integrity which the law or covenant of works requireth of man. The law is spiritual, Rom. vii. 14, and condemneth the pollution and pravity of our nature.

(3.) For the many actual sins which we continually commit in thought, word, and deed; and that by doing that which is evil, or leaving any good undone, or evilly performing the good which we take in hand. For they are all expressly against the covenant of works.

(4.) For all the effects of God's wrath which fall on us, ours, or others, in body or soul, here or hereafter. They are all caused by transgressing the covenant of works.

3. The covenant of works giveth direction about two things especially.

(1.) To acquaint ourselves with that covenant, because it contains a perfect and everlasting rule of righteousness, and sheweth what is good, what evil, what lawful, what unlawful, so as thereby we may learn what is the will of God, Rom. vii. 12. It also setteth out sin to the life, so as thereby we may know the horror thereof, Rom. vii. 7, and iii. 20.

(2.) To examine ourselves thereby, Isa. viii. 20. This is that glass which will shew us every spot upon our soul.

4. That covenant affords matter of gratulation in two special respects.

(1.) For God's great and good respect to man in giving his Son to be our surety, who in our nature, and in our stead, even for us, perfectly fulfilled that covenant of works, Rom. viii. 3, and endured to the full the curse which we had deserved, that we might be freed from the same, Gal. iii. 13.

(2.) For God's special care over his elect, called by the gospel and believing in Christ, whom he hath freed from the covenant of works, so as they are neither to be justified thereby (for then would they not be justified at all), nor yet to stand to the condemning doom thereof; for then should we be all condemned.

5. That covenant gives us just ground of denying ourselves. For the covenant of works plainly demonstrateth that there is nothing in us, and that nothing can be done by us, which may abide the trial of that covenant; for nothing is done according to the rule thereof. By it we may see that 'all our righteousnesses are as filthy rags,' Isa. lxiv. 6; and that 'all the world is guilty before God,' Rom. iii. 19.

Sec. 45. *Of the covenant of grace.*

The covenant of grace is God's compact with Christ to save such as believe and repent.

That this covenant may be the more distinctly and fully conceived, I will endeavour to set forth,

1. The titles in Scripture attributed to it.

2. The author of it.

3. The procuring cause thereof.

4. The mediator in whom it was made.

5. The time when it was made.

6. The occasion of making it.

7. The parties with whom it was made.

8. The good that was promised therein.

9. The duties required thereby.

10. The ratification of it.

1. The titles given to it are in special four.

(1.) A 'covenant of peace.' So it is styled, Ezek. xxxiv. 25 and xxxvii. 26. By *peace* is meant reconciliation with God; for Adam's transgression caused enmity betwixt God and man; but by this covenant, that enmity is put away, and peace made. Hereupon the mediator that caused that peace, is styled 'the Prince of peace,' Isa. ix. 6; and Christ is said to be 'our peace,' Eph. ii. 14.

(2.) A 'covenant of life,' Mal. ii. 5, for life, even eternal life, is the main thing promised in this covenant.

(3.) A 'covenant of salt,' Num. xviii. 19. Salt maketh things long continue. It here implies a perpetuity. The perpetuity of this covenant is in opposition to the covenant of works, which was soon disannulled.

(4.) An 'everlasting covenant,' Isa. lv. 3. This sheweth the extent of the aforesaid perpetuity, that it shall never have end, Jer. xxxiii. 20, 21.

2. The author of this covenant is God, considered as a Father, propitious, and ready to receive man, though a transgressor, into grace and favour, Deut. xxxii. 6. Though there be the same author of the covenant of works and grace, yet, in making the one and the other covenant, he may admit a double consideration; the consideration of a Creator and Lord in the former, but the consideration of a Father and Saviour in the latter.

3. The procuring cause was God's free grace, mercy, and compassion. God's good pleasure and mere will was the cause of the former; not any worth or desert in man. But now man was in misery; in such misery as all the creatures in the world were not able to deliver him. The Lord thereupon pitied man, and in tender compassion entered into this other covenant with him, Ezek. xvi. 4-6, &c. This doth much amplify this other covenant of grace.

4. The mediator with whom the covenant of grace was made, is Christ Jesus, God-man; for there was not only an infinite distance betwixt the Creator and creature, as in man's first estate, but also plain contrariety betwixt the pure, holy, righteous God, and

impure, unholy, unrighteous sinners; so as God could not with clear, evident, and full satisfaction of justice, enter into a covenant immediately with man fallen, without a mediator; neither could there be any other mediator than Christ, God-man, 1 Tim. ii. 5.

5. The time when this covenant was first made, was anon after the former covenant was broken. And it is observable that before the judgment against the man or the woman was denounced, this covenant of grace was entered into, Gen. iii. 15. This God so ordered, that man might be kept from despair upon hearing of the doom; but that, notwithstanding the judgment, he might have hope of pardon.

6. The occasion which God took to enter into this covenant of grace was man's transgression, whereby both the infinite riches of God's mercy was more magnified, and also the unsearchable depth of his wisdom more manifested. Had God made such an inviolable covenant of grace before man fell into misery, nor his pity, nor his justice, nor his power, nor his wisdom, had been so manifested as now they are.

7. The parties with whom God made the covenant of grace were sinners; such as not only had deserved no favour from God (as neither man in his innocency had), but also had deserved the extremity of God's wrath and indignation to be executed upon them. This also doth much amplify the covenant of grace.

8. The good promised by this covenant was,

(1.) Freedom from all that misery whereinto man by sin had plunged himself.

(2.) A greater degree of happiness, and a far more glorious estate, than that which was promised in the first covenant.

This was by reason of God's giving Christ to man, and man to Christ, by virtue whereof they are so united, as Christ liveth in man here, Gal ii. 20, and man liveth with Christ for ever hereafter, 1 Thes. iv. 17.

9. The duties required in this covenant are faith and repentance, Mark i. 15. Faith is required to give evidence to the free grace of God; for faith is but as an instrument or hand to receive that which God freely and graciously offereth unto us, John i. 12. Repentance is required to give evidence to the purity of God, who, though he do freely confer grace upon sinners, yet he suffereth them not to continue in sin, Rom. vi. 1, 2. Under repentance all sanctifying graces are comprised that tend to mortification and vivification, which are the two parts of repentance. Repentance required by virtue of the covenant of grace, is to be considered as a qualification for participation of that glory which God hath freely promised; for 'the unrighteous shall not inherit the kingdom of God,' 1 Cor. vi. 9; 'no unclean thing shall enter into it,' Rev. xxi. 27.

Besides, faith and repentance are not so in man's power, as that obedience was, which by the former

covenant was required of him. God by his Spirit worketh, increaseth, and continueth these graces in us, Jer. xxxi. 33, Ezek. xi. 19, 20.

10. The ratification of this covenant is manifold. It is ratified.

(1.) By God's word and promise, Gen. iii. 15.

(2.) By God's oath, Deut. xxix. 12, 14, Isa. liv. 9, 10.

(3.) By sacraments, whereof God had divers in the several ages of his church; as, the ark in Noah's time, 1 Peter iii. 21; circumcision enjoined to Abraham and his seed, Gen. xvii. 10; the passover under the law, Exod. xii. 11; their passing through the Red Sea, the cloud, manna, the rock in the wilderness, 1 Cor. x. 2, &c.; baptism and the Lord's Supper under the gospel, Mat. xxviii. 19, 26.

(4.) Christ's blood, and that typified before his exhibition by sundry sacrifices, even from the beginning, Gen. iv. 4, and actually shed upon the cross, John xix. 34.

Sec. 46. *Of the uses of the covenant of grace.*

The covenant of grace is of singular use for instruction, consolation, incitation, direction, and gratulation.

1. It instructeth us in God's *φιλανθρωπία*, special love to man. Man was a sinner, and retained a rebellious disposition against God, when God made the foresaid covenant of grace with him. There was no reason that could be found in man to move God hereunto. 'When we were enemies we were reconciled.' Man neither offered to God, nor desired of God, any atonement. The whole cause therefore resteth in God, even in his free grace and undeserved love. This love of God to man the apostle layeth down as the true reason of the covenant of grace, Titus iii. 4, 5. See more hereof in *A Plaster for the Plague*, on Num. xvi. 46, Sec. 34.

2. It instructeth us in the desperate condition of those that reject this covenant of grace, and still stand at odds with God. This is to 'count the blood of the covenant an unholy thing,' which is a great aggravation of sin, Heb. x. 29. That blood which is there intended is the blood of the Son of God, shed to ransom us from our sins. It is the most precious thing that could have been offered up to the Creator; and to man the more precious, because it was 'the blood of the covenant;' that is, that blood whereby God's covenant with man for remission of sins, reconciliation with God, all needful grace, and eternal bliss is sealed up. Thus the covenant was made a testament, that is, unalterable, and inviolable, Heb. ix. 16, 17, so as that blood was most precious in itself, and to man most useful and beneficial. To count this an unholy thing, cannot be but a great aggravation of sin. The word *κονδύ*, which the apostle useth in this aggravation, which we translate *unholy*, properly signifieth *common*; which implieth that those

persons do account it to have no more virtue and efficacy than any other blood. In the law-phrase things profane and unholy were called *common*, Mark vii. 2.

2. The covenant of grace affordeth singular comfort to poor sinners, who, on apprehension of their sinfulness and unworthiness, fear lest they should be utterly cast off. But let such call to mind this covenant of grace, how God for his own sake, on his free grace and favour, hath entered into covenant with men to give them life in Christ, requiring nothing of them but that they reach out the hand of faith to receive this grace, and to repent of their former rebellions against him, to come unto him and to accept of atonement and reconciliation. Poor penitent sinners, whose hearts are broken with sight and sense of sin, and believe in Christ, may from hence receive much comfort. See more hereof in *A Plaster for the Plague*, on Num. xvi. 46, sec. 36.

3. We may be incited with an holy boldness and confidence to go to God's throne of grace, and there to seek grace to help in time of need, Heb. iv. 16. God hath entered into a covenant of grace, and given a mediator, who is also a surety. See Chap. vii. 22, Sec. 93. We may therefore take courage to ourselves, and not fear to go to the throne of grace.

4. The said covenant affordeth us a good direction in our addresses and access to God, which is to have the eye of our soul fast fixed upon this covenant of grace, to plead it before God, and to ground our faith and hope thereupon. This will encourage us, notwithstanding our sinfulness and unworthiness, to pour forth our whole souls before God. God is said to 'remember his covenant' when he shewed kindness to his people, Exod. ii. 24, 2 Kings xiii. 23; and this have saints pleaded, Ps. lxxiv. 20, Jer. xiv. 31. This hath moved God to refrain his wrath, Ps. lxxxix. 34, and to repent of his judgments, Ps. evi. 45.

5. Great matter of gratulation doth God's covenant of grace afford unto man, for it is the ground of all that hope that we can have of any favour or blessing from God. If gratulation be due to God for any blessing at all, then for this especially, which is the ground-work and foundation of all. If the particulars about this covenant set down Sec. 45 be well weighed,—namely, the author of this covenant, God our Father; the mediator, Jesus Christ; the procuring cause, free grace; the subject matter, full happiness; God's condescension to man, and binding himself to him; the ratification thereof by the death of his Son; and other like branches,—we shall find great and just cause of hearty gratulation, even for this covenant.

Sec. 47. *Of the agreement betwixt the two covenants of works and grace.*

The two covenants of works and grace agree,

1. In their principal author, which is God, though in a different consideration, namely, as a Creator and

a Saviour. In which respect the prophet thus saith, 'Thy Maker is thine husband, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called,' Isa. liv. 5, Deut. xxxii. 6.

2. In the general procuring cause, which is God's good pleasure, without any desert of man, Eph. i. 11, Rom. xi. 35, 36.

3. In the parties between whom the covenants passed, which were God and man, Gen. ii. 8, 9, and iii. 15, and xvii. 7.

4. In the good promised by both, which is life, even eternal happiness, Rom. x. 5, John iii. 16.

5. In a mutual stipulation, that is, on man's part. Though there be several duties required in the one and in the other, yet in this they agree, that something is required on man's part in both, Lev. xviii. 5, Mark i. 15.

6. In an ability which God giveth to man to fulfil the one and the other. Though in the former God left the ability that he gave in man's power to retain it or lose it, and not so in the latter covenant, yet in both there is an ability given, Eccles. vii. 29, Jer. xxxi. 33.

7. In the ratification of both, which was by certain seals; the two trees in Eden for the former, Gen. ii. 9, and sundry sacraments for the latter.

8. In the same general ends of both, which were God's glory and man's good, Prov. xvi. 4, Isa. xliii. 7, Rom. x. 5, John vi. 47.

9. In the same general extent of both. The former extended to all the branches of the first root, which was Adam, with whom the first covenant was made; the latter to all the branches of the other root, which is Christ, with whom the other covenant was made, Rom. v. 18.

10. In the penalty against transgressors of the one and other, which is death and damnation, Gen. ii. 17, Deut. xxvii. 26, John iii. 18, Luke xiii. 35.

Sec. 48. *Of the difference betwixt the two covenants of works and grace.*

The covenants of works and grace do differ in the particulars following:

1. In the different consideration of the author of the one and the other, which are in the first God's supreme sovereignty, and in the latter his rich mercy.

2. In the procuring cause of them, which was, of the former, God's mere will and pleasure; of the latter, pity and compassion.

3. In the manner of making the one and the other. The former was without a mediator, the latter with one.

4. In the time. The former was made before man had sinned, the latter after his transgression.

5. In the occasion of making the one and the other. The occasion of the former was to try man's faithfulness in that integrity wherein God made him; the occasion of the latter was to shew the necessity of man's continual dependence on God.

6. In the confederates, or parties with whom the

one and the other was made. The former was made with all mankind, the latter with the elect only.

7. In the particular good that was promised. In the former a reward was promised upon fulfilling the condition by man himself, Rom. x. 5; in the latter was afforded,

(1.) A surety for man, Heb. vii. 22.

(2.) Ability to do what God would accept, Ezek. xxxvi. 27.

(3.) A better reward, in man's communion with Christ, John xiv. 3, and xvii. 23, 24.

8. In the duties required by the one and the other. Perfect obedience was required by the former, faith and repentance by the latter.

9. In the order of God's accepting. In the former God accepted the person for the work, which is thus expressed, 'If thou do well, shalt thou not be accepted?' Gen. iv. 7; in the latter the work is accepted in reference to the person.

10. In the ratification. The former was ratified by word, promise, and seals; the latter was further ratified by oath, Heb. vii. 20, and blood, Heb. ix. 16, 17.

11. In the issue of the one and the other. The former was violable; it might be forfeited, and was forfeited; the latter was inviolable, and shall never be broken, Jer. xxxiii. 20, 21.

12. In the matter of the one and the other. These two covenants do so far differ in the very matter and substance of them as they can no more stand together than the ark of God and Dagon, 1 Sam. v. 3, 4. The apostle doth so far oppose works and grace in the case of justification and salvation as they cannot stand together, Rom. xi. 6.

This difference betwixt the covenant of works and grace giveth evidence of God's wisdom in working by contraries, and in bringing light out of darkness, 2 Cor. iv. 6, and good out of evil, as he brought meat out of the eater, Judges xiv. 14; for man's sin, and misery that fell thereupon, caused this better covenant. This is an especial instance to prove that 'all things work together for good,' Rom. viii. 28.

The foresaid difference doth also much amplify the goodness of God, for God did not only repair or renew the covenant of works after it was broken, but entered into a far better covenant. Observe the particulars wherein the covenant of grace excelleth the covenant of works, and you will clearly discern how greatly God's goodness is amplified by substituting the covenant of grace instead of the covenant of works.

Sec. 49. *Of the agreement betwixt the covenant of grace, as it is styled old and new.*

The covenant of grace hath continued from Adam's fall, and shall continue to the end of the world. In this respect it is styled 'an everlasting covenant.'

But it hath been variously dispensed in the several ages of the world.

The greatest difference in the dispensation thereof

hath been manifested in the times that passed before and since Christ was exhibited.

This difference is so great, as the covenant of grace, though always one and the same in substance, hath been distinguished into an old and new covenant, Heb. viii. 13. In what respect it is called new, hath been shewed, Sec. 35. The old covenant is so called, in respects contrary thereunto.

The latitude of the covenant of grace will more clearly be discerned, if we duly consider the agreement and difference, as it is called old and new.

The agreement is manifested,

1. In their author, and that considered in the same respect; namely, as he is our Creator and Lord, and as he is our Redeemer and Father; for so was God of old called and acknowledged, Deut. xxxii. 6.

2. In the procuring cause; which was the free grace and rich mercy of God, Luke i. 54, 55, 72, 78.

3. In the same ground and meritorious cause of both; which is Jesus Christ, Heb. xiii. 8, Rev. xiii. 8.

4. In the same promises; which are remission of sins, reconciliation with God, and everlasting happiness, Exod. xxxiv. 7, Lev. viii. 15, Ps. xci. 16.

5. In the same duties required; which are faith, Gen. xv. 5, and repentance, Ezek. xxxiii. 11.

6. In the same ground of stability; which is the continual abode and operation of the Spirit in God's confederates, Ps. li. 11, 12.

7. In the same general end; which is the praise of the free grace of God, Exod. xxxiii. 18, 19, and xxxiv. 6.

8. In the same persons with whom the covenants are made; which are sinners by nature, but elect of God, Ps. xxxiii. 12, and lxxxix. 3.

9. In the same word of faith, whereby the one and other covenant is revealed, Gal. iii. 8, Heb. iv. 2.

10. In the same substance of sacraments, and the same spiritual food, 1 Cor. x. 3, 4.

Sec. 50. *Of errors contrary to the identity of the covenant of grace, distinguished into the old and new.*

The identity in substance of the covenants of grace, distinguished into old and new, doth both discover sundry errors, and also instruct us in sundry principles of religion. Of those instructions, see Sec. 51.

1. Errors discovered thereby are such as these:

(1.) That none but temporal blessings were promised under the law. This was an error of Servetus, and sundry others. They do not consider that the temporal blessings promised were types of heavenly; hereupon it is said of the patriarchs, and other believing Jews, that 'they desired a better country, that is an heavenly,' Heb. xi. 16. As the covenant made with them was the same in substance with that which is made with us, so they had the same object of faith and hope that we have. See ver. 5, Sec. 13.

(2.) That there was one way for attaining salvation under the law, and another under the gospel. This was one of Socinus his errors. By this the covenant of works is revived, and the church under the law subjected to that covenant. By this an essential difference is made between the Old and New Testament, whereas in substance they are both one and the same, as is shewed Sec. 49. By this position, the things which God's word made different (as the covenant of works, and the old covenant of grace) are made one; and the things which God makes one and the same in substance, are in substance made different; as the old and new covenant.

(3.) That the souls of the faithful before Christ passed not into heaven, the place of glorious angels and glorified saints, but into a supposed place under the earth, which they call *limbus patrum*.¹ This is the error of papists. They make four places for the souls of those who depart out of this world, under the earth.

[1.] Hell, properly so called, which is the lowest, an everlasting place of intolerable torment for such as die in mortal sins.

[2.] Purgatory, which they place next above hell; where are intolerable torments, but only for a time, for such as die in venial sins.

[3.] A place called *limbus infantum*, which they place immediately above purgatory, and make it a place of darkness, without pain, but also without heavenly bliss; and this for such infants as die unbaptized, there to abide everlastingly.

[4.] The foresaid *limbus patrum*, which they make the uppermost of them all; a place of darkness, but free from the pains of hell and purgatory, and withal from the joys of heaven. Here, they say, the souls of the faithful that died before Christ were reserved, but freed from thence by Christ's descent into hell.

All these places, except hell, are fictions of their own brain, and have no ground in sacred Scripture.

Concerning *limbus patrum* (for the other fictions I pass by), the conceit thereof is directly against the identity of the two covenants of grace in substance. For if the same covenant in substance were made with the faithful before Christ, that is made with the faithful since Christ, surely then they all partake of the same substantial privileges. They before Christ believed on Christ as we do, Rom. iv. 3; they obtained remission of sins, Rom. iv. 7; they were reconciled unto God, and adopted to be God's children; why then should not they partake of the same glory that we do? Christ implieth that they do so, Mat. viii. 11. The translation of Enoch, Gen. v. 21, and rapture of Elijah into heaven, 2 Kings ii. 11, are evidences hereof. See Chap. ix. 15, Sec. 90.

(4.) That the souls of the faithful before Christ passed into a place of rest and refreshing, but not into that

place whither now the souls of the faithful after Christ's ascension do pass.

There is an error of Arminius and his followers. Many of them deny the foresaid *limbus patrum*, but yet come too near unto it. They cannot determine where this place of refreshing is. Even their opinion is refuted by the identity of the old and new covenant of grace. Christ was a 'Lamb slain from the beginning of the world,' Rev. xiii. 8; that is, his sacrifice was to all purposes as effectual, before it was offered up, as after; and thereupon he is said to be 'the same yesterday, to-day, and for ever,' Heb. xiii. 8.

Sec. 51. *Of instructions raised from the identity of the covenant of grace, distinguished into the old and new.*

The identity of the covenant of grace, distinguished into old and new, instructeth us in sundry principles.

1. That the efficacy of Christ's merit is everlasting; even from that time wherein he was first promised, Gen. iii. 15; therefore there were sacrifices from the beginning, Gen. iv. 4, to typify Christ's sacrifice. It is said of the law, and of all the types thereof, that they were 'a shadow of things to come, but the body is of Christ,' Col. ii. 17, Heb. x. 1. If, by virtue of the everlasting merit of Christ, they who lived before he was exhibited, might in faith rest thereon, how much more may we? How much more ought we with strong confidence rest thereon? Heb. ix. 13, 14.

2. That there is the same extent of the sacrament of initiation under the new covenant as was under the old. If infants might partake of the sacrament of regeneration before Christ was exhibited, then much more since. That which the apostle saith of the ark, in relation to baptism, 1 Pet. iii. 21, that it was, *antityπον*, 'a like figure,' may be said of circumcision. All their sacraments were like figures, not types of ours. The apostle maketh an express analogy betwixt circumcision and baptism, Col. ii. 11, 12.

3. That there is but one catholic church, and that the church of believing Jews and Gentiles is the same, and that the same circumstantial appertained thereunto. For all before and after Christ, are partakers of the same covenant of grace in substance. 'One God and Father, one Lord Jesus Christ,' 1 Cor. viii. 6; 'one spirit, one body,' Eph. iv. 4, 2 Cor. iv. 13; 'one Mediator,' 1 Tim. ii. 5; 'one gospel,' Heb. iv. 2; 'one faith,' Gal. iii. 7.

4. That the inheritance which they looked for is even the same which we look for, see Sec. 50; Error, 3, 4.

Sec. 52. *Of the difference between the covenant of grace, as it is styled old and new.*

The difference betwixt the old and new covenant is,

1. In the time. The old was before Christ exhibited, the new since, Heb. i. 1, 2.

¹ Bellarm. tom. i. de Christo. lib. iv. cap. i. et tom. ii. de Purgat. lib. ii. cap. vi.

2. In the manner of delivering. The old was more obscurely delivered under types and prophecies, the new more clearly, 2 Cor. iii. 13, 14.

3. In the extent. The old was restrained to a select people, Ps. cxlvii. 19, 20; the new is extended to all nations, Mat. xxviii. 19.

4. In the Mediator. Moses, a mere man, was made the mediator of the old, Gal. iii. 19; but Jesus Christ, God-man, the Mediator of the new, Heb. viii. 8.

5. In the ratification. The old was ratified by the blood of beasts, Exod. xxiv. 8; the new by the blood of the Son of God, Heb. ix. 12.

6. In the efficacy. The old comparatively was a ministration of death; the new a ministration of the Spirit, 2 Cor. iii. 7, 8.

7. In the kind of confederates. Under the old, God's confederates were in their non-age, as children under tutors and governors, Gal. iv. 5, 7.

7. In the kind of seals or sacraments. Under the old they were more in number, more various in rites, more difficult, more obscure, more earthly. By comparing the sacraments of the one and the other together, this will evidently appear.

9. In the manner of setting forth the promise of God. In the old it was set forth more meanly under temporal blessings, Deut. xxviii. 2, &c.; under the new, more directly, under spiritual and celestial blessings, Mat. v. 3, &c.

10. In the yoke that is laid on the confederates by the one and the other. By the old, an heavy yoke was laid, Acts xv. 10; by the new, an easy and light yoke, Mat. xi. 30.

So great a difference there is betwixt the new covenant and all other covenants, as it is styled 'a better covenant,' ver. 6, and Chap. vii. 22. See Sec. 24, and Chap. vii. 22, Sec. 94.

Sec. 53. Of instructions arising out of the difference betwixt the new covenant and other covenants.

If the difference betwixt the new and other covenants be observed, we shall find it far to excel other covenants. Whereby we are instructed in sundry points, as,

1. In 'the manifold wisdom of God,' as the apostle styleth it, Eph. iii. 10. This is manifested in ordering the government of his church, according to the state and condition thereof. For,

(1.) In man's entire estate, when he was made perfect, God made with him a covenant of works.

(2.) After man's fall, when the church was in the infancy of it, God ordered it as best befitted that estate.

(3.) In the childhood of it, he gave his people such external ordinances as were most convenient for them.

(4.) In the riper age of it, he fully revealed his whole will, and gave them ordinances more spiritual.

(5.) When the church shall come fully to be complete and more perfect than at the first, there shall be

no sun, no moon, no temple, no external ordinances, Rev. xxi. 22, 23.

2. In the increase of God's goodness. This is herein manifested, that all the changes of God's covenant were ever to the better. The covenant of grace was better than the covenant of works. The new covenant better than the old.

At first, when all were in one family, yea, and afterwards when there were many distinct families, the first-born was both a governor and also an instructor of the whole family, Gen. iv. 7, and xviii. 19.

When the church increased into a nation, God set apart the twelfth part, namely, one tribe of twelve, to be ordinary ministers therein, Num. iii. 12.

When the church stood in need of other ministers, God raised up extraordinary prophets, and endowed them with an extraordinary spirit.

When the time of the gospel approached, God raised up a minister, even John the Baptist, who was greater than any before him, Mat. xi. 11.

After Christ's ascension, he gave apostles, prophets, and evangelists, who did not only most clearly make known the whole counsel of God to the church that was in their days, but also left it on record for the benefit of all churches after them to the end of the world.

3. In the greater degree of glory, which the souls of saints departed under the new covenant have, than they who departed under the old. For although all went to the same place of glory, yet they under the old wanted the fruition of Christ as God-man. This addeth much to our glory, Luke xxiii. 43; Philip. i. 23; 2 Cor. v. 8.

Questionless, the souls of saints in heaven before Christ's ascension did, as many on earth, desire to see those things which they who ascended after Christ did, Mat. xiii. 17. As the glorified souls now want something of the glory which they shall have after the resurrection, namely, the union of their bodies with their souls, and in that respect long for the last day, so the souls of saints before Christ might long for his presence, Heb. xi. 39, 40, and x. 20.

Obj. Against the alteration of man's estate to the better may be objected, that man's corrupt estate is not better than his entire estate, yet the entire was changed into the corrupt estate.

Ans. 1. Though the corrupt estate be not simply in itself better than the entire, yet through God's wise dispensation it proved to be better, and that in two respects: one in reference to God's glory, as is shewed, Chap. ii. 10, Sec. 86; the other in reference to the good of God's elect. For they have in Christ a greater stability than Adam had, and far better privileges.

2. That alteration was by man's transgression. He impugned himself into that misery which sin brought, so as that may be termed a just punishment of man's transgression, rather than an alteration on

God's part. This answer may be given to all those judgments which age after age have been inflicted on God's people for their sins, as to the Jews' captivity in Babylon, to their rejection under the gospel, to the casting oil of many of the churches of Greece planted by the apostles, and to sundry Christians becoming antichristians; yet God, who at first brought light out of darkness, hath caused much light to shine out of sundry of the fore-mentioned dark conditions, and will also bring further light out of others, so as God's work will appear to be to the better.

Sec. 54. *Of the meaning of these words, 'Not according to the covenant which I made with their fathers.'*

Ver. 9. *Not according to the covenant that I made with their fathers in the day when I took them by the hand, to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.*

The foresaid new covenant is here amplified by preferring it before the old; and that the excellency thereof might more evidently be manifested, he setteth out the old covenant in this verse, and the new covenant in the three following. Thus by comparing them together, it will appear which is the better.

He sets down the comparison negatively, thus, *ὡς κατὰ*, 'not according to the covenant,' &c. This negative hath reference to the manner of delivering the former covenant, as if he had said, not under such dark types and shallows, not clogged with such burdensome rites and ceremonies, nor with such chargeable sacrifices and other oblations, as the old covenant was, but more clearly, with easier burdens and less cost.

Of the differences betwixt the old and new covenant, see ver. 8, Sec. 52.

Of the covenant, what it is, ver. 8, Sec. 39.

That the covenant which is here intended might not be mistaken, it is set down by the persons with whom it is made, in these words *ἧν ἐποίησα*, which I made with their fathers.

God is here brought in as the author of that covenant, as well as of the new covenant, for thus saith God, 'I will make a new covenant,' ver. 8. By this it appears, that even the old covenant was a divine covenant, made by God himself with man. Of a divine covenant, see ver. 8, Sec. 40.

The fathers, *τοὺς πατέρας*, here mentioned, are those Israelites which came out of Egypt into the wilderness, where this covenant was set out with the several rites appertaining thereunto. These are they who are mentioned Chap. iii. 9, Sec. 95, who are said to 'tempt God,' and to 'grieve' him. That these fathers were those Israelites, is evident by that which in this verse is further said of them, that they were 'led out of the land of Egypt.' The prophet Jeremiah maketh mention of these fathers, who lived 900 years before his time, to shew the patience of God. Though God had

been provoked so long, yet he continued his covenant among them.

This relative *αὐτῶν*, *their*, hath reference to 'the house of Israel,' and 'the house of Judah,' mentioned in the former verse. Though, when the prophet uttered this, they were two kingdoms, yet they all descended from those fathers that came out of Egypt. Therefore of both these kingdoms, he saith *their fathers*. This is an aggravation of their division.

Sec. 55. *Of God's tenderness towards his confederates.*

The foresaid persons are further described by a memorable deliverance out of a miserable bondage.

The time of that deliverance is thus set down, *ἐν ἡμέρᾳ*, in the day when I took them, &c.

The word *day* is here determinately used, and it setteth out that distinct time wherein the covenant here spoken of was made and was violated, even then when God made Israel a distinct nation of itself, being brought from among the Egyptians, and severed from all other nations.

Of the extent of this word *day*, see Chap. iii. 8, Sec. 91.

God is here brought in as the author of the foresaid deliverance. For thus saith the Lord, 'I took them by the hand.'

To shew that this is a very observable point, it is thus expressly mentioned in the preface of the decalogue, 'I am the Lord thy God, which hath brought thee out of the land of Egypt,' Exod. xx. 2.

This giveth instance that deliverances are of God. See *The Guide to go to God*, or an *Explanation of the Lord's Prayer*, on 6th Petition, sec. 188; of praising God for deliverances, see *The Church's Conquest*, on Exod. xvii. 15, sec. 77, and *The Saint's Sacrifice*, on Ps. cxvi. 8, sec. 51.

God's manner of delivering them is thus expressed, *When I took them by the hand*, or word for word, *ἐν τῷ α-λομένῳ*, taking them by the hand.

Of the Greek verb translated *taking*, see Chap. ii. 16, Sec. 156.

This noun *hand*, added to the former verb thus, *by the hand*, implieth a metaphor, taken from indulgent and tender parents, who take their children that are weak by the hand, that they should not fall and hurt themselves. This metaphor doth Moses thus explain, 'The Lord thy God bare thee, as a man doth bear his son, in all the way that ye went,' Deut. i. 31.

This setteth out God's tenderness over his church. Another prophet setteth out God's tenderness thus, 'Taking them by their arms, I drew them with cords of a man, with bands of love,' Hosea, xi. 3, 4. To this purpose tend these metaphors, 'He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the

Lord alone did lead him,' Deut. xxxii. 10-12. And this which Christ useth, 'How often would I have gathered thy children together, even as a hen gathereth her chickens,' Mat. xxiii. 37.

It is his own free grace and mere mercy that moveth him thus to do. He taketh such and such for his children, and dealeth with them as with children.

This is a great incitation to move us, who are taken into covenant with God, to submit ourselves willingly to his tuition and discipline. Though he be a great and glorious Lord, yet he is also a good and gracious father; he condescendeth to our weakness, and considereth what is needful for our infirmity, rather than what may beseech his own majesty. This is a strong prop to our faith.

Sec. 56. *Of God's full delivering out of danger.*

The end of God's taking them by the hand was, to lead them out of Egypt. This doth further amplify the foresaid tenderness of God towards them.

Of the simple verb ἄγω, *duco*, from whence the compound translated *to lead out* is derived, see Chap. ii. 10, Sec. 94.

This compound ἐξάγω, *educo*, is applied to a shepherd's leading his sheep out of the fold to their pasture, John x. 3; and to an angel's bringing the apostle out of prison, Acts v. 79, and xii. 7. It is four times used of bringing Israel out of Egypt, namely here, and Acts vii. 36, 40, and xiii. 17. It is opposed to forcing or thrusting any out of a place, Acts xvi. 37, 39. And thus it may imply gentleness and tenderness.

The preposition ἐξ, *vel*, ἐξ, with which the verb is compounded, signifieth *out of*, or *from*. Thus the compound implieth a full deliverance, or a thorough bringing out of such and such a place, or danger, or misery. The fore-mentioned instances of the word do prove as much. Here then it giveth us to understand that God did fully free the Israelites from their bondage.

The very history giveth sufficient proof hereto. Nor Pharaoh, nor all the Egyptians, by all their power and policy, could recover them again.

This may be a type of Christ's full deliverance of his people from their spiritual bondage under Satan. See Chap. vii. 25, Sec. 103.

Sec. 57. *Of abusing God's kindness in and about his covenant.*

Express mention is made of the land of Egypt, because that was the place of their bondage.

The Greek word γῆ, *terra*, translated *land*, properly signifieth *earth*. Earth is that whereon men tread, whereupon they rest, abide, and dwell. That part of the earth where a distinct people dwell is called *their* land; as the land of Canaan, while the Canaanites dwelt there, and the land of Israel, while the Israelites dwelt there. According to the notation of the Greek word, it signifieth that which bringeth forth,¹ for the

¹ γίω, *gigno*, *inde* γῆ.

earth bringeth forth all manner of fruit for man and beast.

Of Egypt, see Chap. iii. 16, Sec. 163. There are noted sundry observations pertinent to this place; for there is the same end of mentioning Israel's deliverance out of Egypt, both there and here, namely, as an aggravation of Israel's rebellion upon their deliverance. 'For they soon forgot God's works, they waited not for his counsel,' &c., Ps. cvi. 12.

Their example gives a representation of an ungrateful and ungracious disposition. No kindness works upon it. This did Moses and other prophets, yea, and Christ himself, oft upbraid the Israelites, as Deut. xxxii. 6; 1 Sam. xii. 7, &c.; Micah vi. 4, &c.; Isa. v. 4; Mat. xxiii. 37.

That Spirit so worketh in the children of disobedience, so blindeth their eyes as they cannot discern the kindnesses of the Lord; and so hardeneth their hearts, as they cannot be sensible thereof nor affected therewith.

This justifieth God in taking away his favours from such abusers of them, and in turning his fatherly lenity into the severity of a judge. Men bring divine judgments upon themselves, Hosea xiii. 9.

This is a fair warning to us, who are compassed about with the manifold kindnesses of the Lord; to take such notice of them, to be so affected with them, and to walk so worthy of them, as it may never repent the Lord of any kindness done to us, but rather go on in doing more good unto us. See Chap. iii. 11, Sec. 113.

There are two reasons why the time of the old covenant is set out by Israel's deliverance out of Egypt.

One to revive and keep fresh the memorial of that great deliverance.

Of memorials of God's deliverance, see *Mercer's Memorial*, on Exod. xiii. 3, doct. 1.

The other is to commend God's wisdom in choosing such a time for entering into covenant with his people. For that was a time wherein he had more than ordinarily bound them unto all faithfulness to himself, by freeing them out of a most miserable bondage. Thus, after that God had brought Abraham from an idolatrous place, given him victory over the kings of the nations, and settled him in peace, he made a solemn covenant with him, Gen. xvii. 2. In like manner he dealt with David, 2 Sam. xxiii. 5; and with Solomon, 1 Kings ix. 5.

Then are men's hearts more pliable, and ready to yield unto God. They are as wax warmed, which quickly receives an impression. When the Egyptians were overwhelmed in the Red Sea before the Israelites, 'then believed they God's word; they sang his praise,' Ps. cvi. 12.

Hereby we may learn what is expected, when God giveth any evidence of more than ordinary mercy, faithfulness to God, as being to observe such oppor-

tunities, and answerably to carry ourselves. Strike the iron while it is hot. We of this nation have cause to take notice hereof; for God hath bound us to himself by many gracious favours. He hath not only reserved us to the time of the new covenant, but also to a time wherein the glorious light of the gospel, the word of that covenant, hath broken through a thick cloud of superstition and idolatry. We must therefore take notice of that covenant that is betwixt God and us; for he expects that we renew our covenant with him, and remain faithful therein.

Sec. 58. *Of reconciling the prophet and the apostle.*

The rebellion of the Israelites is thus expressed, *וְהָיוּ אֵלֶיךָ כְּעָבְדִּים בְּרִיתָם* *ἐν τῇ διαθήκῃ σου*, *because they continued not in my covenant.* In quoting this part of the text, there is some difference betwixt this and the Hebrew, which thus expresseth it, *אִשׁר הָמָּה הִבְרִי אִתִּי בְרִיתָם*, *which my covenant they brake.*

Ans. 1. The apostle holdeth close to the LXX, of whom see Chap. i. 6, Sec. 72.

2. He retaineth the true sense and full meaning of the prophet, and withal explaineth the same; for out of the apostle's words two things may be gathered,

(1.) That not to continue in God's covenant is to break it, or to make it void.

(2.) That their not continuing in God's covenant was a just cause of taking it away. Therefore the apostle brings it in with this causal conjunction, *ὥστε*, *because.* The Hebrew word, *אִשׁר* *quia*,¹ also translated *which*, is used as a causal conjunction. Indeed, the weakness of the covenant itself was one cause of nulling it; but their breaking of it was another. Many causes may concur to the making void of a thing. How the weakness of the covenant itself, and the confederates' violation thereof, may be accounted causes of abrogating it, is shewed, ver. 8, Sec. 30.

This other clause, *καὶ γὰρ ἡμεῖς αὐτοὺς, and I regarded them not*, seemeth much more to swerve from the prophet, who thus expresseth the mind of God, *וְאִנֹכִי בְעַלְתִּי בָם*, 'Although I was an husband unto them.'

Ans. 1. The prophet directeth God's speech to the Israelites, while they remained the people of the Lord, not clean cast off, and thereupon setteth out the mere relation betwixt God and them, to aggravate their sin the more. For hereby it appeareth that they were as an adulterous wife, which had on her part broken the matrimonial bond, and thereby provoked God to break the covenant on his part. Thus the cause of abrogating that covenant is by the prophet declared to be on their part. But the apostle, speaking of the covenant abrogated after their rejection, sets down the effect thereof, which was, that God 'regarded them not.' He would not any longer shew himself an husband unto them. Thus, in regard of the different times wherein the prophet and apostle wrote, that which by

¹ Pagnin. Vatabl. Mann. Tremel. et Jun.

the former is declared to be deserved on the people's part, is by the latter shewed to be executed on God's part. One sets down the cause or provocation, the other the effect or execution, of one and the same thing. Thus there is no contradiction in the apostle's words to that which the prophet had said, but a manifestation of that which the prophet intended to be accomplished.

2. Some read the prophet's interrogatively thus, 'Should I have continued an husband unto them?' So it is in the margin of our English Bible. Thus is God brought in as casting off all further care of them, and not regarding them, as the apostle expresseth it. The prophet speaks to the rebellious people themselves; and therefore sets down the mind of God with a kind of indignation interrogatively. But the apostle speaketh of a people that had received their doom and punishment, and therefore expresseth it more plainly and clearly.

3. The word *בְּעַלְתִּי*, used by the prophet, and translated, 'I was an husband,' is a verb, and signifieth also, *to have dominion*.³ So it is translated, 1 Cor. iv. 22. Thus doth the vulgar Latin, and sundry others, ancient and later interpreters of the prophet Jeremiah, take it in that place. Now to have dominion is sometimes taken in the worse part, namely, to keep them under in a kind of slavery over whom they have dominion, and to trample upon them; so is that word used, Isa. xxvi. 13, and such are apparently 'not regarded.'

Every of the foresaid answers are sufficient to reconcile the seeming difference between the prophet and apostle.

Sec. 59. *Of God's casting off transgressors of his covenant.*

Of the Greek word translated *regard not*, see Chap. ii. 3, Sec. 19.

As here the word is used it giveth a proof that people's violating God's covenant provoketh God to cast them off. On this ground the Lord cast off the house of Eli, 1 Sam. ii. 30; and Saul, 1 Sam. xiii. 13, 14; and Solomon's kingdom in part, 1 Kings xi. 11; and Coniah, Jer. xxii. 28, 30. This is exemplified in sundry parables, as of the vineyard, Isa. v. 5; of the fig-tree, Luke xiii. 7; of the olive branches, Rom. xi. 20; and of the husbandmen, Mark xii. 9. The like is threatened against Christians under the new covenant, to whom the apostle thus saith, 'If God spared not the natural branches, take heed lest he also spare not thee,' Rom. xi. 21. And Christ to the church of Ephesus, thus, 'I will remove thy candlestick out of his place, except thou repent,' Rev. ii. 5; and to the church of the Laodiceans, thus, 'I will spew thee out of my mouth,' Rev. iii. 16. Lamentable experience hath given proof of the truth hereof in most of the churches of Greece.

³ בעל cum ב vel ל significant *dominare*.

God's truth, justice, and wisdom moveth him thus to deal with unfaithful confederates: his truth, because he hath threatened as much; his justice, because revenge is as due to transgressors as reward to observers of the covenant; his wisdom, lest he might seem too indulgent to transgressors, and lest transgressors should thereupon grow insolent and impudent.

It stands us in hand upon the foresaid ground to have our eye always upon the condition which, by virtue of the covenant, is required of us; and to be as careful and conscionable in keeping the condition as we are desirous to enjoy the benefit and privileges of the covenant, which now, under the gospel, is faith and repentance.

Of this phrase, *saith the Lord*, see ver. 8, Sec. 31.

Sec. 60. *Of a distinct understanding of the privileges of the new covenant.*

Ver. 10. *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts.*

The apostle having in general declared the abrogation of the old covenant, in regard of the weakness thereof, doth in this, and the two verses following, distinctly describe the new covenant, which succeedeth in the room of that which is abrogated. The description following sheweth the new covenant to be so excellent an one as it might well be substituted in the room of the other; and thereupon introduceth it with this causal particle *ἔτι*, *for*, or *because*. He thus beginneth his description, *This is the covenant*, giving us hereby to understand that Christians ought to be distinctly and fully informed in the privileges belonging unto them. For this very end were the writings of the evangelists and apostles added to the prophets.

Generals are of little use till they come in particular to be understood and applied. John the Baptist thought it not enough to say, There standeth one among you whom you know not, but also more particularly saith of Christ, 'Behold the Lamb of God;' and again, 'This is the Son of God,' John i. 26, 29, 34.

1. It is a fond conceit that many think it enough that they live in the time of the gospel, under the new covenant wherein Christ is exhibited, and the whole counsel of God revealed, and yet know little of the particular privileges and mysteries of the covenant. This general knowledge may be rather a means of aggravating their condemnation than bringing them to salvation, if they rest therein.

2. Commendable in this respect is the pains of such as labour distinctly to set out this new covenant, and other mysteries of the gospel, that so their people may the more distinctly understand the same. According to the manner of ministers' teaching, people use to conceive the mysteries of godliness.

3. They who, according [to] the clear means of mani-

festing gospel mysteries, do clearly and distinctly understand the same, will better discern the benefit of God's gracious dispensation towards them. God is here brought in to be the author of the new covenant; for it is he that saith, 'I will make.' This doth much commend this covenant, and sheweth it to be a divine covenant. Hereof see ver. 8, Secs. 40, 41.

The word *διαθήσασθαι*, translated *make*, is not the same, *συντελέσω*, which is used ver. 8, Sec. 34, nor that, *ἐποίησα*, which is used ver. 9, Sec. 54. Those two words are more general than this.

This is more proper to a covenant, and signifieth *to covenant*; as if he had said, This is the covenant that I will covenant. The noun translated a covenant is derived from this verb, so as this verb in this place is most proper and emphatical.

This metaphor *οἶκος*, *house*, is explained ver. 8, Sec. 36.

Of this title *Israel*, see ver. 8, Sec. 36. It is here taken more largely than there; for here it compriseth under it all the people of God, without that difference that was there made betwixt Israel and Judah. It is in this place spiritually taken for the whole church of God under the New Testament, called 'the Israel of God,' Gal. vi. 16.

Sec. 61. *Of the time of the old covenant passing before the new covenant could come in.*

This phrase, *μετὰ τὰς ἐκείνης ἡμέρας*, *after those days*, sets down the time of the gospel; *those days*, *ἡμέραι ἐκείναι*, hath reference to the time of the old covenant. For speaking in that time, he saith, 'the days come.' The days coming were the days of the New Testament; therefore he saith, speaking of the days of the old covenant, 'after those days,' when those days are finished; and hereby he implieth that the days of the old covenant must be passed before the new covenant can be brought in; for two different covenants cannot stand together, no more than two different priests could, ver. 4; or two different tabernacles, chap. ix. 8; or two different sacrifices, chap. x. 9.

There must be a privation of one form before there can be an introduction of another, ver. 7, and chap. vii. 11.

1. This is to be noted against that popish hotch-potch whereby they confound the law and the gospel, works and faith, holding a justification by both; which is as if light and darkness should be made to stand together. Let the apostle's opposition betwixt grace and works, Rom. xi. 6, be well noted against their position.

2. Let this make us rejoice in the passing over of those days, and take heed of entertaining any desires of their returning again. Mark the apostle's zeal in this case, Gal. iii. 1-3.

Sec. 62. *Of the method of the apostle.*

The substance of the new covenant is set down in

certain promises, which are as so many privileges. They are in number four, but may be drawn unto two heads :

1. The privileges covenanted.

2. The main ground or cause of those privileges. This is set down in the second rank thus, *I will be to them a God, and they shall be to me a people.*

The privileges are two, justification and sanctification. Justification is implied, ver. 12.

Sanctification is set forth in the two parts thereof :

1. Illumination of the mind, *all shall know me*, ver. 11.

2. Renovation of the other parts, *I will write my laws in their inward part.*

As for the order, the apostle is not over-strict and curious therein, it being but a circumstance.

Though [for] the help of our understanding in conceiving these several promises I have thus distinguished them, yet my purpose is to tread in the steps of the apostle, and to handle the foresaid promises in that order, which is here by him observed; for which good reason may be given :

1. The first promise is so set down as it sheweth the difference betwixt the manner of declaring the old and new covenant : that was in tables of stone ; this in men's hearts, 2 Cor. iii. 3. Therefore, in this respect, it may well have the first place.

2. The next promise is the ground of all the other, and in that respect may fitly be set before them that follow.

3. The third promise is an apparent evidence of the last, and better seen and discerned.

4. The last promise, ver. 12, is that wherein the blessedness of man consisteth, Ps. cxxxii. 15, and as the sweetest and chiefest of all the rest, reserved to the last place.

Sec. 63. *The different writing God's law in men's hearts under the old and new covenant.*

The first promise (according to the prophet's and apostle's method) concerning the new covenant, is thus brought in by God himself uttering it, *I will put my laws into their mind*, &c.

A question is here raised, How this can be a privilege of the new covenant, seeing it is said of natural men that 'they shew the works of the law written in their hearts' ? Rom. ii. 15.

Ans. 1. The apostle there hath reference to man's innocent estate, when the law was indeed engraven in man's heart ; but that which was then engraven was by his fall defaced and obliterated ; therefore the apostle saith they shew, *το ἔργον*, the work or effect of the law written in their heart, that is, they give evidence that the law was once written in their heart.

2. The evidences of that former engraving yet remaining are but as small defaced relics, having only a lustre to make men inexcusable, but no clear light to direct them in the way of happiness. Therefore,

notwithstanding their lustre, they are said to be not only dark, but 'darkness,' Eph. v. 8.

Quest. 2. Had not the faithful before Christ's time God's law written in their hearts ?

Ans. 1. It cannot be denied but that they had. God promiseth as much unto them, Deut. xxx. 6. And David oft professeth that God's law was his delight, and the joy of his heart, and that he applied his heart thereto, Ps. cxix. 77, 111, 112 ; and in his time he said of a man truly righteous, that 'the law of his God is in his heart,' Ps. xxxvii. 31.

But yet we are to put difference betwixt the old and new covenant. The covenant made with the church before Christ's time was delivered under dark and obscure types, figures, shadows, promises, and prophecies of things to come ; so as it was not so clearly, nor so ordinarily, nor so fully written in their hearts. There were but few Davids in that time. But by the effectual work of God's Spirit under the new covenant, the law is more ordinarily, more plentifully, and more thoroughly writ in the hearts of God's confederates. The opposition, therefore, is comparative, and the comparison is not betwixt the law and law-writing and writing,¹ but betwixt the manner of writing one and the same law in the hearts of confederates under the old and new covenant.

By *νόμος*, laws, are meant God's will made known unto his people, which is called a law because it bindeth all to whom it is revealed unto obedience. A law is given unto them, and necessity lieth upon them to observe it.

The plural number, *laws*, is used because the precepts and promises of God's covenant are many, but all binding as so many laws. These two words, *put*, *write*, intimate in general one and the same thing, namely, God's effectual work upon his people, whereby he maketh his word to enter into their inward parts, even into their soul.

This latter word, *write*, is added,

1. To shew that the new covenant is as well written as the old, but yet after a more excellent manner : that in 'tables of stone,' this in 'fleshy tables of the heart,' 2 Cor. iii. 3.

2. To shew the continuance of this effectual work, for things written abide. *Litera scripta manet.*

These two words also, *mind*, *heart*, do in general intend one and the same thing, which is a man's soul.

Some, to distinguish them, understand, under the former phrase, illumination of the mind ; under the latter, renovation of the will : and whereas both the prophet and apostle expressly set down illumination in the third promise or privilege of this new covenant, they answer that there is as an apparent difference betwixt illumination, here intended and there, as betwixt the cause and the effect ; for here is noted the work of God, in putting his laws into their mind : there the effect of that work, which is their knowing of God.

¹ Qu. 'betwixt law and law, writing and writing' ?—Ed.

We may the rather take *mind* and *heart* to signify one and the same thing, because in Hebrew there is no such distinction made; for there it is thus expressed, 'I will put my law in their inward parts, and write it in their hearts,' Jer. xxxii. 33. The heart is ordinarily put for the middle or innermost part of a thing, so as by those two phrases one and the same thing may be meant. The LXX translate that phrase, 'in the inward part,' thus, 'in their mind,' and the apostle follows them.

Sec. 64. *Of God's working on man.*

In that God is thus brought in saying, *I will put and write*, it clearly shews that it is God who worketh so effectually upon his confederates under the new covenant as they are wrought upon. 'I will put my fear into their hearts, that they shall not depart from me,' saith the same Lord, Jer. xxxii. 40; and again, 'I will put my Spirit within you, and cause you to walk in my statutes,' Ezek. xxxvi. 27. This was evidenced in the Lord's opening the heart of Lydia,' Acts xvi. 14.

1. Man of himself is utterly incapable of any such engravements or writing. 'No man can come to me,' saith Christ, 'except the Father draw him,' John vi. 44. 'The natural man receiveth not the things of the Spirit of God' (of and by himself), 'for they are spiritually discerned,' 1 Cor. ii. 14.

2. The ministry of man is insufficient of itself to work upon the inward parts of others, 1 Cor. iii. 7, 2 Cor. iii. 5, 6.

1. This ought to move ministers to add prayer to their learning, reading, study, conference, meditation, and other like helps. Prayer is a means sanctified to obtain divine help. Ministers therefore ought in their ministry thus to pray: 'Lord, open the eyes of these men,' 2 Kings vi. 20. Commendable in this respect is the custom of praying before and after sermon; so ought they to do before and after private reading and studying, even in their closet. Neglect hereof makes much pains to be fruitless.

2. People may hereby learn to depend not wholly or only on the outward ministry, but rather on God's blessing. Indeed, means are sanctified, but the blessing resteth in God, Deut. viii. 3. If God put not and write not his laws in our inward parts, all that man can do is nothing.

Two extremes are hereupon carefully to be avoided:

1. That sanctified means be not despised. Proud anabaptists and profane libertines are too prone hereunto.

2. That means be not too much relied and doated upon. New converts are too prone hereunto. The golden mean is the best and safest.

Sec. 65. *Of the efficacy of God's work.*

The foresaid duties are the rather to be observed, because God's work is effectual. The Greek expres-

sion thereof in this place is this, word for word, *giving my laws, διδούς νόμους μου, into their mind, and I will write them in their hearts.* In giving them to men, he doth cause them to be fast settled in them. The word διδούς, *giving*, may be used to shew his freeness in doing what he doth. The other word, ἐπιγράφω, translated *write*, is a compound, and signifieth to *write in* a thing.

The preposition *in* is twice used: once in composition with the verb, and then joined with the noun, ἐπι καρδίας, which carrieth great emphasis, and implieth a deep and indelible writing or engraving of a thing. Man may cause God's law to be sounded to the ear: it is God's work so to engrave it in the soul. So effectual is God's work, that they whose heart he enlargeth, and whom he draweth, will run after him, Ps. cxix. 32, Cant. i. 3. He worketh in men 'both to will and to do,' Philip. i. 13.

1. God is able to dive into the bottom of a man's soul, and to search the innermost part thereof. 'The word of God is quick and powerful,' &c., Heb. iv. 12. It is the word of him that will have this power manifested.

2. The end of God's work is to perfect grace, 1 Cor. i. 8, Philip. i. 6, and to bring men to the end of all, which is the salvation of their soul.

This may serve for trial to know whether God's work have accompanied the ministry under which we live. Such men as have long lived under the best outward ministry that can be, and yet remain ignorant, unresolved, without spiritual love, comfort, and joy, and have their hearts fixed on the world, have not been wrought upon by God. God hath not put his laws into their innermost parts. Many meanly accounted of in the world may have more of God's work in them than others that are accounted great in dignity, policy, learning, and other like parts.

Sec. 66. *Of informing the understanding first.*

These words which the apostle useth of putting God's laws into men's *mind* (εἰς τὴν διάνοιαν), and writing them in their *hearts* (ἐπὶ καρδίας), and the order which he useth in setting them down, first the mind, then their hearts, sheweth that God first informs the understanding of men, and then reforms their other parts. In this respect, saith Christ, the dead shall 'hear and live,' John v. 25. God first opened David's ears, and then put his law in his heart, Ps. xl. 6-8.

The understanding is the most principal faculty of the soul; it is as a queen, a commander, a guide. What it conceiteth for truth, the will followeth as good, and thereunto draweth all the powers of the soul and parts of the body.

Ministers are herein to imitate God, and to their best endeavour, to instruct people in the mysteries of godliness, and to teach them what to believe and practise, and then to stir them up in act and deed, to do what they are instructed to do. Their labour

otherwise is like to be in vain. Neglect of this course is a main cause that men fall into so many errors as they do in those days.

Sec. 67. *Of the Lord's being a God in peculiar to his confederates.*

The second promise or privilege of the new covenant is thus expressed, *and I will be to them a God, and they shall be to me a people.* Both the Hebrew and the Greek thus read it, word for word, I will be to them, *εἰς Θεόν, for a God,* and they shall be to me, *εἰς λαόν, for a people,* which implieth, that as God would be their God, so upon all occasions he would shew himself to be; and in like manner would shew that he had taken them for his people, by doing good unto them in all their needs.

The very substance of the new covenant is expressed in this promise, which is not only a distinct and particular promise in itself, but also the foundation and groundwork of all the rest; for on this ground that God is our God, and hath taken us to be his people, he pardons our sins, enlightens our minds, and puts his laws into our hearts.

Concerning this privilege two especial questions are moved:

Quest. 1. Whether Jehovah be not the God of the whole world? If he be, how is this a privilege appropriated to a peculiar people?

Ans. This title to be a God, and to have a people, is taken two ways:

1. In a general extent, unto all over whom he retaineth an absolute sovereignty, having made them, and continuing to sustain and govern them; for in him all 'live, and move, and have their being,' Acts xvii. 28.

2. In a peculiar respect, the Lord is their God, and takes them for his people, of whom he takes an especial care, to bring them to eternal life. Of these it is said, 'Ye are a chosen generation, a peculiar people,' 1 Peter ii. 9. By this distinction we may see how God is 'the Saviour of all men, especially of those that believe,' 1 Tim. iv. 10.

Quest. 2. Was not Jehovah, in this peculiar respect, the God of the Jews? for it is said, 'Ye shall be a peculiar treasure unto me above all people,' Exod. xix. 5.

Ans. This must here be comparatively taken, in regard of a more clear, full, effectual manifestation of God's tender, entire, and fatherly respect to his confederates under the new covenant, than under the old.

On the foresaid respects, God's especial respect is appropriated to those who are under the new covenant, he is in an especial manner a God to them. As the promises in the Old Testament tending hereto were intended to them, so in the New Testament they were applied to them. Of them, saith Christ, 'I ascend unto my Father and your Father, and to my God

and your God,' John xx. 17; and God himself thus, 'I will be their God,' 2 Cor. vi. 16.

Believers under the new covenant are incorporated into the body of the mediator of the new covenant actually exhibited; and in that peculiar respect, as the Lord is his Father and God, so he is *their* Father and God.

1. Good ground have we who live under this covenant, to apply to ourselves this singular privilege, and to take God for our God and Father, and to have it in our minds whensoever we approach unto him; for this end this phrase, 'OUR FATHER,' is prefixed to the Lord's prayer. Of the manifold comforts that thence arise, see the *Guide to go to God*.

2. This gives us good ground to cast our care on God, resting upon this with much confidence, that 'the Lord is our God.' From thence we may well infer that he 'careth for us,' 1 Peter v. 7, and 'will nourish us,' Ps. lv. 22. What can work more content in a man than this, that the Lord is his God?

Quest. What ground may we have to apply this special relation of God to ourselves?

Ans. 1. God's offering himself to be our God.

2. God's making this a particular branch of his new covenant.

3. God's faithfulness in making good what he offereth and covenanteth.

4. God's command to us to believe as much.

They know not God whose hearts are not ravished with this privilege, that the Lord should be their God. The Lord thereby sheweth that his mind is to protect them from all things hurtful, and to provide for them all things needful. This doth David set forth to the life, Ps. xxiii. 1, &c. 'This was it that made David to acknowledge God to be his 'portion for ever,' Ps. lxxviii. 26, and exix. 27; and thereupon to say 'the lines were fallen unto me in pleasant places, yea, I have a goodly heritage,' Ps. xvi. 6.

Sec. 68. *Of God's taking his confederates to be a peculiar people to himself.*

They to whom the Lord is in special their God, are by him taken to be his special and peculiar people. Thereupon this clause is added to the former, *αὐτῷ ἑσονται μοι εἰς λαόν,* and they shall be to me a people. Very frequently therefore are those two clauses joined together, as Jer. xxxi. 1.

This setteth down a dignity and a duty; a condition of God's people, and their disposition.

Their dignity and condition is, that God chooseth and calleth them out of the world to be his peculiar people, to guide, govern, protect, nourish, provide for, and bless with all blessings. Upon this ground, saith the Lord to the Israelites, his confederates, 'ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians, and I will bring you in unto the land,' &c., Exod. vi. 7, 8.

¹ Of the notation of *λαός*, see Chap. iv. 9, Sec. 67.

An apostle thus bringeth in God speaking unto such, 'I will dwell in them, and walk in them,' &c., 2 Cor. vi. 16. The many titles of eminency given to God's confederates, 1 Peter ii. 9, do prove as much, and the difference that is made betwixt them and others, Exod. xix. 5, Deut. x. 14, 15. Excellently is this set forth in the parables of a vineyard, Isa. v. 1, &c., and of a fig-tree, Luke xiii. 6. In these parables it is demonstrated that God's people are to him a vineyard in comparison of other open wild fields, and as a fig-tree in comparison of other wild trees, as crab trees, and other hedge trees.

God thus taketh them as peculiar to himself, not as if he stood in need of them, as kings and other masters do of their special and peculiar servants. God is absolute in himself, he neither needeth anything that man can do;—'My goodness extendeth not to thee,' saith David, Ps. xvi. 2;—nor can he receive anything from man, Job xxxv. 7. It is for the good of those whom God chooseth, that he chooseth them to be his peculiar people, as some kings will take such and such to be of their court, and to settle them in special offices, and to be of their bed-chamber, and to be their favourites, even for their good. David would have had Barzillai to have gone with him to court, that he might do him good; so he did Chimham, 2 Sam. xix. 33–38; for this end God taketh us to be his 'sons and daughters,' 2 Cor. vi. 18, and Christ taketh us to be members of his body, 1 Cor. xii. 12; yea, his spouse, Eph. v. 32.

Much doth this amplify God's good respect to his confederates. Hereby not only the affection of the Lord in offering himself to them to be their God in peculiar is manifested, but also their happy condition. The excellency of this condition is such, as it is sufficient to swallow up the baseness of all outward mean conditions, even as a bright light brought into a dark room swalloweth up that darkness. If we be one of God's people, what need we care whether in outward condition we be mean or great, rich or poor, bond or free. 'He that is called in the Lord, being a servant, is the Lord's freeman,' 1 Cor. vii. 22. What people can have better laws, privileges, prerogatives, immunities, provision, protection, than the people of God? Deut. iv. 7, 8.

Sec. 69. *Of the duty of God's peculiar people.*

This phrase, *they shall be to me a people*, doth also imply the disposition of God's confederates; a mind and disposition answerable to their privilege, or at least a duty, that they ought to be of such a mind and disposition. Both may stand together; yea, both will stand together, because it is their duty; their mind will be correspondent, their mind will be set to do their duty. They whom God takes for his people will carry themselves as becomes God's people. They to whom God saith, 'It is my people,' will say, 'The Lord is my God,' Zech. xiii. 9, Hos. ii. 23.

When God alters the condition of people in a spiritual respect, he also alters their disposition. He gives them 'a new heart and a new spirit,' Ezek. xxxvi. 26. When God said, 'Seek ye my face,' the heart of his confederates say, 'Thy face, Lord, will I seek,' Ps. xxvii. 8.

1. This is a matter of trial, whereby we may know whether God be our God, and we his people. This will be known by our disposition and conversation towards God. Though our disposition be not the cause of God's affection, yet it is so proper an effect, as where the latter is not, the former cannot be presupposed to be: 'A son honoureth his father, and a servant his master: if, then, I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts,' Mal. i. 6.

2. Let this, therefore, quicken up us, who take the Lord for our God, to carry ourselves as God's peculiar people. This is that worthy walking which is much pressed in Scripture, Col. i. 10, Eph. iv. 1; for this end God hath chosen us to be his peculiar people, 1 Pet. ii. 9. This God expects, this God will exact, Isa. v. 4, Luke xiii. 6. If answerably we carry ourselves, we satisfy God's expectation; we gain assurance to our own souls, and give assurance to others, that the Lord is our God, and we his people.

Sec. 70. *Of the meaning of the eleventh verse.*

Ver. 11. *And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.*

In this verse is set down a third promise or privilege of the new covenant. It is in one word, illumination.

The manner of expressing it is so transcendent and hyperbolic, as it causeth many doubts.

It is set down two ways: 1, negatively; 2, affirmatively.

The negative implieth such abundance of knowledge under the new covenant, as they who live under it shall not need any helps for attaining more.

The copulative conjunction *καὶ*, *and*, sheweth that this privilege, how great soever it be, appertaineth to God's peculiar people.

In the Greek there is a double negative, *οὐ μὴ*, which addeth much emphasis, and is as if he had said, 'And they shall in no wise teach.' Of this emphasis see Chap. xiii. 5.

This phrase, *οὐ μὴ διδάσκειν*, *shall not teach*, is not to be taken of a careless neglect of means in such as have a charge over others, as if they should no way seek to instruct them, but rather of that great measure of knowledge which all should have, as they should not need to be taught or instructed.

The teacher or instructor is indefinitely set down thus, *ἐκαστος*, *every man*, and that twice, for emphasis' sake. It implieth that no manner of teacher shall be needful, nor particular neighbour, nor master, nor

parent, nor tutor, nor schoolmaster, nor minister, nor any other.

These two words, *τὸν πλησίον αὐτοῦ*, *neighbour*, *τὸν ἀδελφὸν αὐτοῦ*, *brother*, are oft indefinitely used, and comprise all of all sorts; for every one with whom we have any relation, or any commerce, or anything at all to do, is, in Canaan's language, styled a *neighbour*, Luke x. 29, and a *brother*, Mat. v. 22.

These two titles are used to shew that duty which all men owe [one] to another, and that respect which they should bear one to another. A neighbour must every way be helpful to his neighbour, much more a brother to a brother. Such are bound, and ought to be ready, to instruct one another as need requireth. If they do it not, who can be thought to be ready to do it? and if such need not instruction, who may be thought to need it?

That knowledge wherein they shall so much abound is set down under this phrase, *γινῶσι τὸν Κύριον*, *know the Lord*. Under this is comprised knowledge of the whole will of God, and of all the mysteries of godliness, which by the word of the Lord are revealed.

The phrase is used, 1, For distinction's sake, to shew that the knowledge under the new covenant is not of state matters and worldly affairs, but of such matters as have especial respect to the Lord, to know how we may be accepted of him, and enjoy his favour, and how we may please and honour him.

2. For excellency's sake. The excellency of knowledge much consisteth in the object whereabout our knowledge is exercised, or thing known. Therefore, to shew that the best knowledge is here meant, the Lord is made the object thereof.

The word *know* implieth more than such a general knowledge as reprobates and devils may have. It implieth such a knowledge of the Lord as will make them who have it account the Lord the only true God, and both rest on him as on the fountain of goodness for all good things, and subject themselves to him as to the absolute sovereign over all.

The affirmative part is brought in by way of a reason, as is evident by this causal particle *ἐπεὶ*, *for*, or *because*. And it is a forcible reason; for if all shall know the Lord, one need not instruct another. It implieth that the Lord's confederates under the new covenant shall prove so good proficient, as they shall have good understanding of everything that is needful to be taught them.

This general particle, *πάντες*, *all*, is to be restrained to all that in truth belong to the new covenant.

Lest this general *all* should be too much restrained to some sort of people under the new covenant, as to divines, scholars, nobles, rich men, men grown in years, or other like, this distinction, *from the least to the greatest*, is added; whereby none at all is excepted, whether great or mean, minister or people, university or country; all of all sorts shall attain to the knowledge here intended.

The two superlatives, *least*, *greatest*, are in the Greek positives, *ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν*, and so translated, Acts xxvi. 22, Rev. xi. 18, and sundry other places. But to shew that none at all are here exempted, the superlative is used; so Acts viii. 10.

Sec. 71. *Of the different interpretations of the eleventh verse.*

The foresaid literal sense of this verse being so highly transcendent, seemeth at first sight to be impossible, and thereupon by divers persons is diversely interpreted.

1. Some apply it to the state of saints in heaven, because here 'we know in part, but then shall we know as we are known,' 1 Cor. xiii. 12.

Ans. Though that application may fitly stand with the letter, yet it is not agreeable to the scope of the apostle, which is to set forth the privileges of the church under the gospel.

2. Others apply this privilege to the apostles themselves, to whom Christ promised to send 'the Spirit of truth, who should guide them into all truth,' John xvi. 13.

Ans. These restrain the words too much. Though the apostles may not be excluded, but rather accounted the chief and principal of that number to whom this privilege is promised, yet this is no more to be restrained to them alone than other privileges of the new covenant.

Besides, an apostle thus saith of himself, 'Now I know in part,' 1 Cor. xiii. 12.

3. Others apply it to the churches planted by the apostles, who are said to be 'enriched in all knowledge,' 1 Cor. i. 5; and to 'abound in knowledge,' 2 Cor. viii. 7; and to 'know all things;' and 'not to need that any man teach them,' 1 John ii. 20, 27.

Ans. 1. Though this application extend the privilege further then the former did, yet it restrains it too short of the extent intended; for it is intended to all under the new covenant, even unto Christ's second coming.

2. The churches in the apostles' time had need of further instructions, for which end evangelists were appointed to water what the apostles had planted; and ordinary pastors were settled in particular congregations, and the epistles of the apostles were added, for the church's further instruction.

4. Others restrain it to the recalling of the rejected Jews, which shall be at the end of the world. For they suppose that a greater light of knowledge shall then shine forth than ever did before; and that then there shall not be such need of means as hath been before.

Ans. 1. Though it be granted that knowledge shall then abound more than formerly, yet to restrain this privilege to that time, will much impair the extent of

God's goodness to all his confederates under the new covenant.

2. Though knowledge shall then abound, yet shall it be by God's blessing on the means that then shall be used; neither can it be imagined, that this promise shall then literally be accomplished.

5. Others extend this privilege far enough, even to all ages of the church; but in this extent they stretch the privilege itself too far, namely, to immediate inspiration. They infer that all of the true church have such understanding of the mysteries of godliness, and that by immediate inspiration and revelation, as there is no need of any ministry. On this ground they cry out against schools of learning, colleges, universities, arts, tongues, and other means of attaining knowledge. From this proud conceit they are called enthusiasts.

Ans. This of all the rest is the falsest, glossy, and grossest error, directly against the evidence of Scripture and common experience. Scripture warranteth means, experience sheweth that the learning and knowledge which men have is attained by the use of ordinary means.

There are two grounds of this error :

1. They take that simply which is spoken comparatively, as we shall after hear.

2. They sever the privilege from the means, which ought not to be done in those things for which God hath sanctified means.

6. Others apply this privilege of knowledge to faith in Christ, love of God, joy in the Holy Ghost, and other like Christian graces, to which, they say, God's confederates need not be exhorted, because they are forward enough thereto of themselves, and all of them shall have a sufficient measure thereof. This their exposition they ground upon the Chaldee Paraphrase,¹ which thus expoundeth the words of Jeremiah, 'They shall not teach every man his neighbour, and every man his brother, saying, Know to fear the Lord, for all shall learn to know the fear of me.' He putteth knowledge of the fear of God, for knowledge itself.

Ans. 1. A paraphrase is not a sufficient rule to expound the word of God.

1. That exposition no whit resolveth the doubt, for it is as much, if not more, to love and fear God, to believe and joy in him, than to know him. All these and other like graces presuppose knowledge. They cannot be without knowledge, yet knowledge may be without them. If therefore this prophecy be true of such graces, much more may it be true of knowledge.

7. To apply this privilege to the knowledge here expressed, and to extend it to all of God's covenant, yet not to puff up any with vain conceits, this which is here promised is to be taken comparatively and respectively.

¹ Chald. Paraph. per Jonath. et Joseph. Cox.

(1.) Comparatively, in reference to those who lived under the old covenant, when the mysteries of godliness were so obscurely and darkly in rites, types, and prophecies, as very few conceived those mysteries. They that did conceive anything, conceived but some few general notions thereof. They needed to be taught what was the mystery of the tabernacle, of the altar, of the sacrifices, of the incense, of the manifold washings, and of other like external rites.

(2.) Respectively, and that in two especial respects.

[1.] In respect of the revelation of the mysteries of God.

[2.] In respect of opening our understandings to conceive them.

[1.] In respect of the revelation of the mysteries of the gospel. The whole counsel of God is so fully and distinctly, so plainly and perspicuously made known, that any person under the new covenant, of any mean capacity, that diligently attends upon the ministry of the gospel, may understand the same; so as now there is not such need, as under the law, to stir up men to know God, or to instruct them in the meaning of this or that article of faith which is revealed by the gospel, because it is so clearly revealed.

[2.] In respect to the manner of opening men's understandings, it is much more powerful and effectual than under the old covenant. We have not only the ministry of man, but also the anointing of the Spirit, 1 John ii. 20, 27. There is a kind of ointment called 'eye-salve,' wherewith the sight will be quickened, though it were dim and dark before. To this doth the apostle allude, yea, and Christ himself, Rev. iii. 18. By this anointing we come more clearly to see all the mysteries of the word than possibly they could be seen before.

Obj. The saints under the old covenant had this anointing, whereupon David thus prayeth, 'Open thou mine eyes, that I may behold wondrous things out of thy law,' Ps. cxix. 18. And the law is said to 'enlighten men's eyes,' Ps. xix. 8.

Ans. That anointing was nothing so powerful as the anointing under the gospel, nor the enlightening.

Sec. 72. *Of knowledge a privilege of the new covenant.*

One general point intended in this third promise of the new covenant is this, knowledge of the Lord is one of the prerogatives of the new covenant. This promise is intended to them, 'My people shall know my name,' 'they shall know in that day,' &c., Isa. lii. 6, and Hos. vi. 3. These and other like prophecies, are thus manifested to be accomplished. The new man is 'renewed in knowledge,' Col. iii. 10. 'Ye have an unction from the Holy One, and ye know all things, and ye need not that any man teach you,' 1 John ii. 20, 27.

This must needs be a privilege of the new covenant, because it is the ground-work of all graces. If

the understanding be not well enlightened, the will cannot follow that that is good, nor the affections be duly ordered. 'If thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness,' Mat. vi. 22, 23.

1. By this privilege sundry erroneous positions are discovered, as,

(1.) Ignorance is the mother of devotion. See Chap. iii. ver. 10, Sec. 112.

(2.) An implicit faith is sufficient; that is, as papists expound it, an assent to what the church holdeth, though he that pretendeth to assent, know not what the church holdeth. This is the ground of much error, and the bane of all sound confidence.

(3.) The Scripture is not to be translated into the vulgar tongue. This is an error so gross as papists dare not stand to it, but have themselves translated it.

(4.) The word is to be publicly read in Latin. The apostle doth mainly oppose against this error, 1 Cor. xiv. 2, &c.

(5.) It is unlawful for lay people to read the Scripture. Thus they shew themselves like those who 'shut up the kingdom of heaven against men,' &c. Mat. xxiii. 13; yea, they are like dogs in the manger, which neither eateth provender, nor suffereth the horse to eat it; wretched guides are they, and their followers a miserable people. The guides are Satan's hunters, their followers are Satan's prey. There is no one thing whereby Satan getteth greater advantage against people than by the foresaid positions of ignorance.

2. The foresaid privilege of the new covenant should quicken us up, who are reserved to the time of this covenant, to seek after knowledge. As an help hereunto, see *The Whole Armour of God*, treat. ii. part viii., on Eph. vi. 17; of God's word, Sec. 7.

Sec. 73. *Of that knowledge which every one under the new covenant hath.*

The privilege of knowledge under the new covenant is extended to all that appertain thereunto. *All shall know me*, saith the Lord, *from the least to the greatest*. 'All thy children shall be taught of the Lord,' Isa. liv. 13. Christ gives witness to the accomplishment hereof, John vi. 45.

God takes an especial care of every one of his confederates, and will not suffer them to remain without instruction.

Hereby may we give proof whether we be admitted into this covenant or no. If we be, then assuredly we have knowledge of the Lord; such knowledge as will make us subject to him, and rest upon him.

It is not a small measure of knowledge that in these times is sufficient. The fore-mentioned description of this knowledge, thus, 'They shall not teach every man his neighbour,' &c., sheweth that the knowledge of the Lord shall abound under the new covenant. It was foretold that 'the earth shall be full of the knowledge of the Lord, as the water covers the sea,' Isa. xi.

9. This is manifested to be accomplished, 1 John ii. 27, 1 Cor. i. 5, 2 Cor. viii. 7.

1. Hereby a clear difference betwixt the two covenants is manifested.

2. Evidences are hereby given of the increase of God's goodness.

3. This makes much to the honour of Christ, and gives evidence that 'the only begotten Son, who is in the bosom of the Father, hath declared him,' John i. 18.

1. It is a strange conceit, and contrary to this prerogative, that men may have too much knowledge. Hereof see *The Whole Armour of God*, treat. ii. part viii.; of the word of God, on Eph. vi. 17, Sec. 23.

2. The practice of many comes too near to that opinion; for they content themselves with a small measure of knowledge. Because when they have done all that they can, they can know but in part, a very small part of knowledge satisfieth them. Can such indeed be imagined to have a right to the new covenant?

3. This transcendent description of the degree of knowledge, which under the new covenant is promised, should stir up such as think they know much, yet further to grow in knowledge till they be 'rich' therein, 1 Cor. i. 5; and 'filled' therewith, Col. i. 9; and abound in it, 2 Cor. viii. 7. This is the duty of private Christians; how much more of parents, masters, ministers, and others who are in a place to instruct those that are under them.

Sec. 74. *Of pardon of sin the ground of other privileges of the new covenant.*

Ver. 12. *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

The fourth promise and privilege is laid down in this verse. It is the justification of a sinner, consisting in the pardon of sins. This is a great one in itself, and it is laid down as the ground and cause of all the rest. The conjunction of connection, which is a causal particle, *ετι, for, or because*, implieth as much; so as God's mercy in pardoning the sins of them whom he receiveth into the new covenant, is the cause of all other privileges of the new covenant. For this causal conjunction, *because*, hath reference to all and every of the fore-mentioned privileges. Because God is merciful in pardoning our sins, he putteth his law into our hearts. He is to us a God, and he teacheth us to know him. 'Thou hast,' saith Hezekiah, 'in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back,' Isa. xxxviii. 17. He maketh God's mercy in pardoning his sin, the cause of God's freeing him from destruction. The like reason doth God himself render of redeeming his church, Isa. xlv. 22. Hence is it that David setteth this favour of God in the first place,

Ps. ciii. 3; and first craveth it, Ps. li. 1; yea, and placeth blessedness therein, Ps. xxxii. 1, 2.

By God's pardoning of sin all that hinders mercy is removed. For sin is that cloud which keepeth away the light of God's mercy; the dam that keepeth the current of God's grace from flowing on to us; and the bar that fast closeth the door against God's entering into our soul. When that cloud is dispelled, and that dam broken down, and that bar pulled out, a ready way is made for God's mercy to come unto us.

1. Hereby is discovered the vileness of sin, and the wretchedness wherein we lie by reason thereof. So long as sin lieth on us, no grace and favour can be expected from God; neither can there be any comfortable communion betwixt God and us. God in himself is to sinners, as sinners, a consuming fire, Heb. xii. 28, and sinners are as stubble. Take notice hereof, that sorrow for sin, hatred of sin, desire of pardon, and faith therein, may be wrought in your hearts.

2. This doth much amplify the benefit of the pardon of sin. It is a great benefit in itself; but much greater in that it is a means of the fore-mentioned blessed privileges, namely, that God is moved to write his laws in our heart, to be our God, and to cause us to know him. On this ground might Christ well say to a poor distressed man, 'Son, be of good cheer, thy sins be forgiven thee,' Mat. ix. 2. Assurance of the pardon of sin is the most sovereign ground of comfort that can be.

3. This may put us on to do the uttermost that possibly we can to attain assurance of the pardon of sin, and to give no rest to our souls till we have attained some evidence thereof. In this case the advice which the wise man giveth to a debtor, Prov. vi. 3-5, is to be observed. The very horror of sin in itself, and woful plight whereinto it bringeth sinners, is motive enough to enforce this point. But behold a stronger motive, a positive motive, the privileges that it bringeth with it. Upon pardon of sin followeth every good gift, even whatsoever the sanctified heart of man can desire; for what can it more desire than what is comprised under the privileges of the new covenant. Were this well weighed it would make us cry for pardon of sin, and plead the grounds thereof, as David did, Ps. li. 1. Had a man but one request in his own behalf to make unto God, surely this which the publican made, 'God be merciful to me a sinner,' Luke xviii. 13, would be the best.

Sec. 75. *Of God's being pacified with his confederates.*

The Lord thus setteth down the ground of pardon of sin, *I will be merciful to their unrighteousness.* The Greek word *ἡλεως*,¹ properly signifieth one that is appeased or pacified by a mediator. The Hebrew

word *סלח*, *propitius fuit*, used by the prophet, Jer. xxxi. 34, may also be applied to the same sense. We translate it *forgive*, which is the general intendment of it; for they that are appeased do use to forgive. That Hebrew word is translated *spare*, Deut. xxiv. 20. Another Hebrew word, *חסל*, *vastavit*, of the same letters, but transposed, hath a contrary signification; for it signifieth to consume or utterly destroy, Deut. xxviii. 38.

There is another Hebrew word, *כפר*, *operuit*, oft used in the same sense that the word of my text is, which properly signifieth to cover, and metaphorically to make an atonement, Lev. xvi. 33, 34. The cover of the ark had a name derived from this word *כפרת*, *propitiatorium*, and translated in English, 'a mercy-seat,' Exod. xxv. 17, 18. The Latin translates the word of my text, and this latter Hebrew word, *propitius*, and we in imitation thereof, *propitious*, that is, pacified, favourable, merciful. Hence is it that Christ is called *ἡλασθῆσον*, 'a propitiation,' Rom. iii. 25; 1 John ii. 2, *ἡλασμός*, one that doth appease; so as the mercy of God presupposeth the mediation of Christ.

This is the ground of God's pardoning our sins. Thus much is implied under this phrase, 'He will be merciful unto his land, and to his people,' Deut. xxxii. 43. On this ground the publican thus prayeth, 'God be merciful to me a sinner,' Luke xviii. 13. And on the same ground the Lord promiseth to pardon his people; for where Moses thus prayeth, 'Pardon the iniquity of this people according to the greatness of thy mercy,' the Lord returneth this answer, 'I have pardoned according to thy word,' Num. xiv. 19, 20. Where it is said to the Lord, 'There is forgiveness with thee,' Ps. cxxx. 4, the word of my text is used.

This is a great encouragement to go to the throne of grace, where is the fountain of all blessing. Whereas dread of the divine majesty, and fear of divine wrath and vengeance, keeps many from approaching thereto, that dread and fear is removed, in that the foresaid throne is to God's confederates a propitiatory, a mercy-seat, which was prefigured by the cover of the ark, Exod. xxv. 17. When David heard that Saul was pacified towards him, 'he was in his presence as in times past,' 1 Sam. xix. 7; and when Absalom heard that 'his father's heart was toward him, he came to him,' 2 Sam. xiv. 33. Yet these were but men, and prone to alter their mind. Should not we much more, upon this ground of the pacification of the immutable God, boldly approach to him.

Sec. 76. *Of the full pardon of all sin in God's confederates.*

That which most discourageth people from approaching to the holy God is their sinfulness. Therefore God himself doth hereby expressly say, that he will be *ἡλεως ἀδικίας*, *merciful to their sins*. The proper object of God's mercy here intended is the sinner. God therefore is merciful to men's sins, when he is

¹ Of the derivation of this word, see Chap. ii. 17, Sec. 170.

merciful to their persons in removing their sins. This is clearly set down under this phrase, 'God be merciful to me a sinner,' Luke xviii. 13. See more of this word, Chap. ii. 17, Sec. 180.

That neither the several sorts of sins, nor yet the multitude of them, should keep us from approaching to the throne of grace, three several words are used, *unrighteousnesses*, *sins*, *iniquities*; and all of them in the plural number.

The first, *ἁμαρτίας*, *unrighteousnesses*, according to the proper notation of the Greek, may be applied to such acts of injustice as are done to men; for it is contrary to righteousness or justice, whereof see Chap. i. 9, Sec. 111.

The second word, *ἁμαρτίας*, *sins*,¹ is a general word, and according to the notation of the Greek word may imply a not following of that which is set before one; for he sinneth that followeth not the rule that is set before him by God.

The third word, *ἀνομία*, *iniquities*, according to the notation of the Greek, signifieth in general transgressions of the law. Of the notation hereof, see Chap. i. 9, Sec. 116.

This word is by some appropriated to sins against God, as the first, to wrong against man.

In the Hebrew there are but two words, *חַטָּא*, *חַטָּא*; yet so general as they comprise all manner of sins under them, whether against God or man.

Hereby we are given to understand that the sins of such as God receiveth into covenant, hinder not his favour towards them, for he is merciful in pardoning sins. Hereupon a prophet joineth these two together thus, 'To the Lord our God belong mercies and forgivenesses, though we have rebelled against him,' Dan. ix. 9; and another thus, 'God being full of compassion forgave their iniquity,' Ps. lxxviii. 38.

The ground hereof is the freeness of his grace, and that full satisfaction which he hath received from his Son.

Admirable is the comfort which hence ariseth to a poor sinner. Knowledge of sin, and a deep apprehension of the guilt thereof, lying upon the conscience, cannot be but like that handwriting which appeared to Belshazzar, which 'changed his countenance, troubled his thoughts, and loosed the joints of his loins,' Dan. v. 6.

But knowledge of the ground of God's pardoning sin, and faith therein, removes that terror, and worketh much confidence and comfort, in that their sins shall not hinder the brightness of God's favour from shining upon them.

This comfort is much amplified by the extent of that mercy of God unto all manner of sins. Hereof see my treatise of *The Sin against the Holy Ghost*, Sec. 6.

Yet further to amplify this privilege of pardon of sin, the Lord addeth this clause, *I will remember*

¹ Ἀβ ἁμαρτῶν, ex ἀ, privativa et ἁμαρτίῳ sequor; vel à voco Heb. *הַמְּחִיבָה* *rebellare*.

them no more. Of remembering a thing, see Chap. xiii. 7, Sec. 95. It implieth a fourfold act:

1. To lay up in the mind what is conceived thereby.
2. To hold it fast.
3. To call it again to mind.
4. Oft to think on it.

In that God saith, *I will remember their iniquities no more*, he implieth that he will neither lay them up in his mind, nor there hold them, nor call them again to mind, nor think on them; but that they shall be to him as if they had never been committed. God's discharge of their sins shall be a full discharge; such sinners shall never be called to account for them. Both guilt and punishment of them shall be clean removed. This is set forth to the full by many pertinent metaphors which the Holy Ghost useth in this case; whereof see the *Guide to go to God*, or an *Explanation on the Lord's Prayer*, 5 Pet. sec. 180, &c.

Sec. 77. *Of the absolute promises of the new covenant.*

The manner of expressing all the fore-mentioned promises of the new covenant is absolute, so as God undertaketh to perform them all, thus: 'I will put my laws into their minds;' 'I will be to them a God;' 'All shall know me;' 'I will be merciful to their sins.' Hereby it is manifest that the privileges of the new covenant are absolutely promised to be performed on God's part. 'It is God that justifieth,' Rom. viii. 33. Sanctification is absolutely promised, Ezek. xxxvi. 25, &c. So the parts thereof. Concerning mortification it is said, 'Sin shall not have dominion over you,' Rom. vi. 14. Concerning vivification it is also said, 'He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you,' Rom. viii. 11. Concerning perseverance it is said, 'Christ shall confirm you unto the end,' &c. 1 Cor. i. 8; and for the blessed end of them all, Christ saith, 'It is your Father's good pleasure to give you the kingdom,' Luke xii. 32.

Experience of man's vanity and folly in forfeiting the first covenant, when he had power and ability given him to keep it, moveth God in his tender respect to man, not to leave the receiving of the benefit of the new covenant in man's power and will, but to undertake the whole work himself, and absolutely to promise both the means and end of all.

1. Herein lieth a main difference betwixt the covenant of works and grace. In both life is promised; but in the former upon condition of perfect obedience to be performed on man's part; in the latter, absolutely.

Object. There is also a condition of faith and repentance required by the new covenant, Mark i. 15.

Ans. 1. He that requireth that condition, promiseth also to work it in us, for 'faith is the gift of God,' Eph. ii. 8. And God also worketh repentance in his confederates.

2. Faith is only a means of receiving Christ, who hath purchased life for us ; and repentance is a qualification to fit us for the fruition thereof.

3. They are enjoined as evidences to give us assurance that God hath prepared eternal life for us.

4. God, who beginneth the grace in us by his Spirit, continueth that Spirit of his to nourish and increase all needful grace, till we be brought to the end of all, the salvation of our souls.

2. Upon these absolute promises we ought to believe that they shall be all accomplished ; so assuredly it shall be according to our faith. In prayer, for knowledge of God's will, for having it put in our hearts, for pardon of sin, yea, and for eternal life, let our faith be fixed on God's absolute promises ; thus shall we bring much comfort to our souls. This is one end of joining *amen* to the end of our prayers ; thereof see *The Guide to go to God*, Sec 242, 244. Of absolute promises, and the use of them, see *The Whole Armour of God*, treat. ii., part 6, on Eph. vi. 16 ; of faith, Sec. 75.

Sec. 78. *Of the resolution of Heb. viii. 8-12.*

Ver. 8. *For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and the house of Judah.*

9. *Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord.*

10. *For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people.*

11. *And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest.*

12. *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

In these five verses a divine testimony is produced out of Jer. xxxi. 31-34, to prove the excellency of the new covenant above the old.

In producing it, two things are observable :

1. The connection of the proof with the point.
2. A citation of the testimony itself.

By the connection, that which was supposed, ver. 7, is plainly affirmed, see Sec. 30.

In this affirmation,

1. The point itself is affirmed, thus, *finding fault*.
2. The persons are set down.

These are of two sorts : 1. The agent, he who findeth fault. *The Lord*, in this phrase, *he saith*.

2. The patients. They who were under the old, comprised under this relative, *with them*.

The testimony itself is largely quoted from this place to the end of the 12th verse. In setting down the testimony observe,

1. The manner of propounding it, in this remarkable note, *behold*.

2. The matter. This is, 1, generally propounded, vers. 8, 9 ; 2, particularly exemplified, vers. 10-12.

The general declares a main difference betwixt the old and new covenant. Of this difference there are two parts :

1. The excellency of the new covenant, ver. 8.

2. The deficiency of the old, ver. 9.

The former is set out, 1, simply ; 2, comparatively, ver. 9.

The simple in four branches :

1. The time when, *the days come*.

2. The author and orderer of it who is brought in.

(1.) By another expressing him, *saith the Lord*.

(2.) By himself speaking, *I will make*.

3. The excellency of the covenant in this epithet, *new*.

4. The persons with whom it was made. These are distinguished by two nations : 1, *the house of Israel* ; 2, *the house of Judah*.

The new covenant is set out comparatively in reference to the old, and that negatively, thus, *not according*, &c.

Under this comparison he further sets out the old covenant, and thereabout two parts :

1. A description of the old covenant.

2. A declaration of the deficiency of it.

The old covenant is described,

1. By the persons between whom it was made.

These are of two sorts :

(1.) The covenantor. *I made*, saith the Lord.

(2.) The covenantees with whom he made it, *the house of Israel*.

2. By the time. This is set out by a memorable deliverance out of the land of Egypt, and amplified by God's manner of delivering them, in two metaphors taken from a tender parent :

One in this phrase, *when I took them by the hand*.

The other in this, *to lead them*.

The deficiency of the old covenant is noted in a double act :

One of the covenantees, *they continued not in my covenant*.

The other of the covenantor, *I regarded them not, saith the Lord*.

The exemplification of the new covenant is,

1. Generally propounded.

2. Particularly distributed.

1. In the general the point is thus expressed, *this is the covenant*.

2. It is described.

(1.) By the persons with whom it is made, which are, as before,

[1.] Covenantor. *I will make, saith the Lord*.

[2.] Covenantees, *with the house of Israel.*

(2.) *By the time, after those days.*

2. The distribution is into four promises, in every of which observe,

1. The matter whereof they consist.

2. The manner of expressing the same.

1. The matter of the first promise consisteth of two branches :

In both which there is,

1. A distinct act, *put, write.*

2. A distinct object, *laws.*

3. A distinct subject, *their minds, their hearts.*

2. The matter of the second promise is a double relation :

1. The Lord will be to them a God.

2. They shall be to God a people.

3. The matter of the third promise is set down, 1, negatively ; 2, affirmatively.

The negative implieth, that under the new covenant there shall not be such need of instructing one another as under the old. Hereof are four branches :

1. The act denied, *shall not teach.*

2. The instructors twice set down, *every man.*

3. The instructed, *his neighbour, his brother.*

4. The substance of the instruction, *know the Lord.*

In the affirmative we are to observe,

1. The connection, by the causal conjunction, *for.*

2. The expression of the privilege itself, wherein observe,

1. The kind of privilege, *shall know, amplified by the object me.*

2. The persons made partakers thereof. These are set down,

1. Generally, *all.*

2. Distributively, *from the least to the greatest.*

In the fourth promise observe,

1. The inference of it as the cause of all the former, *for.*

2. The substance. This layeth down two points,

1. A double act on God's part.

(1.) Affirmative, *I will be merciful.*

(2.) Relative, *I will remember no more.*

2. A treble object concerning men.

(1.) *Their unrighteousnesses.*

(2.) *Their sins.*

(3.) *Their iniquities.*

3. The manner of expressing all the foresaid promises is absolute.

Sec. 79. *Of observations raised out of Heb. viii. 8-12.*

I. *Transgressors of a covenant are blameworthy.* God doth here himself find fault with them. See Sec. 30.

II. *Weakness of the covenant excuseth not transgressors thereof.* The old covenant was weak, yet the transgressors thereof are blamed. See Sec. 30.

III. *God spake in the mouth of his prophets.* These

phrases, *he saith, thus saith the Lord,* prove the point. See Sec. 31.

IV. *God enters into covenant with men.* This is the main intendment of this testimony. See Sec. 39, &c.

V. *The new covenant is a remarkable matter.* Therefore this note *behold* is prefixed. See Sec. 32.

VI. *The new covenant was reserved to the days of the gospel.* Those were the days then to come. See Secs. 33, 34.

VII. *God's promises are as performances.* Therefore they are set down in the time present, *the days come.* See Sec. 33.

VIII. *The last covenant is ever fresh.* This epithet *new*, intends as much. See Sec. 35.

IX. *The church is as an house.* It is here so called. See Sec. 36.

X. *The spiritual privileges of the ancient Jews belong to Christians.* In this respect Christians are comprised under those titles, *Israel, Judah.* See Secs. 36, 38.

XI. *All nations under the covenant are united.* Israel and Judah, that were divided kingdoms, are here set down under the new covenant. See Sec. 37.

XII. *The new covenant is not such an one as the old was.* It is not according to that, but better. See Sec. 54.

XIII. *The old covenant was a divine covenant.* I made it, saith the Lord. See Sec. 54.

XIV. *The old covenant was established with the Israelites in the wilderness.* The fathers here mentioned were they who lived in the wilderness. See Sec. 54.

XV. *Men are prone soon to revolt.* In that day wherein God first established his covenant with the Israelites, they revolted. See Sec. 55.

XVI. *God gives deliverance.* I led them out of Egypt, saith the Lord. See Sec. 55.

XVII. *Memorable matters are to be remembered.* The mention of that memorable deliverance out of Egypt so long after giveth proof hereof. See Sec. 57.

XVIII. *A time of special providence is a fit covenanting time.* Such was the time of God's bringing Israel out of Egypt when he renewed his covenant with them. See Sec. 57.

XIX. *God deals tenderly with his people.* These phrases, *took them by the hand to lead them,* give evidence hereunto. See Sec. 55.

XX. *God fully delivereth his.* He leads them out of their danger. See Sec. 56.

XXI. *Men are prone to slight God's kindness.* This is here exemplified in the Israelites led out of Egypt. See Sec. 57.

XXII. *Abuse of God's kindness provoketh him to cast off his people.* So hath he dealt with the Israelites. See Sec. 59.

XXIII. *Christians must be distinctly informed in*

their privileges. This I collect from the inference of the particulars of the new covenant upon abrogating the old. See Sec. 60.

XXIV. *God is the author of the new covenant.* It is God that saith thereof, *I will make.* See Secs. 40, 45.

XXV. *The best things are reserved to the latter times.* These times are implied under this phrase, *after these days.* See Sec. 61.

XXVI. *It is God that worketh on men's souls.* The inward parts here mentioned, and hearts, are put for their souls. See Sec. 64.

XXVII. *God's work is an effectual work.* He puts into. See Sec. 65.

XXVIII. *God's work abides.* This phrase, *I will write,* intends as much. See Sec. 63.

XXIX. *God first informs the mind.* He first puts his laws into men's minds. See Sec. 66.

XXX. *The Lord is in special a God to his confederates.* Thus he here promiseth to be. See Sec. 67.

XXXI. *God hath a peculiar people.* Such are they whom he takes to be his people. See Sec. 68.

XXXII. *God's peculiar people will answerably carry themselves.* This phrase, *they shall be to me a people,* implieth the duty and disposition of God's people. See Sec. 69.

XXXIII. *Knowledge of the Lord is a privilege of the new covenant.* It is here reckoned among the privileges thereof. See Sec. 72.

XXXIV. *There needs not such means of instruction under the new covenant, as needed under the old.* This is the main point intended under this phrase, *they shall not teach,* &c. See Secs. 70, 71.

XXXV. *All of the new covenant have knowledge of the Lord.* This is here plainly expressed. See Sec. 73.

XXXVI. *Knowledge aboundeth under the new covenant.* The inference of this phrase, *all shall know me,* &c., upon that which went before, proves as much. See Sec. 73.

XXXVII. *Pardon of sin is the ground of other privileges of the new covenant.* The inference of this privilege upon the former by the causal particle, *for,* giveth proof hereof. See Sec. 74.

XXXVIII. *God is pacified toward his confederates.* The meaning of this word *merciful* intends as much. See Sec. 75.

XXXIX. *Sins of God's confederates deprive them not of his favour.* He is merciful to their sins; that is, he pardoneth them. See Sec. 76.

XL. *All sorts of sins are pardoned to God's confederates.* These several titles, *unrighteousnesses, sins, iniquities,* being all in the plural number, comprise all manner of sins under them. See Sec. 76.

XLI. *God fully acquitteth his confederates.* He remembereth their sins no more. See Sec. 76.

XLII. *The promises of the new covenant are absolute.*

So are these here mentioned; and like to these are all others. See Sec. 77.

Sec. 80. *Of the old covenant abrogated.*

Ver. 13. *In that he saith, A new covenant, he hath made the first old.* Now that which decayeth and wareth old is ready to vanish away.

The conclusion of the apostle's argument concerning the deficiency of the old covenant is here laid down.

The argument was this:

If the first covenant had been faultless, no place had been sought for the second;

But place was sought for a second;

Therefore the first was not faultless.

The proposition is plainly set down in the seventh verse.

The assumption is largely proved by a divine testimony, vers. 8, 9, &c.

The conclusion is here in this text.

This conclusion is laid down as a just consequence following upon the foresaid testimony, as is evident by this clause, *ἐν τῷ λέγειν, in that he saith.*

The force of the consequence lieth in this, that the introduction of a new form presupposeth the abolition of the former. The building of a new house where an old one was, presupposeth a pulling down of the old.

The word *covenant* is not in the Greek; but fitly supplied out of the eighth verse.

Of this epithet *new*, see ver. 8, Sec. 35.

Why the old covenant is called the *first*, see ver. 7, Sec. 27.

The word *πεπαιώκει*, translated *he hath made old*, is the same that is used, Chap. i. 11, Sec. 139; only that is of the passive voice, and signifieth to *wax old*, but this of the active, and signifieth to *make old*; so as this is here meant of the long continuance of that covenant, as if like an house, or a garment, or a man, by long continuance it waxed old; for the new covenant hath already continued longer than that did, and yet is not old, but continueth new.

The old covenant whereof the apostle speaketh, continued little more than the space of fifteen hundred years, namely, betwixt Moses and Christ; yet the new covenant hath continued above fifteen hundred years, and is still new, and so will be to the end of the world, though the world should continue more years than yet it hath done.

The oldness of the covenant here mentioned is by reason of the weakness and unprofitableness of it. God hath dealt with it as with an old thing which is of no further use; he hath taken it away, and put a new one instead thereof.

It is here taken for granted, that the covenant made with the Jews was an old one. So it is expressly styled, 2 Cor. iii. 14. That covenant is comprised under those 'old things,' which are said to be passed away, 2 Cor. v. 17.

1. So it was in regard of the scantiness and faultiness of it. See ver. 7, Sec. 27.

2. It is made and manifested to be old, by substituting a new one in the room of it. This reason the apostle himself here induceth.

This the apostle thus concludeth, to draw the minds of Christians from it. As he styled the covenant that now we have *new*, to move us the rather to rest thereupon, so the other *old*, to keep us from resting upon it. Old things are not regarded. Who will purchase an old rotten house? who cares for old ragged apparel? who can relish old musty bread? As old things are 'passed away,' 2 Cor. v. 17, so they are passed by and not regarded.

If the Jewish covenant be abolished because it was old, how much more must the old man be put off, Eph. iv. 42, and the old heaven be purged out, 1 Cor. v. 7.

Sec. 81. *Of the meaning of the latter part of the 13th verse.*

From the fore-mentioned conclusion the apostle inferreth another consequence concerning the vanishing away of that which is old, which he thus bringeth in, *now that which decayeth*, &c. The conjunction translated *now*, is the ordinary conjunction of opposition, *ὅτι*, which we usually translate *but*. As in other places, so here, it is used as a mere supplement for introduction of another clause.

The word *τὸ παλαιούμενον*, thus translated, *that which decayeth*, is drawn from the same root, that the former verb, *παλαιῶναι* (translated *made old*, Sec. 80), was. Here it is a participle of the passive voice, and so is translated by most Latin interpreters, *quod antiquatur*, *that which is made old*; thus it hath reference to God's disposing of it. He appointed it to be but for a time, and after that time to be abrogated.

The other phrase, *γηράσκον*, *waxeth old*, is a participle, and taken neutrally, and fitly translated as it is. It is derived from a noun, *γῆρας*, *senectus*, which signifieth *old age*, Luke i. 36. The verb is used to set out the old age of Peter thus, *ὅταν γηράσκῃς*, *when thou shalt be old*, John xxi. 18. This hath reference to the imbecility of the covenant itself, which, like an old man, is so feeble as it cannot long last.

The two foresaid metaphors shew two reasons of the abrogation of the old covenant.

One is taken from the will and wisdom of God. He appointed it so to be. That which God appointeth to be disannulled cannot stand. 'Who hath resisted his will?' Rom. ix. 19. Who can establish that which God will cast down? Whosoever attempt any such thing shall be found like to the builders of Babel, whose work was brought to confusion, Gen. xi. 9. Oft have the Jews attempted to build their temple again since the last demolishing of it, but never could they effect it.

The other reason is taken from the weakness of

the covenant itself. How can that continue which hath no ability to abide? The grass of the field and flower of the garden on this ground soon decay and wither away, 1 Peter i. 24. So all things of this world.

Such being God's purpose concerning the foresaid covenant, and such being the nature of the covenant itself, the apostle might well infer, that it *was ready to vanish*.

The word *ἀφανισμοῦ*, translated *to vanish*, is a substantive, and signifieth a not appearing, or a vanishing away. It is such a compound as the adjective *ἀφανής* was, which is used, Chap. iv. 13, Sec. 76, and translated *not manifest*. There is another adjective, *ἀφαντος*, of the same composition, which signifieth *that which is drawn out of sight*, which appeareth not, which is not seen, Luke xxiv. 31. Thus the word of my text signifieth such a removing of a thing as makes it to be seen no more. It here implieth an abrogation of the old covenant.

This adverb, *ἑγγύς*, *realy*, or *nigh*, is added in reference to the time, wherein the apostle wrote this epistle, which was before the last temple was demolished by the Romans. Till that time many of the rites of this old covenant were tolerated. They were not as yet all of them totally and utterly vanished; but the time of their utter abolishing was at hand, therefore he saith of the old covenant, that it is ready to vanish away. There was a time for the honourable funeral of so solemn a matter, as there useth to be a time for the burial of honourable persons after they are dead.

People's minds could not suddenly be drawn to an utter rejection of such things as had a divine institution, and were of so high account as the rites of the old covenant were, while the date thereof continued.

Sec. 82. *Of the resolution and observations of Heb. viii. 13.*

Ver. 13. *In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

In this verse the abrogation of the old covenant is concluded. Hereabouts are two points.

1. The inference of the conclusion upon the premises, in these words, *in that he saith, a new*.

2. The substance thereof; wherein observe two points.

1. The condition of the covenant; 2, the abrogation thereof.

The condition is set out in this phrase, *he hath made the first old*; and further amplified two ways.

1. By an intimation of the author, *he hath made*. That is God.

2. By a distinction of the covenant, in this word *first*.

The abrogation of the covenant is,

1. Expressed, in this phrase, *vanish away*.

2. Illustrated two ways.

1. By the reasons thereof, which are two,
The one on God's part, *he hath made old.*

The other on the nature of the covenant itself, *it waxeth old.*

2. By the limitation of the time, in this word is ready, or nigh.

Doctrines.

I. *There was a covenant before the new one.* This is implied under this numeral particle, *first.*

II. *The first covenant was an old covenant.* It is here so called.

III. *It was God that made the first covenant old.* So it is here said, *he made.*

IV. *The first covenant was made void by introducing*

a new one. This is evidenced by this phrase, *in that he saith, a new.*

V. *That which God appointed to be disannulled cannot stand.* This is gathered out of the first reason for abrogating the old covenant, implied in the meaning of the Greek word translated *decayeth.*

VI. *That which is in itself feeble will fail.* This is gathered out of the other reason, implied under this word, *waxeth old.*

VII. *The old covenant is abrogated.* This word *vanisheth away* giveth proof hereunto.

VIII. *There was a time for the utter abolishing of the old covenant.* This word is ready, or, is nigh, intendeth as much.

CHAPTER IX.

SEC. 1. *A general analysis of the ninth chapter to the Hebrews.*

This chapter contains a particular exemplification of this general proposition, Christ is the substance of the legal shadows.

The general proposition is comprised under these words, 'We have an high priest, who is a minister of the sanctuary, and of the true tabernacle which the Lord pitched,' Heb. viii. 1, 2.

Hereupon is confirmed that which in the latter part of the former chapter he asserted, that by bringing in a new covenant the old is abrogated, Heb. viii. 13.

Of the foresaid exemplification there are two parts :

1. A declaration of sundry shadows of the law, from the beginning of this chapter to ver. 11.

2. A manifestation of the accomplishment of them in and by Jesus Christ, from the beginning of the 11th verse to the end of the chapter.

In setting down the shadows of the law,

1. He draws all to two heads.

2. He branches out those heads into their several parts.

The two heads are,

1. *Ordinances of divine service.*

2. The place where they were observed, *a worldly sanctuary*, ver. 1.

The place is first touched upon, and distinguished into two parts, which are styled the first and second tabernacle.

He distinctly sheweth what were the most memorable types in each of these.

In the first he reckoneth up three :

1. The candlestick.

2. The table.

3. The shew-bread, ver. 2.

In the latter he mentioneth seven :

(1.) The golden censer ; (2.) the ark ; (3.) the golden pot that had manna ; (4.) Aaron's rod that

budded ; (5.) the tables of the covenant ; (6.) the cherubims ; (7.) the mercy-seat, vers. 4, 5.

Ordinances of divine service are comprised under two heads. One concerneth the things which the ordinary priest did in the first tabernacle, ver. 6.

The other such things as the high priest did in the second tabernacle.

These are,

1. Generally propounded, ver. 7.

2. Particularly explicated.

In the explication is set down,

1. Their general signification.

2. The reason thereof.

Their general signification was that there was another holy place, and holy services to come, for perfecting that which they could not, vers. 8, 9.

The reason is taken from their nature, that they were external and carnal ordinances, ver. 10.

2. The second part of this chapter, beginning with the 11th verse, sheweth the excellency of Christ's priesthood in accomplishing those things which by the legal rites could not be accomplished. This is,

1. Generally propounded.

2. Particularly confirmed.

In the general, two points are expressed :

1. That Christ entered into the true tabernacle, which is heaven itself, ver. 11.

2. That he entered with his own blood, which was of infinite value.

This value he proveth by the effect thereof, thus expressed, *having obtained eternal redemption*, ver. 12.

He beginneth his confirmation with the latter point, which he confirmeth,

1. By an argument of unequals, the greater being inferred from the less.

The less was, that the blood of beasts under the law had a virtue to purify the flesh, ver. 13.

The greater is, that the blood of Christ hath a virtue to purge the conscience, ver. 14.

The former point, that Christ entered into heaven with his own blood, is confirmed two ways :

1. Simply, by an argument taken from that office which Christ undertook for us, namely, to be the mediator of the New Testament, ver. 15.

This argument is confirmed two ways :

1. By the necessity of the thing itself, ver. 16.

2. By the invalidity of a testament without the death of the testator, ver. 17.

2. Comparatively, in relation to the types under the law.

The truth must be like the types ; but the types were with blood ; therefore the truth must also be so, ver. 18.

That of types is proved by an induction of particulars.

1. By Moses sprinkling the *book* of the covenant with blood, ver. 19.

2. By sprinkling *all the people* therewith, ver. 19.

This is amplified by the warrant that Moses had, ver. 20.

3. By sprinkling the *tabernacle*.

4. By sprinkling all the vessels of the *ministry*, ver. 21.

5. By purging almost all things with *blood*, ver. 22.

All the fore-mentioned particulars are amplified with the necessity of that course, in this phrase, *without shedding of blood is no remission*, ver. 22.

From the foresaid premises, the apostle concludeth the main point, that the types being purged with blood, there must needs be a more excellent way of consecrating heavenly things, which is, by the blood of the Son of God himself, ver. 23.

The apostle having cleared that main point concerning the invaluable price of man's redemption, which was Christ's own blood, wherein he shewed himself to be a far more excellent priest than they under the law, he returns to other points of difference betwixt legal priests and Christ.

1. It was said of those priests that they entered into the tabernacle ; but here of Christ, that he entered into heaven itself, ver. 24.

2. It is said of them that they entered once every year ; but Christ once for all, vers. 25, 26.

This latter is confirmed,

1. By the common condition of death, which is but once, ver. 27.

2. By the perfect effect thereof, which is to take away sins.

This is confirmed by the blessed issue of such as believe on him, which is that he shall appear without sin unto salvation, ver. 28.

Sec. 2. *Of granting truth in case of controversy*, Heb. ix. 1.

Ver. 1. *Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.*

The apostle having in the former chapter set forth

the excellency of Christ's office, and that especially by the covenant which was ratified thereby, here he describeth the execution of that office, and that after the same manner he did the office itself, which is comparatively, resembling it to the legal priests' manner of executing their office, but so as he far preferreth Christ.

The comparison is largely set forth in both the parts thereof.

In the former part, the priests' manner of executing their function, from the beginning of the eleventh verse.

In the latter, Christ's manner of executing his, from ver. 11 to Chap. x. 19.

The execution of the legal priests' office is set out by several rites and types appertaining thereto, which are generally propounded in this verse.

The general proposition is thus knit to the former discourse, *then verily the first ; or, therefore truly even the first*, εἰς μὲν οὖν καὶ ἡ πρώτη.

Of the adverbs translated *verily*, see Chap. vii. 5, Sec. 37.

Of the conjunction translated *then*, see Chap. iv. 14, Sec. 82.

The word *covenant* is not expressed in the Greek, yet necessarily understood, by the reason of the inference of this verse upon the last verse of the former chapter, where he spake of this covenant, and called it *the first*.

The manner of inferring the general proposition in this verse, upon the latter end of the former chapter, manifesteth a prevention of an objection against that which had been delivered about the abrogation of the old covenant. The objection might be this :

If the first covenant had also ordinances of divine service, why was it abrogated ?

In answer hereunto the apostle first granteth the substance of the objection, that it had indeed divine ordinances, but withal inferreth that they were external and carnal, imposed only for a time, ver. 10.

By this it appears that in matters of dispute a truth must be granted, even to that which we speak against. Thus this apostle, who set himself to abase Levi in comparison of Melchisedec, granted Levi's prerogative in receiving tithes, Heb. vii. 5 ; and he that was very earnest against circumcision, and other points of Judaism, granted a preferment of the Jews, and profit of circumcision in the season thereof, Rom. iii. 1, 2 ; and Christ, who denounced fearful woes against the scribes and pharisees, granted that they sat in Moses's seat, Mat. xxiii. 2.

Thus we shall shew that it is verity rather than envy, and desire of maintaining truth rather than a contradicting spirit, that moveth us to say what we say against any person or thing.

Sec. 3. *Of legal ordinances of divine service.*

This numeral note of distinction, πρώτη, *first*, is attributed to that covenant which God made with the

Jews under the law. Of the reason hereof, see Chap. viii. 7, Sec. 27.

Of this covenant it is here said that it had *δικαιώματα*, *ordinances*.

The Greek word translated *ordinances* is derived from an adjective that signifieth just or righteous; of the notation of which word, see Chap. i. 9, Sec. 114. This word in my text is sometimes translated *righteousness*, Rom. ii. 26, and viii. 4, Rev. xix. 8; sometimes *judgment*, which is always righteous, Rom. i. 32. Rev. xv. 4; sometimes *justification*, Rom. v. 16; and sometimes *ordinance*, as here and verse 10, and Luke i. 6. God's ordinances, and such are here meant, were all righteous in their season.

Of the notation of the Greek word *λατρείας*, translated *divine service*, see Heb. viii. 5, Sec. 12.

There being two heads of types laid down in this verse, the first is styled *ordinances of divine service*; the other, *a worldly tabernacle*.

Some divide that first head into two branches: 1, *ordinances*; 2, *services*.

The reason of this difference is the ambiguity of the Greek word, which hath the termination both of the genitive case singular, and also of the accusative plural, and there is no article joined to distinguish the one or the other.

They who make these two distinct heads thus distinguish them:

The former, *δικαιώματα*, they interpret *justifications*, that is, *expiations*, which being legally and externally taken, were effects of their rites and ceremonies. For by their many sacrifices and oblations, by their water of purification and such other rites, they were legally cleansed, and expiations were made thereby, Levit. iv. 20, 26, 31, 35, Num. xix. 19.

The latter, *λατρείαι*, translated *divine services*, they interpret to be the very rites and ceremonies themselves, as sacrifices, oblations, washings, feasts, and such like.

But seeing the end of these rites were for divine service, and to expiate, cleanse, and purify, I think it best to join the rites and effects of them together, as our English and other judicious translators and learned expositors have done; for the words will very well bear this interpretation.

Thus they shew that legal rites in their time were sacred and religious ordinances of divine service, and parts of God's worship, and means of expiation. In the New Testament the word is appropriated to *divine service*, and so translated, and *service of God*, ver. 6.

Obj. Why doth the apostle then say, that they stood only in meats and drinks, and were carnal ordinances, ver. 10?

Ans. He denieth not the outward legal service and purging whereof we speak, and whereby they were assured of spiritual purgings; but he denieth inward spiritual expiation by them, and that of themselves.

VOL. II.

Of the reasons why God ordained such external services, see Chap. iv. 8, Sec. 49, 50.

By this we have an evidence of God's care over his church. In wisdom he saw it meet to put off the coming of his Son into the world to the latter age thereof. Yet would he not leave his church destitute of means, to nourish their faith and hope in Christ, to draw them to repentance, and to pacify their consciences. For after they had sinned, by their legal expiations, which put them in mind of Christ's death, their consciences were pacified.

Sec. 4. *Of the Jewish sanctuary.*

The second head of types here mentioned is styled *ἀγιον κοσμικόν*, *worldly sanctuary*. The Greek word *ἀγιον*, translated *sanctuary*, properly signifieth *holy*, which, being of the neuter gender, may be applied to thing or place. Here it is put for the place wherein all the typical rites and legal ordinances were exercised. Hereof see more Chap. viii. 2, Sec. 4.

This is here called *κοσμικόν*, *worldly*, in opposition to heaven, ver. 11, and Chap. viii. 2. This epithet is derived from the word *κοσμος*, translated *world*, whereof see Chap. iv. 3, Sec. 29.

This sanctuary is that which in the next verse is called *σκηνή*, *tabernacle*. It was made here in this world, of things of the world, such as were earthly, subject to decay, which things in heaven are not. It was a kind of portable temple, made of poles, boards, and beasts' skins, which might at pleasure be taken down and reared up again. The rooms within it were divided by silk curtains, the end of it was for people to assemble together for divine worship; there God manifested his presence, and caused his glory to appear, Exod. xxix. 43. It was made in the first year of the Israelites' abode in the wilderness, and reared up in the beginning of the second year, Exod. xl. 2. It was of the greater authority, because it was made after the fashion which God shewed unto Moses in the mount, Exod. xxv. 40. It continued to be of use till Solomon's temple was built, at which time it was carried into that temple, and there laid up, 1 Kings viii. 4. According to the several parts thereof, it typified sundry evangelical and celestial truths, whereof the apostle himself expresseth sundry particulars in the verses following.

Here only in general it is to be considered as the place where the ordinances of divine service were performed. And thus it sheweth that it is meet to have a fit place for the public exercising of divine service. Though the type be taken away, yet the equity thereof may remain. As there was of old a tabernacle, and afterwards a temple for people to meet together for divine service, so by way of resemblance and common equity, there may be such places as we call churches, for people to meet together therein, and to observe evangelical ordinances. This seems to be inferred in this phrase, 'when ye come together in the church;'

and again, 'when ye come together into one place,' 1 Cor. xi. 18, 20.

1. In such public places, people may have a more free access together.

2. A greater number may meet together.

3. They may the more conveniently abide together.

4. In such places they use to be least disturbed.

This is not to make men doat on buildings, or to place religion on such and such ground, or in such and such walls, (in these respects they would prove *worldly*) but merely for conveniences. And in regard of Christians meeting together, and the evangelical ordinances which they there perform, we may have such a mind to those places as the Jews had to the tabernacle and temple, Ps. lxxxiv. 1, and cxii. 1. So much was foretold, Isa. ii. 3.

By this epithet, *κοσμικόν*, *worldly*, added to this word *sanctuary*, he draweth the minds of these Hebrews from doating too much on the sanctuary, and the ordinances thereof. He did before give the just due to those ordinances, in styling them *ordinances of divine service*; but to keep people from excess in esteeming of them too highly, here he sheweth what in their substance they were. As God's ordinances, they were highly to be esteemed in their season; but as earthly and external matters, not to be doated on above their use, and beyond their season.

Sanctuary, ἁγίον, is a word of high esteem; but *worldly*, κοσμικόν, is a matter of debasement.

Sec. 5. *Of the resolution of, and observations from, Heb. ix. 1.*

Ver. 1. *Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.*

In this verse is declared the privilege of the first covenant of grace. Here observe,

1. The inference, in the word *then*.

2. The substance. Whereof are two parts:

1. The kind of privilege.

2. The place where it is manifested.

The kind of privilege is manifested in two words:

1, Ordinances; 2, divine service.

The place is set out,

1. By the holiness of it, in this word *sanctuary*.

2. By the meanness of it, in this word *worldly*.

Doctrines.

I. *The first covenant of grace had special privileges.* This is gathered from the general sum of this verse, and from the inference of it on that which went before.

II. *The meaner covenant was in time before the greater.* The legal covenant was meaner than the evangelical, yet it is styled the *first*.

III. *God's people had special ordinances under the first covenant.* The mention of ordinances in this place intends as much.

IV. *The ordinances of the first covenant were concerning divine service.* They are here styled *ordinances of divine service*.

V. *The place of God's people's meeting together for service was an holy place.* It is here called a *sanctuary*.

VI. *The holy place under the law was but a worldly place.* It is here so styled.

Sec. 6. *Of many types setting out many mysteries.*

Ver. 2. *For there was a tabernacle made, the first wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary.*

In this verse the apostle beginneth to exemplify the two general points which he had noted in the former verse, namely, the sanctuary where ordinances of divine service were performed, and then the ordinances themselves.

The place is here in general styled a *tabernacle*. Of this word *tabernacle*, see Chap. viii. 2, Sec. 5. Of it there were two special parts wherein ordinances of divine service were observed: one was called the *holy place*, which is here translated the *sanctuary*; the other was called the *holiest of all*, ver. 3.

Quest. Why doth he rather speak of the tabernacle, which was made in Moses's time, and continued only to Solomon's time, rather than of the temple, which was of the same fashion, and made to the same use, and far more glorious and lasting, and might be the better remembered?

Ans. He speaks of legal rites which were made by Moses, according to God's appointment, chap. viii. 5, and in that respect it was more pertinent to the apostle's purpose.

The former part of the tabernacle is here styled the *first*, for they entered into that first; through it they entered into the other.

This first tabernacle was an especial type of Christ's body, as hath been shewed Chap. viii. 2, Sec. 5.

This and the other types following give proof that there are many distinct mysteries of religion, whereof God would have his people to take notice. This was one end of setting out divine mysteries in external and visible types, that thereby people may take occasion to inquire after the meaning of them, and so come in some measure to understand the mysteries contained under them.

1. Hereby the manifold wisdom of God is more clearly discerned.

2. People's understanding was much helped.

3. Their faith was greatly strengthened.

4. Their hope was exceedingly supported.

Hereby their folly is discovered who think that a general knowledge is sufficient, namely, that there is a God, that he is to be served, but care not to inquire into the particular ways and means of serving him acceptably, and of trusting in him to salvation.

The several types of the law were as several mysteries of religion; instead of them we now have catechisms, commonplaces, institutions, bodies of divinity, principles, epitomes, compendiums, enchiridions, and other like means of instructing the people distinctly

in the several mysteries of godliness. It will be our wisdom well to use them all.

Sec. 7. *Of the candlestick in the tabernacle, typifying the church.*

Three especial types are here expressly set down to be in the first tabernacle, which was the holy place.

The first of them was the *candlestick*. This is distinctly described, Exod. xxv. 21, &c.; wherein are declared,

1. The matter of it.
2. The parts of it.
3. The appurtenances thereabout.

In general the candlestick was a type of the church of Christ. The seven churches to which Christ wrote are resembled to seven candlesticks, Rev. i. 20.

As a candlestick holds out light, so the church is 'the pillar and ground of the truth,' 1 Tim. iii. 15, in that it holdeth forth the truth.

I will not deny but that the candlestick may typify Christ, as he is the head of the church, who holds his members together, as the branches of the candlestick are held together by the staff or stem.

Between these there is no contradiction; for *Christ* may synecdochically be put for the whole body, head and members, and so comprise the church under him, as 1 Cor. xii. 12; and the *church* may comprise under it the head also: so as the church excludes not Christ, no more than the body excludes the head, nor Christ excludes the body, but is jointly to be considered with his body.

The church was typified by a candlestick rather than by the light, to shew that of itself it hath no light. Light must be put into it, or it cannot shine.

In this respect light must be sought of God, John i. 9; and acknowledged to be from God, Gal. ii. 20; and employed to his glory, Rom. xi. 36.

As the church in general, so the particular parts and members thereof, are taught by this type to hold forth that light which they receive, Philip. ii. 16. Every one in his place must labour to shew forth that light of knowledge, or of any other grace that he hath received, to enlighten, direct, and comfort others thereby.

There are two especial ways of holding forth light: One, by instructing others; another, by walking as children of light before others. Thus may, thus must magistrates, ministers, parents, masters, yea, and private Christians, shew themselves to be candlesticks.

Sec. 8. *Of gold, the matter of the candlestick, typifying the purity and preciousness of the church.*

The first particular noted about the candlestick is the matter thereof, which was 'pure gold,' Exod. xxv. 31. Gold, of all metal, is the most pure and precious: pure, in that it is freest from dross, and least subject to rust.

In this matter it sheweth that the church is the

purest society in the world. It is 'the holy church;' for,

1. Christ cleanseth it by his blood, ver. 14.
2. He sanctifieth it by his Spirit, 1 Cor. vi. 11.
3. By his word he sanctifieth them also, John xvii. 17.

Hereby trial may be made of public assemblies and private persons.

If public assemblies have pure ordinances and services, such as can abide the trial of the Lord's touchstone, which is the word, then they are true churches. In them we may safely abide. To them we may draw others, and we may stand for the maintenance of them to the uttermost.

In like manner may particular persons be tried. 'Every man that hath this hope in him purifieth himself, even as Christ is pure,' 1 John iii. 3.

As gold is a pure metal, so it is very precious, Ezra viii. 27, Isa. xlii. 12.

This typifieth that precious esteem which God hath of his church, Isa. xliii. 4. In this respect it is styled 'a peculiar treasure unto God above all people,' Exod. xix. 5; and the members of the church are called God's 'jewels,' Mal. iii. 17.

They must needs be precious in God's account, because they are bought with 'the precious blood' of his Son, 1 Peter i. 19, and decked with the precious graces of his Spirit.

Great is that encouragement which may be fetched from hence against such scorns and reproaches as the world layeth upon the church. She is in scorn called 'forsaken and desolate;' but the Lord calleth her *Hephzi-bah*, that is, *my delight in her*, Isa. lxii. 4. These are those righteous ones who are 'more excellent than their neighbours,' Prov. xii. 26. Lazarus, a poor beggar, was in this respect more excellent than Dives. Angels attended Lazarus, and carried his soul to heaven when he died, Luke xvi. 22; but the devils attended Dives, and carried his soul to hell. On this ground it may well be said, 'Comfort ye, comfort ye the people of the Lord,' Isa. xl. 1.

Sec. 9. *Of the parts and ornaments of the candlestick, typifying the use and graces of the church.*

A second particular concerning the typical candlestick respecteth the parts thereof. These were partly for use, partly for ornament.

The parts for use were the seven lamps, Exod. xxv. 37. There were six branches of the candlestick, in each whereof was a lamp, and on the top of the shaft was the seventh. These were to give light, for into them the wick and the oil was put.

These typify the manifold graces of God's Spirit, 1 Cor. xii. 8, &c. The number of *seven* is a number of perfection. Though the graces of God's Spirit are in sundry particular respects different one from another, yet in this main end they agree, that they are all as lights.

The six branches were of use to hold out those lamps, that they might give the better light.

They set forth those ministerial functions which Christ hath sanctified to his church for holding out the light of his word. Ministers are needful to cause the light of God's word to shine forth the brighter. This they do by reading, expounding, preaching, and applying the word of God.

The parts of the candlestick for ornament were knops, flowers, &c., Exod. xxv. 41.

By these God's care was typified, in beautifying and adorning his church with excellent ordinances and privileges, and the members of his church with singular and several graces.

This teacheth us to behave ourselves decently or comely, 1 Cor. xiv. 40, and to follow the things which are 'honest, just, pure, lovely, and of good report,' Philip. iv. 8.

The branches and bowls came out of the shaft of the candlestick, Exod. xxv. 31, 32. This typified that the functions and graces of the church come from Christ. He 'giveth gifts to men,' Eph. iv. 8, &c. For men are 'not sufficient of themselves to think anything as of themselves,' 2 Cor. iii. 5.

This should stir us up to employ and improve the places and gifts we have, to the end for which they are given; for an account will be taken, Mat. xxv. 19, &c.

As the branches were supported and held up by the shaft, so ministers and all saints are supported and enabled to do what belongs unto them by Christ. 'He makes able ministers of the New Testament,' 2 Cor. iii. 6; 'he worketh both to will and to do,' Philip. ii. 13.

None, therefore, may arrogate anything to themselves, 1 Cor. iv. 6, 7. All is to be ascribed to Christ, 1 Tim. i. 12.

Sec. 10. *Of the appurtenances of the candlestick.*

A third particular about the candlestick concerneth certain appurtenances. There is mention made of certain golden pipes which empty out of themselves oil into the lamps, Zech. iv. 12. The prophet therein hath reference to the candlestick in the tabernacle, so as this typified a continual supply of grace to the church.

Hereby we are taught to depend on Christ for supply from time to time, only our care must be to use those means which are sanctified unto us, as Aaron was to order the lamps upon the candlestick before the Lord continually, Lev. xxiv. 5.

Among the appurtenances may be reckoned tongs and snuff-dishes, all of pure gold, Exod. xxv. 38. These typified that ecclesiastical discipline and government which is grounded on God's word, and thereby comes to be pure and precious as gold. This is needful in the church, for preserving the pure light thereof.

They who have power in the church ought to be

conscienceable in the preservation and use of these snufflers, lest the light of the word be too much obscured.

Sec. 11. *Of the table in the sanctuary, typifying communion with Christ.*

The second special type in the tabernacle was the table. This is expressly described, Exod. xxv. 23, &c. Particulars considerable therein are, 1, the matter; 2, the form; 3, the appurtenances.

In general, the table typified a communion of saints with Christ. For one use of a table is for people to sit together familiarly, and to eat and drink together thereat, 1 Cor. x. 21.

There is a twofold communion of saints with Christ:

One in this world by holy ordinances, in reference whereunto the psalmist thus saith, 'Thou preparest a table before me,' Ps. xxiii. 5. And of wisdom it is said, 'She hath furnished her table;' and thereupon thus inviteth her guests, 'Come, eat of my bread, and drink of the wine which I have mingled,' Prov. ix. 2, 5.

The other in the world to come. This is it which Christ thus speaketh of, 'That ye may eat and drink at my table in my kingdom,' Luke xxii. 30.

This is a great favour, and highly to be esteemed. Haman accounted it a great honour that he was invited into the queen's banquet with the king, Esther v. 12. It hath ever been accounted a great favour to invite one to his table, especially when they admit them continually thereunto. Herein did David testify his good respect to Jonathan his friend, by vouchsafing his son to 'eat bread at his table continually,' 2 Sam. ix. 7. This honour have all saints, to sit and feed at Christ's table.

Let us well use this privilege in his holy ordinances while here we live, and then may we be sure to partake thereof eternally in the world to come.

Two cautions are duly to be observed while here we live.

One, that we put not off Christ's invitation, lest we provoke him to protest that 'none of those which were bidden shall taste of my supper,' Luke xiv. 18, 24.

The other, that we come not 'without a wedding garment,' lest Christ 'cast us into utter darkness,' Mat. xxii. 13.

Sec. 12. *Of the matter of the table of the sanctuary.*

The matter of the table of the sanctuary is said to be of 'shittim wood and pure gold,' Exod. xxv. 23, 24.

Great question is made about that wood which is called shittim, whether it should be a kind of cedar, or pine-tree, or wainscot, or any other.

Not to spend time about that question, without all question it was some extraordinary kind of wood, not for ordinary things. It was a lasting wood, and

therein like to our oak. The LXX Greek interpreters translate it ξύλα ἀσσητα, wood that doth not rot.

The other part of the matter was gold, which hath been shewed to be a pure and precious metal, Sec. 8. It also setteth out the lastingness of a thing, for gold doth not rust nor decay.

This double matter of the table typified the two natures of Christ in one person.

The shittim wood his human nature, which was free from corruption, Ps. xvi. 10.

The gold his divine nature, which was infinitely pure and precious, yea, and everlasting.

The second particuliar about the table was the form and fashion of it, which was like a little table, as long again as broad; two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

It was curiously set out with a border, and a crown round about it, Exod. xxv. 23, 24. All these prefigured the glory of Christ, and the excellent graces wherewith he was adorned, Ps. xlv. 2-4.

As these made him more lovely, so our hearts should be the more enamoured with him.

The third particuliar were appurtenances, as rings, bars, &c., Exod. xxv. 26, &c. These were to carry the table up and down, and typified that Christ, and the communion which by him we have with God, should be published wheresoever the church is.

Priests were to carry the table by those bars; so ministers especially are to publish this communion.

Sec. 13. Of the shew-bread, typifying Christ.

The third special type in the sanctuary was the shew-bread; hereof there is a brief expression thus, 'Thou shalt set upon the table shew-bread before me alway,' Exod. xxv. 30, &c. But a more large description, Lev. xxiv. 5-9. There is declared,

1. The matter whereof it was made, 'fine flour.'
2. The quantity of that matter, 'two tenth deals' in one cake or loaf.
3. The number of cakes, 'twelve.'
4. The place where they were set, 'upon the pure table before the Lord.'
5. The order wherein they were set, 'in two rows, six on a row.'
6. An appurtenance belonging to them, 'pure frankincense upon each row.'
7. The renewing of them, 'every Sabbath.'
8. The persons to partake of them, 'the priests;' namely, Aaron and his sons.
9. The place where they were to be eaten, 'the holy place.'
10. The vessels wherein they were to be set.

In general, this shew-bread was a type of Christ, who styleth himself the 'bread of life,' John vi. 33, 35. As bread is to the body the means of life, so is Christ to the soul. This doth Christ further demonstrate, by instituting bread to be one of the sacramental

elements of the Lord's supper, of which he saith, 'This is my body,' Mat. xxvi. 26.

The soul standeth in as great need of Christ as the body doth of bread, and nothing but Christ can satisfy the soul, Acts iv. 12. This is that bread for which we should labour, 'even that which endureth to everlasting life,' John vi. 27.

The title given to this bread is in our English translated *shew-bread*. In Hebrew, word for word, לחם פנים, *facierum panis, bread of faces*. They were so called because, being dedicated and offered to God, they were set before the ark, which was an especial type of Christ the Lord, and of his presence among them. The plural number, *faces*, is used in reference to the two sides of man's face. Now this bread stood before, or in the presence of the Lord; for so saith the Lord, 'Thou shalt set upon the table shew-bread before me (or at my faces) alway,' Exod. xxv. 30. The LXX translate it ἄρτους ἐνώπιον, *panes praesentes vel expositos, breads set before*, wherein they have reference to the ark, the type of God's presence. Our apostle here styles it προθεσις τῶν ἄρτων, *proposition of breads*; but, by a rhetorical figure which is called hypallage, a change of one thing for another; proposition of breads for τῶν ἄρτων τῆς προθεσεως, *breads of proposition*, as they are called Mat. xii. 4; that is, bread set before, or in the sight, namely, of the Lord.

This title typifieth Christ appearing before God for us continually.

The first particuliar about the shew-bread was the matter whereof it was made, fine flour. This was a type of Christ's incarnation and passion. He was as grain that grew out of the ground, and as grain ground in a mill and bolted. The breaking of the bread and pouring out of the wine at the Lord's supper sets forth as much. Thus cometh Christ to be the proper object of our faith. To this purpose saith Christ, 'Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit,' John xii. 24.

The flour was fine, to shew the purity of Christ's nature, Heb. vii. 26.

The second particuliar was the quantity of flour; 'two tenths deal' in one loaf or cake. One tenth deal was an omer full, Exod. xvi. 36, which was about three pints, so as there were about three quarts of flour in one loaf, which was almost half a peck. Thus there was more than a bushel of flour for all the twelve loaves.

This typified the plenty of food which we have by Christ. They who have him shall feel no want, for Christ himself saith, 'I am the bread of life: he that cometh to me shall never hunger,' John vi. 35.

3. The number of loaves were twelve, Lev. xxiv. 5. This was in relation to the twelve tribes, which mystically comprise the whole church under them, which the apostle calls 'the Israel of God,' Gal. vi. 16.

4. The place where they were set is said to be

'before the Lord,' Exod. xxv. 30, Lev. xxiv. 6. This typifieth Christ as a body containing all the elect under him, and so stands and appears before God. Thus the high priest, with the names of the twelve tribes, appeared before the Lord, Exod. xxviii. 21. This is a point of admirable comfort, whereby our faith may be much comforted in God's respect to Christ.

5. The order in which they were set was in two rows, six in a row. This typified that unity or order which is in the church of God, which is the body of Christ. This unity and order of the church is elegantly described, Cant. iv. 2, &c. They that are careful to preserve this unity by keeping their rank and place, do thereby shew that they are of the church of Christ, and that his Spirit ruleth in them. See more hereof, Chap. xiii. 23, Sec. 188.

6. An especial appurtenance was frankincense on every row. This prefigured that sweet acceptance which all the members of Christ's body have with God in the beloved, Eph. i. 6. This is the incense which is offered up with the prayers of all saints, Rev. viii. 3. By virtue hereof the Lord smelleth a sweet savour upon all the oblations of his people, even as he did upon Noah's burnt-offering, Gen. viii. 21.

7. The renewing of the shew-bread every Sabbath, Lev. xxiv. 8, was, that bread might always appear before the Lord, Exod. xxv. 30. Thus is Christ continually before God for us, Heb. x. 12.

8. The persons that were to eat that bread were priests only, Lev. xxiv. 9, Mat. xii. 4. This typified that they only have a right to feed on Christ who were of the 'spiritual and royal priesthood,' 1 Peter ii. 5, 9. Behold here the prerogative of saints. By feeding on Christ we are made partakers of eternal life, John vi. 51.

9. The shew-bread was to be eaten in the holy place, Lev. xxiv. 9. Christ is fit to be fed upon only in sanctified hearts. 'He dwelleth in our hearts by faith,' Eph. iii. 17. These are the everlasting doors which must be lift up for the King of glory to come in to them, Ps. xxiv. 7.

10. The vessels wherein these were to be set were of sundry sorts, Exod. xxv. 29. There were four several sorts of dishes, two for the bread and two for incense. One sort to hold the bread, the other to cover it. And again, one sort to hold the incense, the other to cover it. This shewed that holy things must be charily kept, Mat. vii. 6. Our hearts are these dishes, which ought to be as pure as gold. In them this bread of life and sweet incense must be kept. They must be kept close from the dust of wickedness, yea, and of worldliness. Of incense, and of the typical application thereof, see *A Plaster for the Plague*, on Num. xvi. 46, secs. 25, 37, 38.

called a tabernacle, in the beginning of this verse. Of that title, see Chap. viii. 2, Sec. 5. Here it is called *sanctuary*. The Greek word, *ἅγιος λέγεται ἅγιον*, is an adjective; by the termination thereof it may be of the feminine gender singular, or of the neuter gender plural, which makes it ambiguous. Every of the types before mentioned are of the feminine gender; so as this added as an epithet to each of them, may imply a quality of holiness belonging to them, as an holy candlestick, *λυχνία*; an holy table, *τράπεζα*; an holy shew-bread, *πρῶτες τῶν ἁγίων*. But being compared with the next verse, where a like phrase is thus used ('which is called the holiest of all'), it will appear to be here used in the neuter gender, and plural number, and put for a place. Thus heaven is set out by a word, *ἐπουράνια*, of the plural number and neuter gender, Eph. i. 20, and ii. 6, and iii. 10. This is an Hebraism, and carrieth with it much emphasis.

Things are styled holy in a double respect:

1. In regard of their pure quality.
2. In regard of their sacred use.

In the former respect God is most properly by a kind of excellency styled holy, Isa. vi. 3, Rev. iv. 8. For God is both originally and also infinitely holy. By virtue of communication, angels are styled holy, Mark viii. 38, by reason of that holiness wherein God at first made them, and to distinguish them from those angels that fell and lost their holiness. Men also are called holy, by reason of the work of the Holy Ghost, which sanctifieth them, and thereby reneweth that image of God in them in which man was at first created, Eph. iv. 24.

In the latter respect, concerning a sacred use, such things are styled holy as are by divine institution set apart to that use; and that whether it be for once only, as the ground where Moses stood, Exod. iii. 5. Or for perpetual use; thus sundry persons, vestures, instruments, rites, days, and places under the law are styled holy. Thus under the gospel, the word, the ministry thereof, sacraments, other ordinances, assemblies of saints, are styled holy.

Such things as in God's word are styled holy, ought holily to be used. On this ground, the place wherein Moses stood was for that time holy, Moses was commanded to put off his shoes, Exod. iii. 5. That implied the laying aside of carnal affections when we have to do with God.

This title *sanctuary*, or (as it is in the Hebrew, *קֹדֶשׁ*, and Greek, *ἅγιον*) *holies*, was purposely given to the place, to stir them up to have it in high and holy account, and in a holy manner to perform the services thereof.

The more to heighten their esteem, the title given to the other part of the sanctuary is doubled; and to add the more emphasis, the words doubled are in the abstract, thus *קֹדֶשׁ הַקֹּדֶשׁ*, *sanctitas sanctitatum*, *holiness of holinesses*, Exod. xxvi. 33, as 'song of songs,' Cant. i. 1, and 'God of gods.'

Sec. 14. *Of the sanctuary, or holy place.*

The place wherein the foresaid types were, was

Sec. 15. *Of the most holy place, typifying heaven.* Heb. ix. 3.

Ver. 3. *And after the second veil, the tabernacle which is called the Holiest of all :*

4. *Which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ;*

5. *And over it the cherubims of glory shadowing the mercy-seat ; of which we cannot now speak particularly.*

The apostle goeth on to set forth other special types which were in the other part of the tabernacle, which he describeth in the 3d verse.

He describeth it by the division of it from the former, and by the proper title given unto it.

We will first speak of the title, and then of the division.

The word *σκηνη*, *tabernacle*, is here synecdochically used for a part thereof. For it is shewed, Sec. 6, that there were two parts of the tabernacle. Of the former he spake in the former verse. Here he speaketh of the latter part ; and this is it which he calleth *the holiest of all*. Of this title, see Chap. viii. 2, Sec. 4.

This was at the west end of the tabernacle. It was four-square, ten cubits long, ten broad, ten high. The like place in Solomon's temple was called the 'oracle,' which was twenty cubits in length, twenty in breadth, and twenty in height, 1 Kings vi. 20. Now Solomon's temple was in every place twice as big as the tabernacle. It was overlaid every way with pure gold. It was kept most close. None might enter into it but the high priest, and he but once a-year, ver. 7. This place typified heaven, ver. 12, 24.

It was as fit a resemblance of heaven as ever any edifice framed in this world. For,

1. It was the most glorious place that ever was.
2. God did more conspicuously manifest his presence in this place than in any other on earth.
3. None but the high priest might enter into this place. So none but Christ, collectively taken for his mystical body, 1 Cor. xii. 12, might out of earth enter into heaven.

4. The priest went with blood into it, Lev. xvi. 9. So Christ entered into heaven with blood, ver. 12. For our sins close heaven against us ; but Christ's blood takes away our sins.

5. The high priest was arrayed all in fine linen when he entered into it ; and also was otherwise gloriously attired. So Christ's human nature was endued with perfect purity and exceeding great glory. So likewise, his mystical body entering into heaven is pure and glorious.

6. Therein was the mercy-seat. So heaven is the 'throne of grace,' Heb. iv. 14.

7. There the high priest presented the names of the twelve tribes unto God. In heaven Christ appears for us before God.

8. There were cherubims attending the mercy-seat. In heaven are angels attending the throne of God.

This sheweth the privilege of saints, as they are members of the mystical body of Christ, who is the true great high priest, and by virtue of this union, they partake of this privilege to have admittance into this most holy place. It was one of the greatest privileges of the high priest under the law. No king had the like. If the difference betwixt the type and the truth be well weighed, it will appear to be a great privilege indeed. It was a privilege to Israel to be admitted into the courts of the tabernacle, a greater for priests to be admitted into the holy place, but the greatest for the high priest to be admitted into the most holiest place.

This was as God's bed-chamber, or privy closet. While here we live, we cannot have a personal access thereto, therefore we must long to be there, Philip. i. 23, and on all occasions lift up our eyes thereunto, Ps. cxxi. 1, Lam. iii. 41, and set our hearts thereon, Col. iii. 1, and make such prayers as may pierce thereinto, which cannot be by the voice, but by the power of the Spirit, Rom. viii. 26, 27.

Sec. 16. *Of the veil which separated the most holy place, and typified Christ's flesh.*

There was a division betwixt the holy and most holy place by a veil, *καταπίτσυμα*,¹ which is here called the *second veil*, *δεύτερον*, in reference to another veil, whereby the former part of the tabernacle was severed from the courts appertaining thereunto. That was the first veil, through which all sorts of priests entered into the first tabernacle, which was the holy place. This was the second veil, by which the high priest alone entered into the second tabernacle, which was the most holy place.

This veil is distinctly described, Exod. xxvi. 31-33, wherein are expressed,

1. The matter whereof the veil was made.
2. The curious workmanship thereof.
3. The pillars and hooks whereon and whereby it hung.
4. The end or use of it.

In general, the veil was a type of Christ's flesh ; so the apostle expoundeth it in these words, 'through the veil, that is to say, his flesh,' Chap. x. 20, Sec. 58.

1. As the veil shadowed the glory of the most holy place, so did the flesh of Christ overshadow his divine glory, Philip. ii. 7.

2. By the veil there was an entrance into the most holy place. So by the flesh of Christ, there is an entrance into heaven, Heb. x. 19, 20. In this respect Christ, in reference to his human nature, styleth himself a door, John x. 7, and the way, John xiv. 6.

¹ Of this Greek word *καταπίτσυμα*, See Chap. vi. 19. Sec. 155.

Behold here an evidence of the divine wisdom. That whereby the glorious presence of God is hid from the world, is a means whereby saints enter into that glorious presence. All unbelievers are so offended at the mean estate of Christ clothed with flesh, as they discerned not the evidence of his divine power in his words or works, doings or suffering; but saints are thereby brought to see the glory of God's wisdom, power, truth, justice, mercy, and other divine excellencies.

Upon this principle, 'the Word was made flesh and dwelt among us,' this inference is made, 'we beheld his glory, the glory of the only begotten of the Father,' John i. 14. And Christ thus saith of himself, as he was incarnate, 'No man cometh unto the Father but by me; if ye had known me, ye had known my Father also,' John xiv. 6, 7.

This veil is here called *the second* for distinction's sake. The difference betwixt this and the first veil was in these and such like particulars.

1. In place. The first veil was between the court and first tabernacle. That shewed the concealment of the mysteries of the New Testament.

2. In the supporters. This second had but four pillars, but the first had five, Exod. xxvi. 32, 37. There was a more frequent entering through the first than through the second.

Thereupon it was to be more steady.

3. In the matter of the sockets. The sockets of the second veil were of silver, the other of brass, Exod. xxvi. 32, 37. The nearer things are to God, the more excellent and purer they are.

4. This second veil was made with cherubims; the first not so. For the people beheld the first out of their court, but not the second, and common people are prone to abuse sacred rites. Besides, angels are most conversant in heaven.

5. In the curious workmanship, for this second is said to be 'of cunning work,' Exod. xxvi. 31.

There is far greater cunning about heavenly things, than about the things here below.

By both veils the privilege of the new covenant was set out. In the Christian church the mysteries of the gospel are more plainly and fully revealed than they were under the law. 'The veil is taken away, and we all with open face behold, as in a glass, the glory of the Lord,' 2 Cor. iii. 16, 18. Heaven also is more clearly and fully laid open. As an evidence hereof, 'the heavens were opened' when Christ was baptized, Mat. iii. 16.

See. 17. *Of the matter, workmanship, pillars, and use of the veil.*

The first particular about the foresaid veil is the matter thereof, which was of blue, and purple, and scarlet, and fine twined linen,' Exod. xxvi. 31. It was the finest matter that ever any veil was made of.

1. The fine linen was a type of the pure right-

eousness of Christ, even that wherewith the saints are clothed, Rev. xix. 8.

This linen is said to be twined, and that for strength, which shewed the stedfastness of Christ's righteousness, and that as apprehended by faith.

The colours were most precious, such as princes' garments use to be set out with.

1. Blue. This colour is reckoned as a choice colour of rich apparel, Ezek. xxvii. 24, Jer. x. 9. Our knights of the garter, who are of the most honourable order amongst us, wear ribbons of blue colour.

2. Purple. The rich man's glorious attire is thus set forth, 'he was clothed in purple,' Luke xvi. 19.

3. Scarlet. A description of such as were delicately brought up is thus set out, 'They were brought up in scarlet,' Lam. iv. 5. In all ages, and in these our times, princes, nobles, and men of great place, go in purple and scarlet.

These colours set out blood, and shew that in Christ's flesh is that pure blood whereby his church is purged, Rev. i. 5, and vii. 14. It is said of Christ, that he was 'clothed with a vesture dipped in blood,' Rev. xix. 13. The colours shew the glory of Christ even in his flesh. With his blood he purgeth his church, Rev. i. 5.

They further typify the preciousness of Christ's blood, 1 Peter i. 19. Oh trample it not under foot, Heb. x. 29.

This type affords,

1. A motive to endeavour to be pure, as Christ is pure, 1 John iii. 3.

2. A means of trial, to know whether we are of Christ's body, Rev. vii. 14.

The second particular of the foresaid veil was the curious workmanship. This, with the fore-named colours, was a type of excellent graces, wherewith Christ in his human nature was adorned. In this respect it is thus said of him, 'Thou art fairer than the children of men, grace is poured into thy lips; God, thy God, hath anointed thee with the oil of gladness above thy fellows,' Ps. xlv. 2, 7. For 'God giveth not the Spirit by measure unto him,' John iii. 34. This is the rather to be noted, because 'of his fulness we all receive,' John i. 16.

A particular instance of the foresaid curious workmanship were the cherubims that were wrought thereupon. These were shapes of young men with wings. They did in particular set out the attendance of angels on Christ as he was God-man, the head of the church. For the angels are said to 'ascend and descend upon the Son of man,' John i. 51. This is a point of great comfort, for by virtue hereof they are made 'ministering spirits' to us, Heb. i. 14, and have a charge given them 'to keep us in all our ways,' Ps. xci. 11, 12; and therefore they 'pitch their tents' about us, Ps. xxxiv. 7, and are ready to carry our souls to heaven when we die.

The third particular of the foresaid veil were the

pillars whereon it hung. These were in number four, all of shittim-wood (whereof see Sec. 12). They were covered with gold (whereof see Sec. 8), and set in sockets of silver. Silver is also a precious metal, next to gold, and more fit for that use than gold. The hooks whereunto the veil was fastened were all of gold, Exod. xxvi. 32. The pillars set out the deity of Christ, by which his humanity was supported in all that he did endure. The hooks and sockets of silver set out the union of Christ's human nature with his divine.

Hereby we are taught how to believe in Christ, even as he is 'Immanuel, God with us.' Thus our faith will be better strengthened in all his undertakings and sufferings.

The fourth particular concerning the foresaid veil concerns the use of it, which was to 'divide between the holy place, and the most holy,' Exod. xxvi. 33. This typified the division and difference between the church militant and triumphant. Though there were but one entire sanctuary, yet the parts thereof were severed; so though there be but one entire church, which is the true catholic church, yet it consisteth of two parts. We cannot be in both together, therefore we must be content to abide here in the church militant till the veil of mortality be removed.

Sec. 18. *Of the golden censer.*

Ver. 4. *Which had the golden censer, &c.*

In this and the next verse, sundry particular types which were in the most holy place are set down. This phrase, *ζυψα*, which had, hath reference to that part of the tabernacle which is called 'the most holy place.'

The first of the types here mentioned is the golden censer.

The Greek word, *θυμιατήριον*, translated *censer*, is ambiguous. It is derived from a noun, *θυμίαμα*, that signifies *incense*, and signifieth that whereon incense is put or offered up. In this respect some put it for the altar whereon incense was offered.

Others take it for a censer, which was an instrument made with a broad pan, fit to hold fire on it, with a steel or handle to hold it by.

Thus have our English translators turned it *censer*, and that most properly, for it is here said to be in the most holy place, but the altar of incense was in the holy place. The altar was set before the veil, not within; and incense was to be offered on it every morning and evening, Exod. xxxi. 6, 7, but into the most holy place the high priest went only once a year, ver. 7.

It is therefore here taken for the censer, which is described Lev. xvi. 12, 13.

Obj. No mention is made by Moses of any such instrument in the most holy place.

Ans. Where it is said that the high priest shall take a censer when he entereth into the holy place, Lev. xvi. 12, he meaneth this censer of gold which he took

out of the holy place, and with it took fire from off the altar, and so went into the holy place again.

I deny not but that there may be other censers, for there is mention made of 'censers' in the plural number, Lev. iv. 14, and of 'golden censers,' 1 Kings vii. 50. But there ought to be a special and peculiar censer appertaining to the most holy place, and there only to be used, which the apostle may here mean.

About this censer Moses noteth two points:

1. The matter whereof it was made.
2. The manner of using of it.

The matter was of gold, for it is here said to be, *ζυψόν θυμιατήριον*, a golden censer.

This typified Christ and his purity, preciousness and everlastingness.

The matter of it is here the rather noted, to distinguish this from other censers, which were of brass, and were for the ordinary priests to carry incense up and down the tabernacle. With such as these, the two hundred and fifty men which conspired with Korah offered incense.

Sec. 19. *Of the manner of using censers.*

About the manner of using this censer, we are to consider,

1. What was put into it.
2. Whither it was brought.
3. To what end.
4. What was the issue thereof.

1. There was put upon this censer burning coals, and sweet incense.

Of incense and of the things which it typified, see a *Plaster for the Plague*, on Num. xvi. 46, secs. 25-38.

Burning coals were put under the incense, to make it send forth the sweet savour thereof.

The incense typified that sweetness of grace and goodness which was in Christ.

The burning coals set out the manifestation thereof by his intercession.

The incense was beaten small, and declared his passion and bitter agony.

The high priest carried also blood with him, which typified that satisfaction which was made by Christ's passion.

Thus Christ our high priest entered into heaven with his censer of incense and blood, to shew that his blood was a price to ransom us from sin, and his intercession moved God to accept thereof for us. This is the ground of that boldness that we have to appear before God, Rom. viii. 34.

Mention is made of mixing incense with the prayers of God's saints. This is the intercession of Christ, whereby they are accepted, Rev. viii. 3, 4.

2. The place whither the censer with the incense was brought, was within the veil, into the most holy place, which typified heaven, so as Christ in heaven makes intercession for us, Rom. viii. 34.

There God most conspicuously and gloriously manifested his presence.

Though we being on earth may seem to be absent from God, 2 Cor. v. 6, yet our high priest in heaven makes intercession for us before God; this is a strong prop to our faith.

This is a good ground of directing our prayers to God in heaven.

3. The end of putting burning coal and incense upon the censer was, that 'a cloud might cover the mercy-seat,' Lev. xvi. 13. The sweet incense, by the heat of the burning coals, caused such smoke to arise from thence, and made a thick cloud.

The reason hereof was this: God appeared in glory on the mercy-seat, so as the high priest could not endure the brightness thereof; but the cloud of incense so covered the same, as he might stand before it.

Thus by the mediation of Christ are we made capable of appearing before the glorious throne of God's grace. Should we base, weak, wretched, sinful creatures, come before the glorious majesty of God without this cloud of Christ's mediation, we should be in a worse case than Moses, when he said, 'I exceedingly fear and quake,' Heb. xii. 21, or the Israelites who said, 'Let not God speak with us lest we die,' Exod. xx. 19. When a cloud covers the sun we may look upon it, so we may look upon God through the mediation of Christ.

4. The issue of the high priest's so appearing with burning incense in the censer, was that he should not die, Lev. xxvi. 19.

Quest. Why should he die, if he came not with such incense?

Ans. 1. The surpassing brightness of God's glory is such as 'no man can see God and live,' Exod. xxxiii. 20.

2. Our sins provoke God's wrath, which is a consuming fire. But by the mediation of Christ, that fire is like that which did not consume the bush.

Thus may we, who are God's priests, with this censer and incense burning on it, in much comfort appear before God.

Sec. 20. *Of the ark.*

The second holy type in the most holy place, mentioned by the apostle, is 'the ark of the covenant overlaid with gold.'

This is distinctly described, Exod. xxv. 10, &c., to the end of ver. 16. In other places also many excellent things are spoken of the ark, which we shall touch in order.

Particulars to be considered about this type are these:

1. The title given unto it.
2. The matter whereof it was made.
3. The ornament wherewith it was decked.
4. The appurtenances that belonged unto it.
5. The high account wherein it was had.

6. The wonders wrought by it.

7. The resting-place provided for it.

1. The title given unto it is in our English *ark*. The Hebrew word אֲרוֹן,¹ is put for a coffin, coffer, or chest.

The coffin whereinto Joseph's dead body was put hath this Hebrew name, Gen. l. 26.

The chest wherein the money that was gathered for repairing the temple was put, is styled by this name in Hebrew, 2 Kings xii. 9, 10.

Our English styleth that great vessel wherein Noah and his family were preserved in the general deluge an *ark*; but the Hebrew hath another word than that which is here used, תֵּבָה, which, according to the notation of it, signifieth an edifice or building. That wherein Moses was put and laid by the water is styled by this Hebrew name, and in English called *ark*.

Our English borroweth this word *ark* from the Latin *arca*.

It is here further styled *the ark of the covenant*, because the tables of the covenant were kept in it, whereof we shall speak afterwards, Sec. 30. Of the ark see more Chap. xi. 30, Sec. 174.

This ark was an especial type of Christ, and it is a very fit one; for in a chest or coffer men put their jewels, plate, coin, treasure, and whatsoever is precious, and whereof they made high account. Such a coffer men use to have in the house, where they dwell continually, in the chamber where they lie, even by their bed's side; because his treasure is in his coffer, his heart is there also. Thus in Christ 'are hid all the treasures of wisdom and knowledge,' Col. ii. 3. He is 'full of grace and truth,' John i. 14. 'It pleased the Father that in him all fulness should dwell,' Col. i. 19. Hereupon is Christ 'the Son of God's love,' Col. i. 13; 'his elect in whom his soul delighted,' Isa. xlii. 1; and he is 'ever at the right hand of God,' Heb. x. 12.

Behold what a gift the Lord gave, when he gave this his Son to the world. He gave the ark and coffer of all his treasures. All things in the world are not comparable hereunto, Prov. iii. 15.

This is that treasure and pearl, for which if a man sell all he hath, he shall be no loser, Mat. xiii. 44-46. Well therefore might it be said, 'God so loved the world as he gave his only begotten Son;' so admirably as cannot be expressed. And well might Christ say, 'Whosoever loveth father or mother more than me, is not worthy of me,' Mat. x. 37.

2. The matter whereof this ark was made, was shittim-wood and gold, Exod. xxv. 10, 11. It is here said to be *laid over with gold*. Of this shittim-wood and gold, see Sec. 12.

The Greek word περιεχόμενος,² translated *overlaid*, signifieth to be compassed about, or covered

¹ אֲרוֹן *Ornus* arbor est procera similis Cedro. Dicitur esse lignum *Shitim* ex quo Arca facta est, et inde אֲרוֹן.

² κάλυπτω, *operio*.

about. It is thus expressed: Exod. xxv. 11, 'Thou shalt overlay it with pure gold, within and without shalt thou overlay it.' This added much to the beauty and excellency of the ark, and shewed that Christ is every way glorious and precious, within and without, in body and soul; in his human and divine nature.

3. The ornament wherewith it was decked, was a crown or 'border of gold round about it,' Exod. xxv. 11. This did set out the glory of Christ, and the excellency of those graces wherewith he was adorned, as hath been shewed, Sec. 12.

As he was every way lovely and glorious, so our hearts ought to be the more set on him, and enamoured with him.

4. Two especial appurtenances belonged to the ark, rings of gold and bars; such belonged to the table, Sec. 12. They were to carry the ark up and down; they shewed that Christ, and the treasures of God laid up in him, are to be preached wheresover the church is.

5. Great was that account which was had of the ark; and that both by God himself, and also by his people.

(1.) God made it a most sacred representation of his presence. In this respect it is styled, 'the ark of God, whose name is called by the name of the Lord of hosts;' or, 'at which the name, even the name of the Lord of hosts, was called upon, that dwelleth between the cherubim,' 2 Sam. vi. 2. Where the ark was, there was God counted present. Therefore when the people removed from place to place, the ark went before them, Num. x. 33. There God promised to 'commune with Moses of all things which he would give him in commandment,' Exod. xxv. 22, Num. vii. 89. Therefore priests used to ask counsel of the Lord before the ark, which is said to be before the Lord, 1 Sam. xiv. 18. Where the ark was, there was a fit place to offer sacrifice, Judges xx. 26. And in solemn prayer people used to fall down before the ark, Joshua vii. 6.

This typifieth God's high account of Christ. Never was there such a representation of the Father as Christ his Son, John xiv. 8, 9. All the oracles of God come to us from Christ, John i. 18. In this respect is he called the Word, John i. 1. By him we ought to offer up all our sacrifices, Heb. xiii. 15.

(2.) Saints had also the ark in high account. Nothing was accounted more dear and precious unto them; witness David's zeal thereabouts, 2 Sam. vi. 2, &c. Nothing more grieved and pierced them than the loss of it, 1 Sam. iv. 13, &c. Where the ark was, a blessing accompanied the same, 2 Sam. vi. 12. When the Israelites presumed to go against the Canaanites without the ark, they were overthrown.

So God's people have Christ in high account, Philip. iii. 7. What joy was there at his birth! Luke ii. 10. How was the church pierced at his loss! Cant. v. 6. God blesseth his with all spiritual blessings in Christ,

Eph. i. 3; but they that are without Christ are without hope, Eph. ii. 12.

6. There are three especial wonders expressly set down to be wrought by the ark.

(1.) The dividing of Jordan till the Israelites passed over from the wilderness to Canaan, and then the returning of the water to his course again, Joshua iii. and iv.

So by Christ a way is made through the sea of this world into the celestial Canaan, Heb. x. 20.

(2.) The falling down of the walls of Jericho, Joshua vi. 12, &c. So by Christ mighty and strong holds are cast down, Eph. ii. 14, Col. ii. 15, 2 Cor. x. 4.

(3.) The falling down of Dagon before the ark, and judgments executed upon the Philistines, 1 Sam. v. 4, 6. So by Christ the idols of the world fall down; yea, and the very devils themselves, Mark iii. 11. Christ is a consuming fire to such as have him not in due account, Heb. xii. 29.

7. After that the ark had removed up and down from place to place, a place of rest was sought for it, 2 Sam. vii. 2, and found for it, 1 Kings viii. 8.

Thus Christ after his many travels and troubles on earth, found a resting-place in heaven, Heb. i. 3.

Sec. 21. *Of clearing this reference, 'wherein.'*

The third type here set down to be in the most holy place is thus expressed, *the golden pot that had manna.*

Before the mention of the said type, there is an expression of the place where it was, under this relative, ἐν ᾧ, *wherein*, or *in which*. There is some question about the antecedent to which this relative should have reference.

1. It may have an immediate reference to ἡ κιβωτός, *arca*, the *ark*, mentioned before, for both antecedent and relative are of the same gender and number. Thus it will imply that the golden pot, and Aaron's rod, and the tables of the covenant, were in the ark, which seems to be contrary to these words, 'there was nothing in the ark save the two tables of stone,' 1 Kings viii. 9, 2 Chron. v. 10.

To this it is answered, that the golden pot which had manna, and Aaron's rod, were in the ark before it was carried into the temple, but not then. Or otherwise, that they might be put into the ark by Jeremiah or some others, and all hid together, when they feared the destruction of the temple.

Thus the seeming difference betwixt the history related, 1 Kings viii. 9, and this text, is taken away.

Others answer, that this preposition *in*, may be put for *with*, as it is in other places. So in this phrase, 'Which is the first commandment with promise,' Eph. vi. 2, the Greek is ἐν ἐπαγγελίᾳ, 'in promise.'

2. This phrase *wherein*, may have a more remote

reference to the tabernacle, mentioned ver. 3. As if he thus expressed it, in which tabernacle was the golden-pot, &c.

This is the fairest way of reconciling the foresaid difference, for it is not probable that such things as were in the ark in Moses his time, would have been taken out either before or in Solomon's time. Neither is it probable that Aaron's rod, being a long shepherd's crook, or a governor's long white staff, and sprouting forth with blossoms and almonds, could lie in the ark; besides it is said both of the pot of manna, and also of Aaron's rod, that they were laid up '*before the testimony*,' Exod. xvi. 34, Num. xvii. 10, meaning thereby the ark, and not *in* the ark. So as all these types, the ark, the pot of manna, and Aaron's rod, &c., are implied to be together in the most holy place.

Sec. 22. *Of manna.*

The third holy type here mentioned to be in the most holy place is thus set down, *the golden pot which had manna*. Two thing are here expressed.

1. The type itself.
2. The vessel wherein it was preserved.

This is the more distinctly recorded, and the more carefully to be observed, because it was not only a type which prefigured a truth to come, but also a sacrament to seal up God's promise of Christ unto them. For manna was to the Jews as the bread of the Lord's supper is to us; of it saith the apostle, 'they did all eat the same spiritual meat.' Manna was to the Jews spiritual meat; and the same spiritual meat which we Christians eat, that is Christ himself, his body, 1 Cor. x. 3.

This history of manna is distinctly set down in the 16th chapter of Exodus. We will consider it,

1. In general, with reference to the main truth.
2. In the particular circumstances, whereby the resemblances betwixt the type and truth will more clearly be manifested.

As other types, so this typified Christ. For as the rock whereof the Israelites drank, was Christ, so was manna. The '*hidden manna*,' which hath reference to this manna, sets out Christ, Rev. ii. 17.

Christ is to the souls of believers as manna was to the bodies of the Israelites. 'I am the living bread,' saith Christ, 'which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, which I will give for the life of the world,' John vi. 51.

This teacheth us to hunger after Christ, that is, earnestly to desire him; and to eat of his flesh, that is, to believe on him made man; for this end we must frequently and seriously meditate on this heavenly manna, and on the necessity and excellency thereof. Our bodies do not more need food than our souls need Christ; nor can corporal food do such good to our bodies as Christ to our souls. The Israelites

were exceedingly troubled when they wanted bread, Exod. xvi. 3.

By this type let us bring our hearts more to desire Christ, so shall we make good use of him.

Sec. 23. *Of the name, the author, the place, and kind of food prefigured under manna.*

About this third type, sundry particular circumstances are to be duly observed.

1. The title given to it.
2. The author of it.
3. The place whence it came.
4. The kind of food.
5. The manner of giving, gathering, and using it.
6. The means of reaping benefit by it.

1. The title is thus expressed, '*It is manna*,' Exod. xvi. 15.

The word is an Hebrew word, and retained in the Greek, Latin, English, and other languages.

The verb whence it cometh signifieth to *prepare*,¹ Jonah ii. 1. It signifieth also to *distribute* or *appoint*, Dan. i. 10. This word according to the derivation of it, intendeth a *portion* prepared (Wisdom xvi. 20).

This typified Christ as a portion prepared for us. Of Christ it may well be said, as was said of that portion which Elkanah gave to Hannah, it was '*a worthy portion*,' 1 Sam. i. 5; no such portion was ever given to children, to men. Herein we may well rest and say, 'The Lord is the portion of mine inheritance,' &c., Ps. xvi. 5; so as we may '*count all things but loss*' for this portion, Philip. iii. 8.

2. The author of this manna was the Lord. For Moses said unto them: '*This is the bread which the Lord hath given you to eat; and withal the Lord said hereupon, ye shall know that I am the Lord your God*,' Exod. xvi. 12, 15.

The people of Israel were at that time, when manna was first given, in such distress for want of food, as none could help them but the Lord himself. That distress so moved his bowels as he gave evidence of his extraordinary power in providing for them.

Christ himself thus applieth this point, '*My Father giveth you the true bread*,' John vi. 32.

This world is as destitute of spiritual food, as the wilderness was of corporal; and God was as much moved with our spiritual need as with their corporal.

Much doth this commend both the type and the truth. Things given by great persons, especially if they be seasonably given, in great need, and for singular use, are highly esteemed.

3. The place from whence manna came is said to be *heaven*, Exod. xvi. 4, Ps. lxxviii. 23, 24.

It was so ordered, to shew that it came from God; yea, also to give evidence of the excellency thereof, in which respect it is also called '*angels' food*,' Ps. lxxviii. 25.

¹ מָנָה, distribuit; מָנָה, portio; מַן, manna.

Obj. Christ saith that 'Moses gave them not that bread from heaven,' John vi. 31.

Ans. 1. Christ speaketh of the highest heaven, but Moses of the lowest heaven, where the clouds are. For from thence manna fell.

2. Christ especially intendeth the quality of that manna, that it was not, as he himself, heavenly.

Yet by the place from whence that manna fell was typified that Christ, the truth thereof, was truly and properly from the highest heaven: 'For the bread of God is he which cometh down from heaven, and giveth life unto the world,' John vi. 33, 51. In this respect it is said of Christ that he is 'the Lord from heaven,' 1 Cor. xv. 47.

Christ was true God, and by assuming our human nature he came down from heaven.

This addeth somewhat more to the commendation of this food. Things far fetched are highly esteemed. This food is fetched as far as from heaven; yea, it is heavenly food, and therefore the more highly to be esteemed.

4. For the kind of food, manna is thus described 'a small round thing, as small as the hoar-frost on the ground.' It was 'like coriander-seed, white; and the taste of it was like wafers made with honey,' Exod. xvi. 14, 31.

In this description, four points are observable:

(1.) The quantity of the grain, it was *small*.

Thus Christ, that he might become food for us, was made small, that is, mean, and of no reputation, Isa. xliii. 2, &c., Philip. ii. 7. As Christ became poor for us, 2 Cor. viii. 9, so he became small to make us great.

(2.) The figure of the grain, it was *round*; not as wheat, but coriander-seed. This figure noteth out a kind of fulness and perfection, as four-square setteth out steadiness and stability, Rev. xxi. 16.

It typifieth that fulness of grace which is in Christ, Col. i. 19.

(3.) The colour of it was *white*. This colour in Scripture is used to set out purity, Ps. li. 7, Rev. vii. 14.

This typified the purity of Christ, Heb. vii. 26. 'My beloved is white,' saith the church, Cant. v. 10.

On this ground we may more perfectly trust to what he did and endured for us, and we may more boldly in him appear before God; though we be black, yet he is white.

2. On this ground we ought to endeavour to purge ourselves, as he is pure, 1 John iii. 3.

3. The taste of manna was 'like wafers made with honey;' that is, sweet and pleasant, Wisd. xvi. 20. It had abundance of all pleasantness in it, it was pleasing to every man's taste.

Thus it was the better relished, yea, thereby the bounty of God was the better discerned, who did not only provide wholesome, but also delightful food.

This typified the delectableness that is in Christ;

to them especially that have their spiritual appetites well ordered. These are they that say, 'O taste and see that the Lord is good,' Ps. xxxiv. 8. If once we taste rightly of Christ, the bread of life, we shall say, 'Lord, evermore give us this bread,' John vi. 34. There is no fulsomeness in this bread, neither is there any satiety therein. We condemn the Israelites of egregious folly for loathing manna, Num. xxi. 5, and preferring 'the cucumbers, and the melons, and the leeks, and the onions, and the garlick,' before it, Num. xi. 5. What, then, may we judge of them who loathe Christ, the bread of life, and prefer anything here below before him?

Sec. 24. *Of the manner of giving manna.*

A fifth particular circumstance is about the manner of giving, gathering, and using manna.

1. Concerning the giving of manna, it was both freely and plentifully given.

(1.) It must needs be *freely* given, in that by their murmuring they deserved to have perished, Exodus xvi. 2.

(2.) *Plentifully* it was given, in that God saith, 'I will rain bread from heaven for you;' and in that 'they gathered every man according to his eating,' Exod. xvi. 4, 18.

Thus is Christ freely given; and 'he that cometh to Christ shall never hunger,' John vi. 35. On this ground all are invited to come to Christ, Isa. lv. 1; John vii. 57.

2. It was sent with dew, Exod. xvi. 14; Num. xi. 9.

Thus Christ is sent down from heaven with the dew of the Spirit, and accompanied with all graces: 'full of grace and truth;' so as 'of his fulness have all we received, and grace for grace,' John i. 14, 16. Hereby it is that Christ is such nourishment and refreshment to us as he is.

3. Manna was given only to Israel, which was then the only church of God.

So Christ is given to the spiritual Israel, which is the catholic church; for he is 'the Saviour of his body,' Eph. v. 23; 'he shall save his people,' Mat. i. 21.

Behold the privilege of saints: great in itself, and great in that it is appropriated to them.

4. Manna was given from time to time, so long as the children of Israel were in the wilderness, till they came to Canaan, Exod. xvi. 35; John v. 12.

Thus hath Christ been preached hitherto, and shall continue to be preached, in the wilderness of this world, till he come to the celestial Canaan, Mat. xxviii. 20. In heaven, there shall be no need of preaching him.

Sec. 25. *Of the manner of gathering manna.*

For gathering manna, those circumstances are observable:

1. Every one, rich and poor, gathered it, Exod. xvi. 16; so must every one that will partake of Christ use the means wherein and whereby he is offered to the church. For Christ commandeth to preach the gospel 'to every creature,' Mark xvi. 15, meaning every reasonable creature capable thereof. 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus,' Gal. iii. 28.

2. They went out to gather it; so saith the Lord, 'The people shall go out and gather,' Exod. xvi. 4.

We may apply this to Christ's going out of the camp, Heb. xiii. 13, and by resemblance to our going out of the world from the vanities thereof, and out of the old man from the iniquities thereof. Christ is not to be found in the tents of the one or the other.

3. There was a time limited for gathering manna, after which time it would not be found: 'They gathered it every morning: and when the sun was hot, it melted,' Exod. xvi. 21.

Thus, there is a time for seeking and finding Christ: 'Seek ye the Lord while he may be found,' Isa. lv. 6. 'This is the time accepted, the day of salvation,' 2 Cor. vi. 2. When such a time was overslipped, the spouse, to her great grief, sought Christ, but could not find him, Cant. v. 6. The foolish virgins by this means utterly lost him, Mat. xxv. 11, 12.

Take heed, therefore, of putting off the opportunity afforded by God for finding Christ.

Sec. 26. *Of the manner of using manna.*

1. For using manna it is expressly noted that 'the people ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it,' Num. xi. 8.

These set out the manifold sufferings of Christ, whereof read Isa. liii. Christ himself expressly saith, in reference to himself, 'Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit,' John xii. 24.

Behold what Christ endured for us! What should we refuse to endure for Christ?

2. It is expressly noted that if manna was otherwise used than God appointed, 'it bred worms, and stank,' Exodus xvi. 20. Thus is Christ to the incredulous and rebellious; he is 'a savour of death,' 2 Cor. ii. 16; he is 'a stone of stumbling, and a rock of offence,' 1 Peter ii. 8.

Finally, for the means of reaping benefit by manna, it was to be eaten: 'Eat that to-day,' saith Moses, Exod. xvi. 25.

Thus, to partake of the true benefit by Christ, we must believe on him, John vi. 47; this is spiritually to eat Christ. See Chap. xiii. 10.

Sec. 27. *Of the golden pot wherein manna was kept.*

The vessel is here said to be a *pot*, yea, a *golden pot*. Into this was the manna put, that it might remain as a memorial for future generations.

About this circumstance we are to consider,

1. The matter of this pot, it was of *gold*.

2. The quantity of it, so much as would hold an *omer full*.

3. The place where it was set, *before the Lord*.

4. The end, to be *kept* for generations.

Most of these points are expressly set down, Exod. xvi. 33.

In general, the Lord would have a pot to hold it; for that was the fittest vessel to keep the grain together from scattering. It was a small and round grain, and might soon have been scattered and lost if it had not by some such means been kept together.

This vessel sets out the ordinances of God, wherein Christ, and the precious things appertaining unto him, are kept together. In them is Christ to be found.

1. The matter of this pot is not set down in the history, but expressed by the apostle, who was guided by the same Spirit that Moses was, and therefore to be taken for truth, as if Moses himself had expressed it.

It was of the same matter the candlestick was, and for the same ends. See ver. 2, Sec. 8.

It set forth the purity and continuance of God's ordinances.

It sheweth also that things presented before the Lord must be pure, and such as are indeed precious, and may well be so accounted. Thus will they be also lasting as gold.

2. The quantity, being an *omerfull*, shewed the plenty of God's provision; for an omer held about three pints, which is a plentiful allowance of bread for one person every day; and so much had every man every day, Exod. xvi. 16. Thus Christ is a plentiful portion, so as we may well rest therein.

God would have this measure in particular reserved, that his plentiful provision for those of whom he taketh care might be the better considered.

3. The place, *before the Lord*, was before the ark, which was a special representation of God's presence.

There it was put,

(1.) Because this was a solemn and sacred monument, and therefore put in a sacred and solemn place.

(2.) To put them in mind of this evidence of God's providence so oft as they appeared before God; so it is very useful, when in prayer we appear before God, to call to mind God's memorable and merciful works.

(3.) To demonstrate that Christ, our spiritual food, is to be found before God.

4. The end was that future generations might have knowledge of this evidence of God's providence. Hereof see *The Church's Conquest* on Exod. xvii. 15, sec. 76.

Thus God will have Christ to be remembered throughout all generations. He was but a set time on earth, and in that time did and endured what was requisite for man's eternal salvation; but the *memorials* thereof remain throughout all ages.

Sec. 28. *Of Aaron's dry rod.*

The fourth particular type in the most holy place is thus expressed, *Aaron's rod that budded*.

Here are three things to be considered :

1. The type itself, *a rod*.
2. The owner thereof, *Aaron*.
3. The effect, *that budded*.

Both the Hebrew and Greek word translated *rod* is diversely taken. See Chap. i. 8, Sec. 11. The Greek word, ῥάβδος, is put for a *staff to walk with*, Mat. x. 10; for a *staff to beat one with*, Rev. ii. 27; for a *staff to measure withal*, Rev. xi. 1; for a *sceptre*, Heb. i. 8. Here it is taken for a governor's *staff*, for governors used to carry long white staffs in their hands. Some take it for a shepherd's crook, which they say every head of the several tribes of Israel did bear in their hands, in memorial of Israel their father, who was a shepherd under his uncle Laban; yea, and each head of the several tribes was a shepherd also.

Of what kind of fashion soever it were, this is certain, that it was cut from a tree very dry, past sprouting and springing according to the course of nature; a dry stick, as we say.

This typified Christ, who came from the stock of man, but as a withered branch. The house of David was not known in the world when Christ sprang out of it, for Herod did what he could to destroy the whole stock. The meanness and poverty of Joseph and Mary were a means of keeping them from the notice of Herod.

Christ also in his own person was as a dry withered stick. From his birth till the thirtieth year of his age he lived in a private, low, and mean condition; yea, afterwards, though he did such works as might have made him famous, he was exceedingly despised; and at the time of his death apprehended as a traitor, arraigned, scourged, buffeted, many other ways most vilely handled; and crucified betwixt two thieves, dead and buried. He is to the life set forth to be as a dry stick, Isa. liii. This phrase, 'I am a worm, and no man, a reproach of men, and despised of the people,' is spoken of Christ, Ps. xxii. 6.

Thus God would have him deeply humbled, for the greater manifestation of his high exaltation, and of the glory thereof.

This also may be applied to the mystical body of Christ, which by nature is 'dead in sin,' Eph. ii. 1.

This circumstance is a strong prop to our faith in all seeming impossibilities for effecting glorious matters.

2. This rod is said to be *Aaron's* for distinction's sake. It is probable that it was like to the rods of the heads of other tribes, because their several names were written upon them, Num. xvii. 2.

Thus Christ, taking upon him man's nature, was as other men. It is said of him, 'There shall come forth a rod of the stem of Jesse,' &c., Isa. xi. 1; 'He took upon him the form of a servant,' &c. Phil. ii. 7.

Thus came Christ to be a fit Redeemer and Saviour.

Thus may we with stronger confidence trust unto him.

Sec. 29. *Of the effect and fruit of Aaron's rod.*

The effect of the foresaid dry rod is set down in four branches: 1, it budded; 2, it brought forth buds; 3, it bloomed blossoms; 4, it yielded almonds.

These typified the glory of the Lord Jesus, who, notwithstanding his foresaid meanness, was manifested to be the promised Messiah, the King of Israel; and this many ways.

1. Angels declared as much before and at his birth, Luke i. 27, and ii. 10, 11; so did the wise men from the east, Mat. ii. 2.

2. The manner of his preaching and miracles which he wrought declared as much, Mat. ii. 24, and vii. 29; John vii. 31, 46.

3. After he was put to death he rose again, ascended into heaven, and gave gifts to men, Eph. iv. 8. These were lively sproutings, buddings, blossoms, and fruits.

4. The members of his mystical body, though brought to dry bones, shall be raised and made glorious.

Thus every way there is a hope of glory arising out of meanness.

The kind of fruit that was brought forth is said to be almonds, which are a sweet and pleasing fruit, yea, wholesome and medicinal. Most sure it is that the truth is so: nothing more sweet and pleasing, nothing more wholesome and medicinal, than the fruit of all manner of grace that sprouteth out of Christ.

By the foresaid fruit of Aaron's rod was Aaron manifested to be chosen the high priest of God, Num. xvii. 5.

So was Christ by his glorious works and manner of preaching, by his death, resurrection, and ascension, and gifts that he gave, manifested to be appointed of God our high priest.

After the foresaid evidence of Aaron's being chosen of God by his rod, that rod was set before the testimony, Num. xvii. 10.

So Christ, after the foresaid evidences of his glory, is set in heaven at God's right hand, Heb. viii. 1.

To heaven, therefore, must we on all occasions lift up the eye of our faith, and thereby behold this our high priest there abiding for us.

Sec. 30. *Of the tables of the covenant.*

The fifth holy type in the most holy place was the *tables of the covenant*.

The Greek word, πλάζ, πλάζος, *tabula*, properly signifieth a broad thing, and that which is of stone. The French word *plaque* seems to be derived from the Greek. The Latin have a word derived from thence, *planca*, which our English, according to the notation of it, calleth a *plank*; it signifieth a plain table. The LXX. use the word which the apostle doth in setting forth the tables whereon the law was written, Exod. xxxi. 18. There they are expressly said to be 'tables of stone.' So much doth the apostle express, and saith that the law was engraven in stones, 2 Cor. iii. 3, 7.

The plural number, *tables*, is here used, because there were two of them, Exod. xxxi. 18, xxxiv. 1.

Two tables of stone were twice made.

Once by God himself. Of these it is said, 'the tables were the work of God,' Exod. xxxii. 16; and again, 'God gave unto Moses two tables of stone,' Exod. xxxi. 18. These were never brought into the most holy place, for Moses cast them out of his hands, and brake them, Exod. xxxii. 19.

The other, upon God's commandment, were made by Moses like unto the first, Exod. xxxiv. 1, 4. On these latter, 'the Lord himself wrote the words that were upon the former tables,' even 'the words of the covenant, the ten commandments,' Exod. xxxiv. 1, 28. These were they that are here meant; for these were not only brought into the most holy place, but also put into the ark, Deut. x. 1, 2.

They are called 'tables of the covenant,' because the ten commandments, engraven upon them, contained the covenant of God which he made with his people. Of the meaning of the word *covenant*, and how it differeth from a testament, see Chap. vii. 22, Sec. 94.

The matter of these tables being stone signify three things,

1. Their hardness; 2, their firmness; 3, their lastingness.

1. The hardness of those tables of stone signified the natural disposition of man's heart, which is hard, inflexible, not easy to be wrought upon. 'I knew,' saith God, 'that thou art hard, and thy neck is an iron sinew, and thy brow brass,' Isa. xlviii. 4. Therefore when God converts a man, he 'takes the stony heart out of him,' Ezek. xi. 19. As a stone will sooner be broken all to pieces, yea, and beaten to powder, than made soft, so a natural man's heart will sooner be confounded with God's judgments, than mollified with his word.

2. Stones are firm, they will not, as boards laid in the sun, warp, or cleave, or split asunder. This sheweth the firmness of the law engraven on them. 'The testimony of the Lord is sure,' Ps. xix. 7. 'It is easier for heaven and earth to pass, than one tittle of the law to fail,' Luke xvi. 17.

The very heathen, to shew the stability of their laws, had them engravened in brass.

A strong motive this is to have God's laws in high account.

This use doth David make thereof, Ps. xix. 10.

3. Stones last; they do not decay as wood doth. So doth God's law 'endure for ever,' Ps. xix. 9.

The foresaid tables of stone were polished and made fit by Moses, but the covenant was written and engraven thereon by God himself, Exod. xxxiv. 1.

Thus it is God himself that writes his laws in men's hearts.

We read of God's writing his law four times.

1. In the tables that himself prepared, Exod. xxxi. 18.

2. In the tables which Moses prepared, Exod. xxxiv. 1.

3. In Adam's heart, Gen. i. 27.

This writing was defaced by Adam's sin, as God's first engraving by Moses casting the tables out of his hands, Exod. xxxii. 19. Some remainder thereof continueth in the heart of a natural man, Rom. ii. 15.

4. In the heart of those that are regenerate. For 'the new man is after God created in righteousness and holiness of truth,' Eph. iv. 24.

This is it that was typified by God's second writing of the law in the two latter tables.

As God's law was a perfect platform of God's will; so it was a lively representation of the image of God renewed in man, Col. iii. 10.

The tables were a type of Christ. In Christ the whole will and counsel of God is, as it were, engraven, John i. 18. In this respect Christ is styled 'the image of God,' 2 Cor. iv. 4, Col. i. 15; yea, 'the express image of his person,' Heb. i. 3. This is further typified by putting the law into the ark; for it hath been shewed, Sec. 20, that the ark was an especial type of Christ. It is in this respect fitly said that 'in Christ are hid all the treasures of wisdom and knowledge,' Col. ii. 3.

As these tables are styled 'the tables of the covenant,' so is Christ 'the mediator of the covenant,' Chap. viii. 6, Secs. 23, 24.

In and by Christ we must look to receive the benefit of the covenant.

Sec. 31. *Of the mercy-seat.*

Ver. 5. *And over it the cherubims of glory shadowing the mercy-seat.*

The sixth holy type in the most holy place was the *mercy-seat*, which is amplified by the *cherubims of glory* that shadowed it.

This *mercy-seat* is distinctly set down, Exod. xxiii. 10, &c.

About it we may observe,

1. The title given unto it.
2. The matter whereof it was made.
3. The quantity or measure of it.
4. The place where it was set.
5. The use of it.

The Hebrew title, כפרת, literally is derived from a verb, כפר, that signifieth to *cover*.

Mystically it is used to *expiate* and to *remit*.

By Christ sin is, as it were, covered, when it is expiated and remitted; though it be in us, yet it is as not seen in us. Therefore the psalmist thus joineeth these two together, 'Blessed is he whose transgression is forgiven, whose sin is covered,' Ps. xxxii. 1.

According to the different signification of the root, the word is diversely translated.

Some in the literal sense translate this type, *operimentum*, a cover. Others according to the mystical sense

translate it a propitiatory, or mercy-seat, *ἱλαστήριον*, *propitiatorium*.

The LXX do join both together, thus, *ἱλαστήριον ἐπιθήμα*, a covering mercy-seat, or a propitiatory cover.

The apostle translates it only in the mystical sense, *mercy-seat*, or, *propitiatory*.

Of the Greek word here used, in this mystical sense, see Chap. ii. 17, Sec. 180.

This mercy-seat was an especial type of Christ, for he is expressly called a 'propitiation,' Rom. iii. 25, John ii. 2.

Thus Christ was set forth to embolden sinners to draw near unto God. Though God in himself be terrible, as he manifested himself to be at the delivery of the moral law, Exod. xix. 18, and xx. 18, Heb. xii. 21, yet in Christ is he as one pacified, sitting on a mercy-seat. On this ground we are encouraged to go 'with boldness to the throne of grace,' Heb. iv. 14, 16.

2. The matter of this mercy-seat was 'pure gold,' Exod. xxv. 17.

This typified the excellency, purity, and eternity of Christ; and that to make us the more enamoured with him.

3. The quantity or measure of this mercy-seat was two cubits and a half in length, and a cubit and a half in breadth.

This measure was just the same that the ark was of, Exod. xxv. 10, 17. It was a cover to the ark, and therefore every way fit for it, of the very same size.

This shews that Christ is every way fit for that purpose whereunto he is put.

4. The place where this mercy-seat was set was upon the ark, Exod. xxv. 21; for it was to 'cover the ark.' An especial reason hereof is thus rendered, 'In the ark thou shalt put the testimony that I shall give thee.' This point was before mentioned in setting down the ark. It is here again repeated in setting down the mercy-seat, Exod. xxv. 16, 21. Surely there was an especial end of repeating this point, which was this, to make us take the more notice of the truth typified hereby; which is, that the rigour of the law, in accusing and condemning all that have not perfectly fulfilled the same, is suppressed by the mediation of Christ, and by the atonement which he hath made for us. Well, therefore, is he styled 'a propitiation for us,' 1 John ii. 2. And thereupon the apostle saith, 'There is no condemnation to them that are in Christ,' Rom. viii. 1.

Admirable is the comfort which hence ariseth to poor sinners. Should the law be suffered to stand up against them to indict, accuse, and give witness against them, they must needs be found guilty and condemned. The law is the sorest accuser that a sinner hath. Without the law, sin and devil want their evidence.

When one is arraigned, if his accusers appear not

at all, or appear without evidence, he is acquitted. Thus by Christ shall such as believe on him be acquitted; he suppresseth all accusations against all that believe in him.

5. The end or use of this mercy-seat is thus expressed by God himself: 'There I will meet with thee, and I will commune with thee from above the mercy-seat,' Exod. xxv. 22. And of Moses it is said, that 'he heard the voice of one speaking unto him from off the mercy-seat,' Num. vii. 8, 9. So as this was a place for God to manifest his presence, and to declare his will thereat. In this respect is God styled, 'the Lord which dwelleth between the cherubims,' 1 Sam. iv. 4, Ps. lxxx. 1, Isa. xxxvii. 16. For the mercy-seat was placed between the cherubims, Sec. 32.

This typified Christ to be the means of God's manifesting his presence, and declaring his will unto us. Never was there so lively a representation of God's presence, as in and by Christ, John xiv. 8-10. Never was God's will so fully and clearly made known as by Christ, John i. 18.

We ought therefore to hear him, Mat. xvii. 5; yea, to give more earnest heed to the things which he hath revealed, Heb. ii. 1.

Sec. 32. *Of the cherubims.*

Though the cherubims be here set down as an ornament of the mercy-seat, thus, *and over it the cherubims of glory shadowing the mercy-seat*, yet they were a distinct type, and may be so considered. The history of them is registered, Exod. xxv. 18-20.

About them these particulars are set down:

1. Their title.
2. The matter whereof they were made.
3. The place where they stood.
4. Their manner of standing.

1. Their title *כְּרֻבִים*, *cherubim*, is an Hebrew word. Some draw the notation of it from the Hebrew note of similitude *כ*, and a Chaldee word, *אֲבִיר*, which signifieth a *boy*.

In Hebrew, *cherub* signifieth a form or image of anything. See Chap. i. 7, Sec. 84.

These cherubims did set out angels.

2. The Rhemists, in their annotations of this place, do justify the setting up of images in churches from this instance; but I return these answers:

1. We must distinguish between times. Then the church was in the childhood, much instructed by external, visible, and earthly rudiments.

2. This place, where these resemblances were, was the most holy place, kept from the sight of the people.

3. For those images the church had an express warrant, but papists have no such warrant for theirs, but rather a contrary inhibition.

Many of the ancients apply these two cherubims to the two testaments, the old and the new, and that on these grounds:

1. Because they are two.

2. Because they agree in one.

3. Because they commend unto us the mercy of God.

Ans. 1. There is no warrant from any part of Scripture for this application.

2. In other places they do apparently set forth angels; as Gen. iii. 24, Ps. xviii. 10, Ezek. x. 1.

3. Their description declareth them to be angels.

2. Their matter was of gold, Exod. xxv. 18.

This setteth forth, 1. The excellency and glory of them. For where 'the angel of the Lord appeared,' it is said, 'the glory of the Lord shone,' Luke ii. 9. See Chap. i. 7, Sec. 90. They are called 'cherubims of glory.'

2. The purity of their nature. For they continue in that integrity wherein God at first made them, and thereupon are styled 'holy angels,' Mark viii. 38. See Chap. i. 7, Sec. 89.

3. Their everlasting continuance; for angels are immortal spirits.

This matter is said to be of 'beaten work,' Exod. xxv. 18. So as it was all solid gold; not partly wood, partly gold.

This set out their simplicity; that they were without mixture, spirits without bodies. See Chap. i. 7, Sec. 86.

This beaten work is said to be in the two ends of the mercy-seat, Exod. xxv. 18.

This declareth that their stability is from Christ. As at first they had their being from Christ, Col. i. 16, so by him they are established, and so are we also, Eph. i. 10.

3. The place where these cherubims were set, was in general the most holy place, which typified heaven.

This heaven is the principal place of angels' abode; in which respect they are styled 'angels of heaven,' Mat. xxiv. 36, and 'angels which are in heaven,' Mark xiii. 32; and an 'heavenly host,' Luke ii. 13.

There they were at first placed; and because they remain pure, there they still abide.

In particular, they were placed over the ark, where God manifested his presence, for they are ever in the presence of God, Mat. xviii. 10, that they may still know his will, and that in special for the church's good.

They were in special at each end of the mercy-seat; 'one at the one end, the other at the other end,' Exod. xxv. 19.

This manifested their special attendance on Christ. See more hereof Chap. i. 7, Sec. 97.

4. The manner of these cherubims' standing is set down many ways:

(1.) With wings, Exod. xxv. 20.

This sets out their sweetness.¹ Hereof see Chap. i. 7, Sec. 92.

(2.) With wings covering the mercy-seat, Exod. xxv. 20. In this respect the apostle here saith, that they shadowed the mercy-seat.

¹ Qu. 'swiftness'?—Ed.

This signified the surpassing and incomprehensible majesty of Christ; for though he be a mercy-seat, yet is he also a throne of glory, Rev. vi. 16. In this respect angels are set forth with two other wings covering their faces, Isa. vi. 2, because they could not endure the brightness of Christ's majesty.

Should not we then here on earth adore that glorious majesty?

(3.) With faces looking one to another, Exod. xxv. 20.

This shewed the unity of their minds, and mutual consent.

This is a divine and heavenly property.

(4.) With their faces towards the mercy-seat, Exod. xxv. 20.

This manifested their desire to know the depth of God's counsel concerning his mercy to man; for from the mercy-seat God caused his will to be known, Exod. xxv. 22.

In reference hereunto it is said, 'which things the angels desire to look into,' 1 Peter i. 12. How much more ought we to search after those mysteries. The benefit of them redounds to us.

Sec. 33. *Of a teacher's wisdom in disposing his matter.*

After the apostle had distinctly mentioned the principal type in both parts of the tabernacle, he thus concludes, 'Of which things we cannot now speak particularly.' This he doth to shew the mind he had speedily to pass to the services that were performed in those places; so as there is wisdom in ordering the matter which a teacher delivereth: sometimes briefly passing over some things, other times insisting upon them more largely.

Quest. Why then have you so distinctly and largely insisted upon these types?

Ans. 1. The apostle laid a foundation. Preachers and expositors raise up an edifice. Now the building useth to be larger than the foundation.

2. There would be no end of expounding Scriptures, if they should be as concise as the Scripture itself is.

3. The apostle himself here intends to be more large even in these points, and that either by preaching before them, or by after writing more unto them. This is implied under this particle *now*: 'we cannot *now* speak,' implying that hereafter he might speak more particularly of those things.

4. If types recorded be not applied to their truth, and the meaning of them set forth, of what use are they under the gospel? For now they are no more services of religion. This was an especial end why God hath caused these mysteries to be reserved¹ to his church, that the truth of them being clearly and fully revealed under the gospel, the full sense of them

¹ Sic. Qu. 'preserved'?—Ed.

might be the better discerned ; in which it is very needful and useful that the substance and equity of those types be made known.

Sec. 34. *Of the resolution of Heb. ix. 2-5.*

Ver. 2. *For there was a tabernacle made ; the first, wherein was the candlestick, and the shew-bread ; which is called the Sanctuary.*

3. *And after the second veil, the tabernacle which is called the Holiest of all ;*

4. *Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, &c. ;*

5. *And over it the cherubims of glory shadowing the mercy-seat ; of which we cannot now speak particularly.*

The sum of these verses is, an enumeration of sundry sacred types.

Herein two points are considerable :

1. The matter propounded.
2. The manner of concluding the same.

The matter noteth out two things :

1. The place where those types were.
2. The distinct kind of types.

The place is,

1. Generally propounded, in this word *tabernacle*.

2. Distinguished by the parts thereof and titles given to it.

The parts were the first and second, distinguished by a *veil*.

The titles were, 1, the sanctuary, or *holy place* ; 2, the *holiest of all*.

In the former place three distinct kind of types are mentioned.

1. The *candlestick*.
2. The *table*.
3. The *shew-bread*.

In the latter place are set down seven other types :

1. The golden *censer*.
2. The *ark*, amplified,
 - (1.) By the *covenant* in it.
 - (2.) By the *gold* overlaid round about it.
3. Manna, amplified by the golden *pot* in which it was.

4. Aaron's *rod*, amplified by the fruit, *that budded*.

5. The *tables* of the covenant.

6. The *mercy-seat*.

7. The *cherubims*, amplified,

- (1.) By their *glory*.
- (2.) By their place : over the *ark*.
- (3.) By their act : *shadowing the mercy-seat*.

The manner of concluding all in these words, *of which we cannot now speak particularly*.

Sec. 35. *Of observations out of Heb. ix. 2-5.*

I. *God had a place for divine worship*. This was the tabernacle.

II. *The place of God's worship was distinguished*

according to distinct uses. There was the first and second tabernacle.

III. *Christ is light unto his church*.

IV. *The church holds out that light*.

These two doctrines are raised out from the typical candlestick. See Secs. 7, 8.

V. *Christ is a means of communion with God*. This is in general the use of a table. See Sec. 12.

VI. *Christ is bread of life*. He was typified by the shew-bread. See Sec. 13.

VII. *The place of God's worship under the law was holy*. It is called a sanctuary or *holy place*. See Sec. 14.

VIII. *Christ's flesh was set forth by a veil*. See Sec. 16.

IX. *Heaven was prefigured by the most holy place*. See Sec. 15.

X. *Christ is a means of atonement betwixt God and man*. This the golden censer typified. See Sec. 18.

XI. *Christ hath all God's treasures hid in him*. In this respect he was typified by the ark. See Sec. 20.

XII. *Christ is the mediator of the covenant*. See Sec. 20.

XIII. *Christ is spiritual food*. He is the true manna. See Sec. 22.

XIV. *God will have memorials of his mercies*. This was the end of reserving a pot of manna. See Sec. 27.

XV. *God can make dry things to flourish*. So did Aaron's rod that budded. See Sec. 28.

XVI. *Christ from death was raised to glory*. This was typified by the fruit which Aaron's dry rod brought forth. See Sec. 28.

XVII. *God wrote the old covenant in tables of stone*. These were the tables of the covenant. See Sec. 30.

XVIII. *Christ is a mercy-seat ; a means of God's shewing mercy to man*. The mercy-seat typified as much. See Sec. 31.

XIX. *Angels are glorious spirits*. They are here styled cherubims of glory. See Sec. 32.

XX. *The glorious angels attend Christ*. Thus much is intended by the cherubims shadowing the mercy-seat. See Sec. 32.

XXI. *Teachers may, as occasion serveth, forbear enlargement*. The apostle here would do no more than name the foresaid types. See Sec. 33.

Sec. 36. *Of preparation for God's service*.

Ver. 6. *Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God*.

From the holy types the apostle proceedeth to the sacred service of God. He beginneth with that kind of service which was performed in the holy place, and that generally in this sixth verse. Wherein he first hinteth the preparation made for that service in this phrase, *Now when these things were thus ordained*.

The adverb of time, *now*, is in Greek a conjunction of opposition, *ὅτι*, *but*, which is diversely taken, and well enough here translated.

This relative, *these things*, hath reference both to the places and types before mentioned.

Of the verb translated *ordained*, see Chap. iii. 3, Sec. 46. The meaning of these words is this : when the tabernacle was made, and the parts thereof fitly distinguished one from the other, and all the holy types made and set in their due places, then the priests went, &c. So as all things were fitted for God's service before the services were performed ; so were matters ordered about the temple. Thus did Christ declare 'the things pertaining to the kingdom of God' before his ascension, Acts i. 3.

Thus will the service of God be better performed, more readily, more quietly, with less disturbance and distraction, as it is meet the service of God should be performed ; for God's service is of the greatest weight and moment, and of the best use and benefit, that anything in this world can be.

This may direct Christians to consider what is fit to be prepared for God's service under the gospel. Some particulars may be these :

1. Fit persons, such as may be able ministers of the New Testament. These are not now by propagation, as priests under the law were, but by due and fit election. For fitting persons hereunto, schools, colleges, universities, and such like seminaries, are to be preserved.

2. Fit places, such as are spacious, lightsome, convenient for people and ministers.

3. Fit orders. These must be,

(1.) Warranted by God's word, at least not contrary thereto. Christ blameth the pharisees for worshipping God by men's traditions, Mat. xv. 9.

(2.) Decent and in order, 1 Cor. xiv. 40. That is decent which well becometh the religion and professors thereof, 1 Cor. xi. 13, 14.

(3.) Inoffensive ; for we must give none offence to any, 1 Cor. x. 32.

(4.) Edifying. All things must be done to edifying, 1 Cor. xiv. 26. That is done to edifying which is done in love, and to procure good to our brother.

Sec. 37. *Of persons fit to perform divine service.*

The first point that the apostle noteth about the service of God concerns the persons that were ministers thereof. He here mentioneth *priests*. Under the law there were two sorts of ministers, priests and Levites. Levites were all the male children of Levi, except Aaron and his posterity, who were priests. Aaron, and the eldest son descending generation after generation from him, was the high priest. All the other sons of Aaron and of his posterity were priests ; such are here meant, for they are distinguished from the high priest, ver. 7. These were ordained of God

to do divine services in the first tabernacle, Exod. xxix. 44, and xl. 15.

This in general sheweth that divine service must be performed by such as are appointed by God ; hereof see Chap. iii. 2, Secs. 34, 35.

Of priests, see Chap. ii. 17, Sec. 172, and Chap. v. 1, Secs. 4, 5, 6. The things there spoken of an high priest do in general belong to all sorts of priests. For all priests were taken from among men ; all were ordained for men ; all were in things pertaining to God ; all were to offer gifts and sacrifices. Of the necessity of priests, see Chap. ii. 17, Sec. 179.

Sec. 38. *Of serving God always.*

The place where the foresaid priests performed their service is said to be *the first tabernacle*. Of this see Secs. 4, 6.

There is shewed how there ought to be public and fit places for public divine service.

Of the time of the foresaid priest going into the foresaid place, this indefinite word *ἀπαυτὸς*, *always*, is used. The Greek word translated *always*, is translated *continually*, Chap. xiii. 15, Sec. 142. There see more hereof.

It is here used in opposition to the high priest's going into the most holy place. He went thither but once every year, ver. 7. But these went every day, on all occasions.

This giveth evidence that divine services are on all occasions to be performed constantly on the Lord's day ; at other times when occasion requires ; every day in a man's family ; and every day in secret betwixt God and a man's soul. These phrases, 'give thanks away,' Eph. v. 20, 'pray without ceasing,' 1 Thes. v. 17, intend as much.

1. Divine services (both in regard of God's honour and also of our good, even the good of our souls, our everlasting happiness) are the best works that can be done on earth.

2. By divine services other lawful works are sanctified.

This should stir us up in our places, to make conscience of yielding due service unto God, so as it may be said of us, we always serve him ; for we are all spiritual priests.

For this end we must diligently frequent the public assemblies of saints, and be constant in private and secret duties of piety, so as we may have the testimony of our conscience that we always serve God.

That which the priest always performed is thus expressed, *accomplishing the service of God*.

Of the word *λατρεία*, translated *service of God*, see ver. 1, Sec. 3.

The word *ἐπιτελεῖν*, translated *accomplishing*, is a Greek compound. The simple verb, *τελέω*, signifieth *to finish*, or put an end to a thing. This compound addeth emphasis, and is translated *to accomplish* here and 1 Pet. v. 9 ; and *to perform*, Rom. xv. 28 ; and

to *finish*, 2 Cor. viii. 6; and to *perfect*, 2 Cor. vii. 1; and to *make perfect*, Gal. iii. 3. Here it intendeth a full accomplishment of what they undertook, that they did it not by halves, but to the full.

This ought to be the mind of all that are entrusted with services of God.

Sec. 39. *Of the resolution and observations out of* Heb. ix. 6.

The sum of this verse is, a minister's faithfulness.

Hereof are two parts:

1. A preparative thereto.

2. A performance thereof.

1. The preparation was by fitting all things thereto, *now when these things were thus ordained.*

2. The performance is set out,

(1.) By the persons, *priests.*

(2.) By the place, *the first tabernacle.*

(3.) By their continuance, *always.*

(4.) By their work, *the service of God.*

This last is amplified by their care in finishing it, in this word *accomplished.*

Doctrines.

I. *All things fit for God's service must be beforehand prepared.* So they were in the tabernacle, implied under this phrase, *when these things were thus ordained.* See Sec. 36.

II. *The church of old had priests.* These are here expressly named. See Sec. 37.

III. *There was of old a fit place for divine service.* This was the tabernacle. See Sec. 37.

IV. *Priests of old continually attended their function.* This phrase *went always* intends as much. See Sec. 38.

V. *The service under the law was God's service.* The word translated *service of God* imports as much. See Sec. 38.

VI. *God's ministers must do their work to the full.* The word translated *accomplish* intends as much. See Sec. 38.

Sec. 40. *Of the high priest's entering alone into the most holy place.*

Ver. 7. *But into the second went the high priest alone once every year, not without blood, which he offered for himself, and the errors of the people.*

Another head of divine service is set down in this verse, wherein the apostle first notes the distinct place wherein they were performed.

The place is implied under this numeral adjective, *the second*, which hath reference to the tabernacle mentioned in the former verse; and to the innermost part thereof, called *the holiest of all*, whereof see Sec. 14.

The person that went into this place is styled *the high priest.* Of an high priest, see Chap. ii. 17, Sec. 173. Of this high priest it is said, that he went into the foresaid place *alone.* In the history, the charge of going into the holy place is given to the high priest

alone; and withal it is said, that 'there shall be no man in the tabernacle of the congregation when he goeth in,' Lev. xvi. 2, 17.

This was a type of Christ alone appearing before God for us. To this purpose saith Christ himself, 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven,' John iii. 13.

Such is the surpassing excellency of the divine Majesty, as none but Christ can stand before it. The most glorious angels are set forth with wings to cover their faces when they appear before this Majesty, Isa. vi. 2.

Great is the folly of those that make angels and glorified saints to appear as mediators before the throne of grace for them. Herein they dishonour Christ, in giving his due to others. They disgrace angels and saints in imposing upon them that which becomes them not. They disparage themselves by depriving themselves of the benefit of Christ's intercession. To use any other high priest in that which belongeth to him alone, is to refuse Christ; he will not give his glory to another.

Let us, therefore, use him alone, and rest only upon him for that which he alone undertakes to do for us.

Sec. 41. *Of the high priest entering into the most holy place once a year.*

The apostle further observeth concerning the time of the high priest's entering into the most holy place, that it should be *ἅπαρ τοῦ ἐνιαυτοῦ*, *once in every year.* This phrase implieth an extent and a restraint.

The extent is *every year.*

The restraint is *once.*

The extent is by reason of people's continuing to pollute themselves, and the holy things that they use. For the end of entering every year was to make an atonement for the holy things, and for the persons, priests, and people. This extent of every year is further manifest by a set day appointed every year for the observation hereof, which was the tenth day in the seventh month, Lev. xvi. 29. This sheweth that there is just cause for us again and again to renew our repentance.

The restraint of entering being in this word *once*, the word must be taken exclusively, which is in the law thus expressed, 'Speak to Aaron, that he come not at all times into the holy place within the veil,' Lev. xvi. 2. This exclusive particle *once* is expressly set down in the law, Exod. xxx. 10, Lev. xvi. 34.

It typified Christ's entering into heaven once, and but once, ver. 12.

Obj. If Christ entered in but once for all, why did the priest enter once every year, that is, *oft*, for he might live many years?

Ans. 1. A year in this type doth set forth the whole time of this world.

2. The type was every year renewed, that they

might oft be put in mind of that *once* wherein Christ entered into heaven.

Thus it appeareth, that there is no expectation of Christ's return from heaven while this world continueth. 'The heavens must receive him, until the times of restitution of all things,' Acts iii. 21. At the day of judgment he shall appear 'the second time,' Heb. ix. 27, 28. See ver. 28, Sec. 143.

In this respect he is said 'for ever to sit down on the right hand of God,' Heb. x. 12.

There needs no reiteration of Christ's oblation; he did all while he was on earth that was requisite to be done to the very uttermost, Heb. vii. 25, 27.

1. This discovers the folly of the mass, whereof see Chap. vii. 27, Sees. 112, 115.

2. This should restrain men from making any way to the sin against the Holy Ghost; for that were to 'crucify to themselves the Son of God afresh,' and so to pull him out of heaven, Heb. vi. 6.

3. This teacheth us at all times to lift up the eye of our faith to heaven, where Christ ever abideth.

Of Christ's offering one sacrifice once, see Chap. vii. 27, Sec. 115.

Sec. 42. *Of the high priest entering in the most holy place not without blood.*

That which the high priest carried with him into the most holy place was *blood*. This is set down with a double negative, thus, *ὅχι χωρὶς, not without*. This double negative carrieth emphasis, and implieth that he failed not to carry blood with him. Of the emphasis of a double negative, see Chap. iv. 13, Sec. 76.

What blood was to be carried in, and how it was to be used, and to what end, is expressly noted, Lev. xvi. 14-16.

1. He was to carry the blood of the bullock, which was a sin-offering for himself; then he was also to carry the blood of the goat, which was a sin-offering for the people.

2. He was to sprinkle the one and the other blood upon the mercy-seat, and before the mercy-seat.

3. Thereof he was to make an atonement for the holy place, and for the tabernacle of the congregation.

4. This reason is here given hereof, 'Because of the uncleanness of the children of Israel, and because of their transgressions of all their sins.'

All these were typical.

1. The blood typified Christ's death, even that blood which he shed.

2. The sprinkling of the blood prefigured an applying of Christ's sacrifice to such as reap benefit thereby.

3. The atonement declareth that Christ died to make reconciliation for our sins.

The reason demonstrateth that men's sins do defile both themselves, and also the things that they use, even the holy ordinances of God.

Sec. 43. *Of approaching to God by expiation made with blood.*

This emphatical expression of the priest's entering into the most holy place *not without blood*, doth in special demonstrate two points:

1. That there is no coming to God without expiation.

2. That there is no expiation without blood.

As this, so many other legal rites do demonstrate both these.

When the priests, who by virtue of their office were to appear before God in all divine services, were consecrated, it was with blood, Lev. viii. 2, &c., and ix. 2, &c.

On that solemn day, when all the people were to appear before God, an atonement was to be made that day, and that by blood, Lev. xvi. 14, &c.

When any were excluded from the congregation, an atonement was to be made, and that by blood, before he was admitted again, Lev. xiv. 19, and xv. 15, and xvi. 11.

This is especially demonstrated in the truth itself. For there is no coming unto God without Christ, who is 'an advocate,' and 'the propitiation for our sins,' 1 John ii. 1, 2; which also 'putteth away sin by the sacrifice of himself,' ver. 26.

1. So strict, so infinitely perfect is the justice of God, as it admits no connivance at sin, no toleration of sin, no absolution from sin, till full satisfaction be made.

2. The doom concerning death against sin is gone out, Gen. ii. 16, Rom. vi. 23. This cannot be reversed, and thereupon no remission without expiation; no expiation without satisfaction by death.

Obj. God's grace and mercy is most free, what need then is there of such expiation and satisfaction?

Ans. For reconciling these, we must duly consider three sorts of persons.

1. Them that partake of the benefit of satisfaction.

2. Him that makes the satisfaction.

3. Him that accepts satisfaction.

1. The persons that partake thereof are no way able to make any satisfaction, or any expiation by themselves, therefore all the benefit that redoundeth to them must needs be free.

2. The person that makes satisfaction is the Son of God; if such a Son makes satisfaction for a servant, the benefit of that satisfaction is as free as if no satisfaction at all were made, for what can a father receive of his son? Besides, Christ is very God, though distinct in person, yet one in nature; so as, in regard of this unity, what one doth the other doth: God therefore made satisfaction to God. Doth this impeach the freeness of the discharge? If one pay his own debt, and thereupon discharge the debtor, is not that discharge most free?

3. The person that accepts the discharge of his own free grace and mere mercy, gave his Son to make

the discharge, John iii. 16. Therefore all that Christ did and suffered for sinners is of free grace to those sinners. God is no way bound to accept for such and such what he doth accept. His acceptance is of mere mercy.

Hereof see more, Chap. ii. 9, Sec. 78.

Learn hereby how to come to God. Not in any presumptuous conceit of thine own work, as the proud pharisee did, Luke xviii. 11, 12. Such think of no expiation. But approach into God's presence with a due consideration of God's infinite purity and perfect justice on the one side, and thine own vileness and sinfulness on the other side. This will make thee think of some means of satisfying justice, and by inquiring thereabout, in the gospel thou wilt be so instructed in the satisfaction made by Christ's blood, as thou wilt be moved by faith to apply it to thyself. Thus thy soul being sprinkled with the blood of Christ, thou mayest as confidently approach to the throne of grace as the priests did to the mercy-seat, Lev. xvi. 3, &c.

In that blood was the means of atonement, it doth on the one side aggravate the horrible nature of sin, which could not be expiated but by blood; and on the other side, it much amplifieth the love of him that shed his blood to make this expiation.

Sec. 44. *Of offering sacrifice for errors.*

The blood which the priest carried into the most holy place was that which *he offered*. Of the priests offering to God, see Chap. v. 1, Sec. 6.

The persons for whom he offered, are first said to be *for himself*. Of a priest's offering for himself, see Chap. v. 3, Sec. 14.

It is further added, that he offered *for the errors of the people*, so as he offered not only for himself, but also for others. For an high priest was 'for men,' namely, for other men, as hath been shewed, Chap. v. 1, Sec. 4. Of this word *people*, see Chap. iv. 9, Sec. 57.

Thus it is also said of the true great high priest Jesus Christ, that he 'made reconciliation for the sins of the people.' Hereof see Chap. ii. 18, Sec. 181.

The word ἀνοήματα, here translated *error*, is a noun derived from the same verb that the participle ἀγνοῦσσι is, which is translated *the ignorant*, Chap. v. 2, Sec. 10.

The apostle useth this word not to extenuate their sin, or to restrain the high priest's offering to lesser sins, even such as are extenuated with ignorance of mind, or error of judgment, but to shew that not only for great and heinous sins, but also for the lesser kind of sins, offerings were made. Besides, this phrase may fitly be used of all manner of sins, because there is an error of judgment in every one. When the apostle spake of the very same thing which here he doth, he useth a word ἀμαρτίαι, that signifieth all manner of sins, Heb. vii. 27. The Hebrew word משינוי, whereunto that which the apostle here useth

doth answer, signifieth *errors*; yet it is also put for all manner of sin. And in the law whereunto this of the apostle hath relation, indefinite words, which signify all manner of sins, are used. The like is implied by those general phrases, 'all their iniquities,' 'all their transgressions,' 'all their sins,' Lev. xvi. 21.

I will not deny but that this phrase may also be used in opposition to such wilful, obstinate, and presumptuous sins, as caused the committers of them to be utterly cut off. For such an opposition is made, Num. xv. 22, 27, 30. And by that opposition it is implied that the priest was not to offer sacrifice for such.

Quest. Was that sin, then, the sin against the Holy Ghost?

Ans. Though the presumption there meant were a most heinous sin, yet have we not sufficient ground to imagine it to be the sin against the Holy Ghost.

Five things are alleged to prove it to be the sin against the Holy Ghost.

1. That it was committed with an high hand, Num. xv. 30.

2. That no sacrifice was to be offered for it.

3. That the committers thereof were utterly to be cut off.

4. That the iniquities of him that committed it 'should be upon him,' Num. xv. 31.

5. That the apostle resembleth the sin against the Holy Ghost to that sin, Heb. x. 28, 29.

Ans. To the first. A man might sin presumptuously with an high hand, and yet repent and find mercy. Instance Manasseh, 2 Chron. xxxiii. 13. But so cannot he that sins against the Holy Ghost.

To the second. The denial of the benefit of a sacrifice doth not prove the sin to be unpardonable. The denial of a sacrifice was no more than the denial of the church's prayers under the gospel, which are denied to such as are excommunicated, though they have not sinned against the Holy Ghost. Instance the incestuous person whom the apostle delivered to Satan, 1 Cor. v. 5. Suppose that such be never pardoned, but that they perish in their sin, and are damned; yet doth it not follow that they sinned against the Holy Ghost.

Many sins are not in the event pardoned, which in their nature are pardonable.

To the third. Cutting off implied a kind of capital crime, for which some were put to death, Exod. xxxi. 14; but this did not necessarily imply that they were damned. It were hard to think that all that were cut off by a bodily death in the wilderness, though it were for some presumptuous sin, were damned in hell. Nadab and Abihu committed a presumptuous sin, for which they were cut off, Lev. x. 2. Yet to shew that in that judgment God remembered mercy, though a fire from the Lord took away their life, yet neither their bodies nor their clothes were consumed, Lev.

x. 5. A like instance of mercy remembered in judgment was given in that prophet who was slain, but not devoured, by a lion, 1 Kings xiii. 21.

To the fourth. This phrase, 'his iniquity is upon him,' implieth that he himself was the cause of the judgment, he justly deserved it. It implieth the same thing that this phrase doth, 'he shall bear his iniquity,' which is spoken of him that only makes himself accessory to another's sin by not making it known, Lev. v. 1.

To the fifth. The apostle's resemblance is of unequals; his argument is drawn *a minori*, from the less, so as that place rather maketh against them than for them. It is as if he had said, If a sin less than the sin against the Holy Ghost escaped not, of how much sorer punishment, &c.

This by the way I have noted to keep some weak ones from despair, who from the forenamed text, Num. xv. 30, have inferred that every presumptuous sin is unpardonable.

But to return to the main point, the apostle useth such a word, *ἀνομιὰν*, as compriseth under it all manner of sins, and that both in the nature of the word, because every sin proceedeth from error in judgment, and also by just consequence; for if sins which may seem to have some extenuation by reason of error or judgment, must be expiated by blood, much more more heinous sins, Heb. x. 28, 29.

Thus it appeareth that all sins must be expiated by blood, even the least of them, as a sin through ignorance, Lev. iv. 2, &c., Num. xv. 27. On this ground it is said that Christ was 'delivered to death for our slips,' *ὅτι τὰ παραπτώματα*, Rom. iv. 25.

The least slip is against the law, which is so strict as it denounceth a curse against every transgression, Gal. iii. 10.

1. This discovereth the vain distinction betwixt mortal and venial sins. Hereof see Chap. v. 2, Sec. 10.

2. This manifesteth their deceit, who think to excuse themselves, because they sinned in ignorance and error. See Chap. v. 2, Sec. 10.

3. A like conceit, or rather deceit, is theirs who count it a point of puritanism to make conscience of every small sin. Christ saith that 'every idle word that men shall speak, they shall give an account thereof in the day of judgment,' Mat. xii. 36.

4. We may hence learn thoroughly to examine ourselves, that if it be possible, we may find out our errors and acknowledge them, and crave pardon for them, and apply the blood of Christ to them. 'Who can understand his errors?' Ps. xix. 12.

5. This should make us very watchful against all manner of sins, even errors.

6. Ministers on this ground ought so to instruct their people, as they may be kept from errors.

7. It concerns people to use all means for attaining such knowledge, as may keep them from errors.

Sec. 29. *Of the resolution of and observations from Heb. ix. 7.*

This verse setteth down special functions of an high priest. Hereof are two parts:

1. The place where he performed his functions.
2. The particular duties that he performed.

1. The place is propounded in this word, *the second*.

2. It is amplified two ways:

1. By a restraint, in these two words, *alone, once*.

2. By the extent, *every year*.

The duties that he performed were two:

1. That he carried in blood, *he went not without blood*.

2. That he offered. This is illustrated, 1, by the persons for whom he offered.

These are of two sorts:

(1.) *For himself*.

(2.) *For the people*.

2. By the sins for which he offered, *errors*.

Doctrines.

I. *The law had an high priest.* He is here expressly named. See Sec. 40.

II. *Under the law there was a difference of holy places.* There was the *second* as well as the *first* tabernacle. See Sec. 40.

III. *The high priest alone went into the most holy place.* So much is expressly set down. See Sec. 40.

IV. *The high priest went every year into the most holy place.* This also is expressly set down. See Sec. 41.

V. *The high priest went but once in a year into the holy place.* See Sec. 41.

VI. *Means must be used for expiation of sin by those that appear before God.* See Sec. 43.

VII. *Blood is the means of expiating sin.* This phrase, *not without blood*, intendeth these two points. See Sec. 43.

VIII. *The high priest was subject to sin.* See Sec. 44.

IX. *The high priest was to use means for expiating his own sin.* These two points arise from the high priest's act, in offering for himself. See Sec. 44.

X. *The high priest was to use means for expiating the sins of others.* He was to offer for the people. See Sec. 44.

XI. *All sorts of sins are to be expiated.* This ariseth from the word *errors*. See Sec. 44.

Sec. 46. *Of the Holy Ghost testifying the uses of the legal types.*

Ver. 8. *The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.*

The apostle having declared both the legal types and services which were done by all sorts of priests, he proceedeth to set out their end and uses, ver. 8-10.

The general end and principal use of them all was to raise up God's people's minds unto things to come,

which were more spiritual and powerful than the things that they enjoyed.

To move them to whom he wrote more diligently to heed what he should deliver hereabout, he bringeth in the Holy Ghost testifying the truth of that which he was about to deliver, thus, *The Holy Ghost this signifying*. Moses declared those types and services which signified that which is here set down; but as other 'holy men of God spake as they were moved by the Holy Ghost,' 2 Peter i. 21, so did Moses.

Of the Holy Ghost testifying, see Chap. iii. 7, Sec. 74.

The word *δηλοῦντες*, translated *signifying*, implieth a clear and full manifestation of a matter. It is derived from an adjective, *δῆλος*, that signifieth *evident, certain, and manifest*; as 1 Cor. xv. 27, Gal. iii. 11, 1 Tim. vi. 7; *inde δηλῶς*.

Another apostle useth this very word of Christ testifying unto him the kind of his death, and it is translated *shewed* [2 Peter i. 14].

Hence, then, it appeareth that the testimonies of the Holy Ghost are sure and certain. He is the Spirit of truth, and leadeth unto all truth.

All credence therefore, and all obedience, is to be yielded to that which the Holy Ghost testifieth.

In that it is said the Holy Ghost signifieth that such and such types and services had such uses as hereafter follow, it is evident that both the types and services themselves, and also their use, were of divine institution.

This is further evident in that Moses was admonished of God to do thereabout what he did, chap. viii. 5.

Such was their institution, that they might be for their time more religiously observed.

And that the faith of God's people, built upon the truths typified by them, might have a sure ground, and firm foundation, as divine institution is.

Contrary hereunto are all popish ceremonies, which are made signs and significations of divine matters, without any divine institution.

Quest. May not men make spiritual applications of external things to spiritual and heavenly uses, without an express divine institution?

Ans. We must put difference betwixt allusions taken from some resemblances of things, and divine significations to assure us of the participation of spiritual benefit signified thereby. We may make allusions of outward matters to put us in mind of heavenly things; as, from washing our hands we may make an allusion of cleansing our souls by Christ's blood; from putting off and putting on our apparel we make an allusion of putting off the old man and putting on the new man. But for such significations as shall assure us in a right use of such and such external matters to partake of such and such spiritual blessings, we must have a divine warrant, which is a divine institution. Such a warrant we have for baptism and the Lord's supper, and the sacramental rites thereof.

In that the Holy Ghost signified evangelical mysteries by legal types, it will be good pains to search into those types and mysteries couched under them, as hath been shewed. See Chap. iv. 8, Sec. 50, and Chap. viii. 8, Sec. 50.

Sec. 47. *Of the way to heaven not manifest while the tabernacle stood.*

The matter which the fore-mentioned types and services signified, is generally propounded in these words, *the way into the holiest of all was not yet made manifest*, &c. Word for word it may be thus read, *the way of the holies*, τῇ τῶν ἁγίων ὁδῷ. The Greek word *holies* is of the plural number, and signifieth *holy places*. Where it is set alone it is usually put for the first part of the tabernacle, see Secs. 4, 14; and to distinguish the second part of the tabernacle from the first, the word is doubled, and styled *ἁγία ἁγίων*, *holies of holies*.

2. This word *holies*, as it stands alone, is put for the second part of this tabernacle, ver. 25.

3. The word *holies* is put for the whole tabernacle, in opposition to other places, ver. 1.

4. *Holiest* is put for heaven itself, ver. 12. Thus it is here taken. Therefore our English, to make the point more clear, have translated it *the holiest of all*. Of heaven styled an holy place, see ver. 12, Sec. 59.

By *way* he meaneth the true, right, proper means of entering into heaven, which was Christ himself. See Chap. x. 20, Sec. 54.

The word translated *made manifest* cometh from a root, φαίνω, *lucere*, in *lucem profero*, that signifieth *to bring forth into light*, or *to shine*, or *appear*, John i. 5, Rev. i. 16. From thence is derived an adjective, *φανερῶς*, which signifieth *manifest*, Luke viii. 17; and thence this verb, *φανερῶν*, *to make manifest*, or *to make clear and evident*, John iii. 21.

The meaning, then, of this phrase is this, that it was not fully and clearly manifested under the law that Christ was the only true way of entering into heaven.

This is not simply to be taken as if true saints and believers did not at all know Christ to be the way to heaven, or as if they did not enter into heaven when they died; for Lazarus is said to be 'carried into Abraham's bosom' when he died, Luke xvi. 22. That was into heaven, for it is opposed unto hell, into which Dives was carried; and in Scripture we read of no third place out of this world betwixt heaven and hell. And as for Christ, who is 'the way, the truth, and the life,' John xiv. 16, the only true way that leadeth unto life, he was ever the same, Heb. xiii. 8; yea, he was 'a Lamb slain from the foundation of the world,' Rev. xiii. 8. And of Abraham it is said, that 'he saw Christ's day, and was glad,' John viii. 5, 6. And of the prophets it is said, that 'the Spirit of Christ which was in them testified beforehand the suffering of Christ, and the glory that should follow,' 1 Peter i. 11.

These words therefore must be taken comparatively,

that the way to heaven was not so fully, so clearly, so conspicuously, so efficaciously made known under the law, as now it is under the gospel. There were then promises, prophecies, rites, and types to declare, that a Messiah, a Saviour, should come and do all things fit to bring men to salvation; but the gospel sheweth that he is come, and after what manner he came in particular and distinct circumstances, and what he hath done and endured to bring men to salvation. These things were not then made manifest, they were not then actually accomplished, so as they could not be so clearly known of them as they are of us.

This obscurity continued all the time that the law was in force, which the apostle thus expresseth, 'while as the first tabernacle was yet standing.'

This phrase, *the first tabernacle*, is taken two ways.

1. In opposition to the most holy place, which is called *the second tabernacle*, ver. 2, 3, and in that sense it is put for that part of the tabernacle whereinto all sorts of priests had liberty to enter, ver. 6.

2. In opposition to the spiritual tabernacle, wherein ministers of the gospel accomplish evangelical services. This is the spiritual tabernacle which is intended, Ezek. xxxvii. 27, Rev. xiii. 6. This is called 'the kingdom of heaven,' Mat. xi. 11.

In reference to the first, it is here intended, that strict restraint of people and priests to have access to the mercy-seat, and the restraint of high priests having access thereunto at all times, namely, to go alone, and but once in a year, did declare that there was a time to come, when our great high priest, and all spiritual priests and people of God, should at all times, on all occasions, have free access to the throne of grace, but was not then, while those things were so performed, to the life and to the full revealed.

In reference to the second, it is implied, that while the polity of the Jews and their ceremonial worship continued, the substance and truth of them could not be exhibited and fully revealed.

In this latter sense the tabernacle is synecdochically put for the temple which Solomon built; and for that also which Zerubbabel built, yea, and for all the rites and types of the law; so as while those places and rites remained, no way could be made for the gospel, whereby the true way to heaven was clearly and fully revealed.

Hereby the apostle would have Christians to know,

1. That the law and the appurtenances thereof obscured the clear and bright light of the gospel.

2. That the law and the gospel could not stand together.

This phrase, *was not yet made manifest*, implieth a dark obscuring cloud, which was the law.

And this phrase, *while as the first tabernacle was yet standing*, doth shew that the light of the gospel could not shine, while the tabernacle and the rites thereof stood in force.

All this was to draw the minds of the Hebrews,

and of all other Christians, from conformity to the rites of the tabernacle.

Those rites being types of truths to come, so long as they remained in force, they implied that the truth was not come.

Behold here the great error of those that under the gospel would revile¹ the Jewish rights. What is this but to rear up the tabernacle again, and to keep the open way to heaven closed against us.

Sec. 48. *Of legal figures for the time present.*

Ver. 9. *Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.*

This text is here brought in as a reason to shew why the way into the holiest of all was not manifest, while the first tabernacle was standing.

The reason is taken from the end of the tabernacle, and of the services appertaining thereto. The end is implied in this word *figure*.

The Greek word, *παράδειγμα*, translated *figure*, is a compound; it is compounded of a simple verb, *βάλλω*, that signifieth to *lay* or to *cast*, and a preposition, *παρά*, that signifieth *to*. Thus the compound *παράδειγμα* signifieth to *lay to*, to compare together, Mark iv. 30.

Thence is derived the noun which is here used, which in the New Testament hath sundry significations, for it signifieth,

1. A dark and obscure sentence, Mark vii. 17.

2. A comparison or resemblance of a thing, Mat. xiii. 3.

3. A proverbial speech, Luke iv. 23.

4. The similitude or likeness of a thing, Heb. xi. 19.

5. A type of something to come; so it is here used.

Thereupon our English hath translated it a *figure*. For a figure is a representation of some other thing.

The apostle, to make his reason the more evident, added the circumstance of time, *the time then present*.

He doth not mean that present time wherein he wrote this epistle, the time of the gospel, as he useth a like phrase, 1 Cor. vii. 26, but that time wherein the tabernacle or temple stood, and the several services thereof were of use to God's people. Therefore our English hath well inserted this particle of time, *then*, which hath reference to the former times of the Jews' pedagogy.

The word *figure* or *parable* sheweth that the legal rites prefigured evangelical truth. Hereof see Chap. iv. 8, Sec. 50; and Chap. viii. 5, Sec. 13.

The circumstance of time sheweth that legal rites had their use but for a time. The opposition which the apostle maketh betwixt the former time of the law, and the fulness of time wherein Christ was exhibited, plainly demonstrated this point. Hereupon he blames them for observing times after the date of them was out, Gal. iv. 3, 4, 10.

Their end doth plainly shew that they were but

¹ Qu. 'revive?'—Ed.

for a time. Their end was to shadow and typify truth. When those truths were accomplished, their end was out, so as there was no further end or use of them.

How great is their folly who, in this present time of the gospel, receive those abrogated rites. They are more foolish than such as burn dim candles in bright sunshine. It was foretold concerning the time of the gospel, that 'the light of the moon should be as the light of the sun, and the light of the sun seven-fold, as the light of seven days,' Isa. xxx. 36. But these make the light of the sun dimmer than the light of the moon. To doat on those rites after the truth is exhibited, is to bring a cloud before the sun, and to deny the truth.

2. Behold here the manifold wisdom of God in ordering the estate of his church. Whilst it was in the non-age, means fit for such a condition were used to instruct her and to keep her in compass, even such as are here called figures, which are distinctly described in the next verse. This is very pertinently set out, Gal. iv. 1, 2. Now that the church is come to a riper age, those figures cease. The means now afforded are more high and heavenly, more spiritual and mystical.

3. Hereby take notice of an especial difference betwixt legal and evangelical ordinances. Those were but for the time then present; these are to continue to the end of the world, Mat. xxviii. 20.

4. Seeing the then present time is now past, let us be stirred up to search more thoroughly into those services which succeed them and remain immutable. 'The hour cometh,' saith Christ, 'and now is, when the true worshippers shall worship the Father in spirit and in truth,' John iv. 23. Let our worship of God be such; and for this end, let us 'prove what is that good, that acceptable and perfect will of God,' Rom. xii. 2.

Sec. 49. *Of the impotency of legal figures about quieting the conscience.*

The apostle confirmeth the point concerning the date of legal figures, that they were but for the present time, by the kinds of them, and by the quality of them.

The kinds are thus expressed, *in which were offered both gifts and sacrifices*. This relative, *καθ' ὅν*, in which, or according to which, must have reference to *καιρὸν*, the time before mentioned. For it is of the same gender.

These two instances, *gifts* and *sacrifices*, and this word *offered*, whereby the use of them is set forth synecdochically, comprise under them all manner of legal services.

Of offering gifts and sacrifices, and of the distinction betwixt them, see Chap. v. 1, Secs. 6, 7.

The quality of those gifts and sacrifices is thus set down, *that could not make him that did the service perfect*.

Of the meaning of this word *τελειῶσαι*, *make perfect*, see Chap. ii. 10, Sec. 97.

Of the negative applying this to the legal rites thus, *could not make perfect*, see Chap. vii. 11, Sec. 61, and Chap. vii. 16, Sec. 81, and Chap. vii. 19, Sec. 86.

The person whom the legal rites could not make perfect, is said to be *him that did the service*. Of the Greek word *κατεύχοντα*, translated *him that did the service*, see ver. 1, Sec. 3, and Chap. viii. 5, Sec. 12. It is here fitly added to shew, that though a man did the uttermost that he could about those rites, though he did fulfil the services that belonged to the tabernacles, yet could he not thereby be made perfect; that is, he could not be sanctified, he could not be justified, he could not be saved thereby. The faults hereof did not simply consist in the negligence and carelessness of the observers of them, but also in the impotency and disability of the services themselves, and of all the types appertaining thereto; and this is the main reason why they had their date, and were not for ever to continue.

Whereas it might be objected, that they who were unclean under the law, upon offering their gifts and sacrifices, were counted clean; to shew that it was not a legal external cleanness which the apostle here meaneth, he addeth by way of explication this phrase, *as pertaining to the conscience*.

Of conscience and of the kinds thereof, see Chap. xiii. 18, Sec. 155.

1. Conscience may here synecdochically be put for the whole soul of man, and so imply an inward, spiritual cleansing of a man, and that from sin, which the legal rites of themselves could not do.

2. Conscience being properly taken for the distinct faculty of the soul, it is here implied, that the legal rites could not of themselves pacify and quiet the conscience, 'for then would they have ceased, because that the worshippers once purged should have no more conscience of sin,' Heb. x. 2.

Obj. David thus prayeth, 'Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow,' Ps. li. 7.

Ans. David useth those words metaphorically in allusion to the law, but so as he intends the Lord Jesus Christ, and the virtue and efficacy of his blood, which 'cleanseth from all sin,' 1 John i. 7.

Quest. Were not believing Jews under the law made perfect according to the conscience?

Ans. Yes, they were. 'Abraham was justified by faith,' Rom. iv. 3, Gal. iii. 6. So all those believers whose fruits of faith are reckoned up, Heb. xi. 4, &c.; yea, and all true believers under the law. But they were not perfected as pertaining to the conscience by the legal rites, but by those evangelical and celestial truths which those rites typified. So as they were perfected, even as we Christians now are, though not so clearly and manifestly.

Conscience is spiritual, it is polluted by sin; by sin the wrath of God is provoked; it is God's wrath that

troubleth the conscience; till God's wrath be pacified, the conscience cannot be quieted. But those rites could not pacify God's wrath, for they could not satisfy justice; nothing but Christ could do that. It was their faith in Christ's sacrifice that perfected them as pertaining to the conscience.

Sec. 50. *Of the meaning of Heb. ix. 10.*

Ver. 10. *Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.*

The apostle, to convince those to whom he wrote of the truth of that great point, concerning the impotency of legal rites, that they could not make perfect, as pertaining to the conscience, he here renders the reason thereof, which is taken from the nature of those rites, which only concern the external parts of man, and therefore cannot give full satisfaction to the conscience. For as 'whatsoever thing from without entereth into the man, it cannot defile him,' Mark vii. 18; so whatsoever thing a man doth from without to the body only, doth not defile the man, as concerning the conscience.

The external things which the apostle produceth are four in number.

1. Meats; 2, drinks; 3, washings; 4, ordinances of the flesh.

Our English translators put in these words, *which stood*, to make up the sense. It implies the force of the reason, as if they had added one word more, *because*, because they stood.

The exclusive particle *μόνον*, *only*, addeth force to the reason; because *only* in meats, &c. If there had been spiritual matters joined with them, by virtue of those spirituals, they might have made perfect as pertaining to the conscience.

1. By the first particular *ἐπὶ βρώμασι*, in meats, he understandeth,

(1.) All manner of meat-offerings, whereof he maketh a particular enumeration, Lev. ii. 1, 2, &c.

(2.) All those offerings whereof the priests had their portion to eat, Lev. vi. 14, &c., and vii. 6, &c.

(3.) The distinction of clean and unclean meats, Lev. xi. 7, &c., Deut. xiv. 4, &c.

2. By the second, *καὶ ποτίμασι*, are meant all manner of drink-offerings, Exod. xxix. 40, Lev. xxiii. 8; and such drinks as were allowed or forbidden to priests, Lev. x. 9; and to Nazarites, Num. vi. 3; and to the mothers of Nazarites, Judges xiii. 4; and all drink that was in any unclean vessel, Lev. xi. 34.

Obj. These are said to be unclean, and in that respect to defile a man.

Ans. This was only concerning the flesh, ver. 13.

3. By the third, *βαπτισμαῖς*,¹ washings, the manifold rites of washing the priests, their clothes, the sacrifices, and sundry sorts of things that were unclean. The inwards and legs of a sacrifice were to be washed

¹ See Chap. vi. 2, Sec. 12.

in water, Lev. i. 9, 13. Aaron and his sons were to wash their hands and feet when they entered into the congregation, Exod. xxx. 19. All that are any way made unclean were to bathe themselves in water, Lev. xv. 6, &c. Sundry unclean vessels were to be washed; and sundry garments, Lev. vi. 27, 28. There was also a sprinkling water to sprinkle on such as should be unclean, Num. xix. 13, &c.

By reason of the many kinds of washings, this epithet *διαφόροις*, *diverse*, is added.

4. The Greek word *ὑγιασμοῖς*, translated *ordinances*, is the same that was used, ver. 1, Sec. 3, and taken in the same sense. They are here called ordinances, *σαρκῶς*, *of the flesh*; such as concerned the flesh or body of man. This is an Hebraism. For perspicuity's sake our English turns it, *carnal ordinances*. This adjective and *σαρκικῶς*, *carnal* or *fleshy*, is used by the apostle himself in the Greek, and applied to the commandment, which he styleth 'a carnal commandment.' See Chap. vii. 16, Secs. 80, 81. Under these ordinances he compriseth all manner of legal rites, besides the three before mentioned, meats, drinks, washings. Therefore in the margin of our English is set down *rites or ceremonies*. For,

Some understand by this Greek word translated *ordinances*, justifications or expiations, and that upon two grounds:

1. Because the performers of the legal rites were legally cleansed.

2. Because they prefigured a true expiation.

But because they could not cleanse as appertaining to the conscience, nor could, in and by themselves, do that which they prefigured, the apostle styleth them *ordinances of the flesh*.

Carnal is opposed to spiritual, 1 Cor. iii. 1. Now that is counted spiritual which is,

1. Inward in the soul of man.

2. Heavenly and divine.

3. Firm and stable.

4. Perpetual and durable.

On the other side, carnal things are outward, earthly, alterable, momentary. Thus the legal ordinances were carnal, for they were all external and earthly, in and about earthly things; and they have been changed, and made momentary.

5. The Greek word *ἐπιτίθειναι*, translated *imposed*, is a compound. The simple verb, *τίθειναι*, signifieth *to be set*, or *appointed*, Philip. i. 17, 1 Thes. iii. 3. The compound signifieth *to be laid upon*, or *to lie upon*, John xi. 3, 8. In this sense it implieth a burden, and sheweth that the foresaid ordinances were burdensome. They are styled 'a yoke put upon men's necks, which they were not able to bear,' Acts xv. 10.

There is some difference among the learned about the congruity of this word *imposed*, because the particulars before mentioned are of one case, namely, the dative, and this of another. Hereupon some¹ refer

¹ Junius in paral.; Pareus in loc.

it to *ordinances*, yet others refer it to *gifts*, ver. 9. This latter may seem the more proper, because it is the nearer. The other is too remote. But to which-soever it be referred, it hath relation to the whole bundle of legal rites, for they are all burdensome.

6. This phrase, μέγχι καιροῦ διορθώσεως, *until the time of reformation*, hath reference to the time of the gospel, wherein and whereby those better things which time after time are promised are accomplished, and whereby that which was defective in the law is made up and perfected.

If we lay all these things together, we shall find the apostle's reason to be a very forcible one; for meats and drinks can but nourish and refresh the body; they cannot cheer the soul, and quiet the conscience: 'Meat is for the belly, and the belly for meat,' 1 Cor. vi. 13, and viii. 8. 'Meat commendeth us not to God; for neither if we eat are we the better, neither if we eat not are we the worse.' The like may be said of drink and of washings; water can but wash the body, it cannot cleanse the soul: 'Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God,' Jer. ii. 22.

What have ordinances of the flesh to do with the spirit? Carnal and spiritual do not well agree. The things that lie as burdens upon men cannot pacify the conscience; then would they be no burden. Therefore it is not possible that these things should make perfect as pertaining to the conscience, especially in that they have a date, which implieth imperfection, and that there is a time of reformation to come after them.

Of this imperfection, see Chap. vii. 18, 19, Secs. 85, 86.

Of the time of the gospel being the time of better things, and so in that respect the time of reformation, see Chap. ii. 3, Sec. 21, and Chap. viii. Sec. 35, and Chap. viii. 16, Secs. 80, 81, 82.

Sec. 51. *Of the resolution of Heb. ix. 8-10.*

Ver. 8. *The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:*

9. *Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience:*

10. *Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.*

These three verses declare the end of legal rights. That end is to raise up men's minds to more excellent things than they were.

This end is,

1. Propounded, ver. 8.

2. Proved, vers. 9, 10.

In the proposition there is set down,

1. The warrant of that end.

2. The matter thereof.

The warrant is divine. This is manifested,

1. By the author thereof, *the Holy Ghost*.

2. By the kind of warrant, in this phrase, *This signifying*.

The matter was, that a more excellent way to heaven was prefigured.

This is amplified by the time how long this continued to be prefigured: *while the first tabernacle was standing*.

Two proofs are produced of the foresaid point.

One is taken from the nature of the legal rites, which was to be a *figure*.

This is amplified by the time how long they continued so to be, *for the time then present*.

The other proof is taken from the impotency of those rites.

This latter is,

1. Generally propounded.

2. Particularly confirmed, ver. 10.

In propounding the proof, he declareth,

1. The heads of the legal rites. Herein are noted,

(1.) The kinds of them, *gifts and sacrifices*.

(2.) The manner of using them, *were offered*.

2. The impotency of them. Hereabout observe,

(1.) Wherein the impotency consisted, *they could not make perfect*.

(2.) The persons about whom it was manifested, *him that did the service*.

(3.) Wherein it was manifested, *as pertaining to the conscience*.

The particular confirmation is double, for it is confirmed,

1. By an induction of sundry particular rites.

2. By a declaration of the date of them.

The particulars are four:

1. Meats.

2. Drinks.

3. Divers washings.

4. Carnal ordinances.

These are amplified by the necessity of observing them, in this phrase, *imposed on them*.

The declaration of the date is in these words, *until the time of reformation*.

Sec. 52. *Of observations raised out of Heb. ix. 8-10.*

I. *The apostle declared what was agreeable to the mind of the Holy Ghost; for he declareth that which the Holy Ghost signifieth.* See Sec. 46.

II. *The Holy Ghost was the author of the legal types.* He that signified what they intended instituted them. See Sec. 46.

III. *The Holy Ghost ordained the legal types to be significant.* He signified. See Sec. 46.

IV. *There is a true way to heaven.* This is implied under this phrase, *the way into the holiest of all.* See Sec. 47.

V. *The true way to heaven was not fully and clearly*

manifested by the legal rites. This phrase, *was not yet made manifest*, intends as much. See Sec. 47.

VI. *The continuance of legal rites obscured the clear light of heavenly truth.* This is implied under this phrase, *while the first tabernacle was standing*. See Sec. 47.

VII. *Legal rites were figures of future truths.* The word *figure* intends as much. See Sec. 48.

VIII. *Legal types continue in force for the time of the law only.* The *time then present* intends the time of the law. See Sec. 48.

IX. *Gifts were offered to God under the law.* See Sec. 42.

X. *Sacrifices were then offered to God.* These two doctrines are expressly set down in their terms. See Sec. 42.

XI. *Legal rites could not make perfect.* This is plainly expressed.

XII. *Observers of the legal rites were not made perfect thereby.* See Sec. 49.

This phrase, *him that did the service*, sets out such as observed the rites. See Sec. 49.

XIII. *Legal rites could not purify or pacify the conscience.* This is intended under this phrase, *as pertaining to the conscience*. See Sec. 49.

XIV. *Legal rites consisted only in external things.* The enumeration of the particulars wherein legal rites consisted, together with this exclusive particle, *only*, demonstrated as much. See Sec. 50.

XV. *Legal meats cannot nourish the soul.* See Sec. 50.

XVI. *Legal drinks cannot refresh the soul.* See Sec. 50.

XVII. *Legal washings could not cleanse the soul.* These three are brought in as such as appertained not to the conscience. See Sec. 50.

XVIII. *Legal ordinances were carnal.* So they are here called. See Sec. 50.

XIX. *Carnal ordinances were imposed on the people under the law.*

So they are here said to be. See Sec. 50.

XX. *Carnal ordinances cannot make perfect.* For this end they are here mentioned. See Sec. 50.

XXI. *The legal rites were but for a time.* This word *until* intends as much. See Sec. 50.

XXII. *The time of the gospel is a time of reformation.* See Sec. 50.

Sec. 53. *Of Christ an high priest of good things.*

Ver. 11. *But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;*

12. *Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.*

The apostle having distinctly set down sundry legal types and services, here he beginneth to shew forth

the substance of them all. This he continueth to do in the remainder of this chapter, and in the former part of the next chapter to the 19th verse.

In handling this point concerning Christ, the truth and substance of the legal priesthood, and the manifold types thereof, the apostle applieth the substance to the shadows, and the truth to the types. This he doth generally in the 11th and 12th verses, and more particularly in the verses following.

The first particle, *δὲ*, but, implieth that that was done by the truth which could not be done by the types. He had before declared that the types could not make perfect, *but* Christ the truth could.

Of this title, *Christ*, see Chap. iii. 6, Sec. 54.

Of Christ being an *high priest*, see Chap. ii. 17, Sec. 173.

This phrase, *παράγνόμενος*, *being come*, implieth an actual exhibition of Christ, after a long expectation of him. It is a compound word, and signifieth sometimes to come to a place, as Mat. ii. 1; and sometimes to be present at a place, Mat. iii. 1.

Thus Christ came to his church, when he was first incarnate, John i. 11. And being come, he continueth ever with his church, Mat. xxviii. 20.

Christ being so come is said to be an *high priest of good things to come*.

Of the various acception of the word *good*, see chap. xiii. 9, Sec. 116.

By *good* is here meant, that which is true, solid, and substantial. Good is not here exposed to evil; but to figures, shadows, types, which are impotent and insufficient to make good, chap. x. 1. They are said to be *things to come*, not in relation to the apostle's time; for then those good things were actually exhibited; but to the time of the law, while the legal types were in force. Thus it may have reference to this phrase, *which was a figure for the time then present*, ver. 9. At that present time, these good things were to come.

If it be demanded what these good things are, I answer,

1. In general, all the truths typified under the law.

2. In particular, Christ himself; his body and soul; the union of them with the divine nature; his doings, his sufferings, especially his death as a sacrifice; his resurrection, ascension, and intercession. The benefits also flowing from those, as, expiation of sin, reconciliation with God, justification, sanctification, salvation. In two words, grace and glory. These are styled good;

(1.) In their kind and quality; for they are good and perfect in themselves.

(2.) In their unity and excellency; they do good to such as partake of them.

Thus we see that the things whereabout Christ's priesthood was exercised were substantial truths, sufficient to make those that trust in him perfect. In

this respect he is said to be a *minister of the true tabernacle*, chap. viii. 2.

This must needs be so, by reason of the excellency of his person, who was God-man.

Yea, this was the end which he aimed at in assuming the office of priesthood.

This manifesteth a main difference between the legal and Christ's priesthood; even as great a difference as is between a shadow and substance, a type and truth, a sign and things signified, that which is imperfect and perfect, carnal and spiritual, unprofitable and profitable, earthly and heavenly.

Oh that Christ's priesthood were esteemed by us Christians according to this difference!

Sec. 54. *Of good things to come.*

That the foresaid good things were then, even under the law, to come, it is the privilege of Christians living under the gospel, for to them they are no longer to come. They do actually enjoy the benefit of them. In this respect the apostle saith that, 'God provided a better thing for us, that they without us should not be made perfect.'

It was that good respect which God did bear to the latter times which moved him thus to order matters; for he could have sent his Son sooner. But thus as he honoured his Son, so he honoured all that should place their confidence on him.

We Christians have just cause in this respect to rejoice that we have been reserved to these latter times.

And it becomes us to walk worthy of this privilege.

See more hereof, Chap. viii. 16, Secs. 80-82.

Sec. 55. *Of the excellency of the true tabernacle, which is Christ's body.*

As Christ is set forth to be the true high priest typified by Aaron, so the apostle proceeds to set forth other truths of other types. He begins with the tabernacle, which he styleth a *greater and more perfect tabernacle*, &c.

The tabernacle here intended signifieth the body of Christ, as is shewed, Chap. viii. 2, Sec. 5, where the resemblance betwixt the Jews' tabernacle and Christ's body is distinctly set forth.

This tabernacle is here said to be a *greater and more perfect*.

1. *Greater*, μέζονος, not in quantity, but in dignity. Christ's body was not in bulk greater, but in worth. It was worth more than Moses' tabernacle, Solomon's and Zerubbabel's temple; yea, and all the world besides. Because this mystical tabernacle, Christ's body, appeared in Zerubbabel's temple, it is said that 'the glory of that latter house should be greater than of the former,' Hag. ii. 9.

2. *More perfect*, τελειότερας, as in the kind of it (for Christ's body was more perfect in the very nature and kind of it than the tabernacle), so in the virtue and efficacy of it, for no legal type could make per-

fect, ver. 9, Sec. 49. But Christ in and by his body, and in and by those things which he did and endured in his body, made all that trusted in him fully perfect. So perfect were all things that Christ undertook, as nothing needeth to be added hereunto.

Of this word, τέλειος, *perfect*, see more Chap. ii. 10, Sec. 97.

Yet further to set forth the excellency of this mystical tabernacle, it is said that it was, οὐ χειροποίητον, *not made with hands*, namely, with hands of men. See ver. 24, Sec. 121.

This the apostle sets down in opposition to the Jewish tabernacle, which was made by the hands of men, Exod. xxxvi. 1-8, &c.

This negative expression, *not made with hands*, implieth that it was no human work, no work of such as have hands; but the work of him that hath no hands, which is God himself. Thus it implieth the very same thing which was expressed under this phrase, 'which the Lord pitched, and not man,' Chap. viii. 2, Sec. 5.

This phrase, τοῦτ' ἔστω, *that is to say*, is added by way of explication.

Of explaining strange, difficult, and obscure words or sentences, see Chap. vii. 2, Sec. 19.

The explanation is thus set down, *not of this building*. The word κτίσις, translated *building*, is the very same that is translated *creature*, Chap. iv. 13, Sec. 75. There see the derivation and various acceptions of the Greek word here used.

The relative *this* hath reference to things here below, even in this world.

The negative *not* may imply a double opposition.

1. To the Jews' tabernacle, which was of lifeless and senseless materials, such as were had here below in this world.

2. To our bodies. Christ's body was not such a body so built up as ours is, and that in sundry respects.

(1.) The extraordinary conception thereof, Luke i. 34, 35.

(2.) The hypostatical union of it with the divine nature, Mat. i. 23.

(3.) The superabundant grace that was in it, John iii. 34, Col. i. 19.

A main point here intended is, that Christ's body far surpassed the Jews' tabernacle.

1. The Jews' tabernacle was but a type or shadow; this a true tabernacle, Chap. viii. 2.

2. That was but a dead way to tread upon, but this a living way to bring men to heaven. See Chap. x. 20.

3. That was χειροποίητος, 'the work of men's hands;' this of God, Chap. viii. 2.

4. That nor any thing in it could make perfect; this can, Chap. x. 10-14.

5. That in itself did not make acceptable to God, but this doth, Mat. iii. 17.

6. That was never united to the Deity ; this is, Rom. ix. 5.

Had the Jews their tabernacle in high account, which was only a shadow of this ; which was made of senseless materials ; which was the work of men's hands ; which could not make perfect ? How unworthy are they to live under the gospel, who lightly esteem this far more excellent tabernacle, the body of Jesus himself.

Sec. 56. *Of the difference betwixt the typical and real means of atonement.*

The apostle having declared the truth of the tabernacle, proceedeth to set forth the truth of the service which was performed in the most holy place, wherunto the high priest entered through the holy place. This he doth negatively and affirmatively, that the difference betwixt the type and truth might more evidently appear.

He beginneth with the negative thus, *neither by the blood of goats and calves.*

The high priest under the law entered with the blood of these two kinds of beasts into the most holy place, to sprinkle it upon the mercy-seat, to make thereby an atonement, Lev. xvi. 14-16. But this was too mean a means for Christ to work a true atonement thereby. 'For it is not possible that the blood of bulls and goats should take away sins,' Heb. x. 4.

There is in the law mention made of sundry other kinds of sacrifices, as of sheep and lambs, and of fowls, Lev. i. 10-11. Yea, there is mention made of a ram for a burnt offering, on that day when the high priest entered into the most holy place, Lev. xvi. 3. But he carried not the blood of any other sacrifice into the most holy place, but only of goats and bullocks. Of the things typified under these and other kinds of sacrifices, see ver. 19, Sec. 102.

The beasts which the law styled *bullocks*, the apostle here calleth *calves*, because the bullock was to be but a young one, Lev. xvi. 3.

To shew what an infinite disparity there was betwixt the blood that was typified by the foresaid blood of goats and calves, the apostle thus sets it out, *by his own blood.* This relative, *his own*, hath reference to Christ, ver. 11. Now Christ was true God as well as true man ; God-man in one person. Hereupon it is said that 'God hath purchased the church with his own blood,' Acts xx. 28.

Well might the apostle infer this latter kind of blood with the particle of opposition, *but*, not by the blood of beasts, *but* by his own blood.

There cannot be a greater difference betwixt a type and a truth than in this.

The true price of man's redemption is as far different from the type, as God is from beasts.

The truth was actually to do what the type could not, and so great a matter was to be done by the truth, as could not be done by any inferior means than God himself, yea, than the blood of God.

This kind of opposition is a great aggravation of their dotage, who reject the truth, and trust to the type. They prefer beasts to God.

Sec. 57. *Of Christ's own blood the price of man's redemption.*

The expression of *blood* in setting out the truth, as well as in the type, confirmeth that which was before noted, that there is no access to God without expiation, and that there is no expiation without blood. Hereof see ver. 7, Secs. 43, 53.

The limitation of the kind of blood in this relative, *his own*, further manifesteth that the blood of God is the price of man's sin. In this respect it is said, that Jesus sanctified the people with his own blood, see Chap. xiii. 12, Sec. 129 ; and that the son of God purged our sin by himself, see Chap. i. 3, Sec. 29. In this sense it is said, that 'they crucified the Lord of glory,' 1 Cor. ii. 2.

Quest. Is there any blood in God, could God shed blood ?

Ans. No, the Deity simply and singly considered in itself could not. But,

1. The person God and man is here jointly to be considered, and that extended to the divine nature which was proper to the human. The divine nature so assumed and united to itself the human in one person, as properties of the one are attributed to the other, 1 Cor. ii. 8, John iii. 13.

2. The divine nature afforded assistance to and supported the human nature.

3. The divine nature had proper works in the act of man's redemption, as to add dignity, merit, and efficacy to the sufferings of the human nature.

Thus in regard of the inseparable union of Christ's two natures, and of the sufficient assistance which the divine nature afforded to the human, and of the proper actions of the divine nature, the blood whereby man was redeemed may well be styled the blood of God.

No less price could work out so great a work. For infinite wrath was to be pacified, infinite justice to be satisfied, infinite grace to be procured.

1. Behold here the value and worth of man's redemption. Well might the apostle style it, 'precious blood,' 1 Peter i. 19. Nor Christ, nor God himself could pay a greater price. Heaven, earth, all things in them, are not to be compared to this blood.

2. Take notice hereby of the vile and cursed nature of sin, which must by such a means be expiated. No blood like to that which causeth death ; no death like the death of him that is true God.

3. Herein the extent of Christ's love is manifested, Eph. v. 25. Though no less price could redeem the church than Christ's *own blood*, yet Christ would not spare that. The great God shed his blood for sinful man.

4. Oh the more than monstrous ingratitude of such as will spare nothing for Christ their Redeemer ; not

the vanities of this world, which can do them no true good; nor their sins, which make them most miserable.

5. Let the consideration of this great price of our redemption move us to hold nothing too dear for Christ, who thought not his own blood too dear for us. Well might Christ say, 'If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple,' Luke xiv. 26.

6. In particular, let it move us to give ourselves wholly to Christ. He gave himself to death for us. He requires that we give ourselves 'a living sacrifice to him,' Rom. xii. 1. He gained nothing to himself by shedding his blood; but we gain remission of sins, reconciliation with God, justification, all happiness.

7. From the foresaid price of our redemption ariseth a firm and sure ground of faith. What place is left for doubting and despairing, when such a price of redemption as Christ's own blood is paid? This price affords two strong props of faith: 1, infinite mercy; 2, perfect justice.

Sec. 58. *Of Christ entering by his blood.*

The word *εισηλθεν* *eis*, translated *entered*, is a compound, and that of the same simple verb that was used Chap. vi. 19, Sec. 155, and the preposition is doubled with like emphasis as it was there.

Whereas it is said, that *by his blood* he entered, &c., it is not to be taken of carrying the blood which he shed with him into heaven, in a vessel or otherwise, as the high priest carried the blood of the sacrifice into the most holy place. That needed not, in that he presented his body, out of which the blood is shed, and which was the sacrifice itself that was offered up, which was more than that which the priest did.

Christ shed his blood on earth before his ascension, and that sundry times, as,

1. When he was circumcised, Luke ii. 21.

2. When in his agony he sweat drops of blood, Luke xxii. 44.

3. When he was scourged, John xix. 1.

4. When a crown of thorns was clapped upon his head, John xix. 2.

5. When his hands and feet were nailed to the cross, John xx. 25.

6. When his side was pierced, so as water and blood came out from thence, John xix. 34. This was the evidence of the loss of his life; for the water that came out with the blood, shewed that his very heart was pierced.

This phrase, *by his blood*, implieth the merit of his death, that thereby expiation was made for our sins. For it was shewed, that there is no expiation without blood, Sec. 57.

Sec. 59. *Of heaven an holy place.*

The place whereinto Christ entered is here styled *ἅγια*, the *holy place*. Of the divers acceptions of

the Greek word translated *holy place*, see ver 8, Sec. 47. Here it is taken for heaven itself. The apostle plainly expresseth as much, ver. 24.

There never was any place to which this title so properly belonged as heaven.

Of Christ's entering into heaven, see Chap. i. 3, Sec. 35, and Chap. iv. 14, Secs. 84, 85.

The title given to heaven in this place, sheweth it to be a most holy place. So it is expressly styled, Ps. xx. 6, Isa. lvii. 15.

1. Heaven is the truth of that type which under the law was sanctified for the *most holy place*.

2. As heaven at first was made holy, so ever since it hath continued to be. Never was it any way polluted.

3. There is nothing in it but that which is holy. As holy angels, spirits of holy men made perfect.

4. It is further sanctified and glorified by the continual glorious presence of the holy God. If such places on earth, where God was pleased sometimes to manifest his presence ordinarily, as the tabernacle and temples, or extraordinarily, as the place where he appeared to Moses, Exod. iii. 5, and to Joshua, chap. v. 15, were holy, much more the place of his continual residency, in his greatest glory.

1. This is a motive to lift up pure hands in prayer, 1 Tim. ii. 8, for they are lift up to an holy place. David saith, 'I will wash my hands in innocency; so will I compass thine altar,' Ps. xxvi. 6. Heaven is a more holy place than the altar was; we must therefore be more careful to wash our hands in innocency, when we approach to heaven; but in prayer, the soul, after an especial and spiritual manner, entereth into that holy place. This inference our apostle teacheth us to make, Chap. x. 19, 20.

2. It is a motive to 'cleanse ourselves from all filthiness' throughout the whole course of our life, 2 Cor. vii. 1; and to grow up into full holiness, that we may be fitted to enter into this holy place, 'for there shall in no wise enter into it any thing that defileth,' Rev. xxi. 27. When those angels that at first were made holy became unholy, this holy place could hold them no longer, 2 Pet. ii. 4.

It is most meet that we be fitted for the place of our everlasting abode. Two graces are in special requisite hereunto.

1. Faith, whereby we apply to ourselves the blood of Christ, that cleanseth us from all sin, 1 John i. 7.

2. Repentance, whereby sin is mortified in us, Luke xiii. 3, 5, Acts ii. 38.

Sec. 60. *Of Christ's entering once into heaven.*

The time of Christ's entering into heaven is limited by this particle *ἐφάπαξ*, *once*. This is not here taken as it was ver. 7, for *once a year*, but exclusively once for ever. Thus it is taken chap. vi. 4, and Jude 3. In this respect men are said 'once to die,' ver. 27. And it is said of Christ, that he 'died for sin once,'

Rom. vi. 10. That Christ entered but once into heaven, is evident by this phrase, 'whom the heaven shall receive, until the time of restitution of all things,' Acts iii. 21.

Christ in the days of his flesh did and endured whatsoever was requisite for man's eternal redemption, ver. 26; see more hereof, Chap. vii. 27, Sec. 115.

Among other arguments this may be pressed against the conceit of Christ's personal reigning on earth for a thousand years, after which, they say, he is to enter into heaven again. But hereof we may have a more fit occasion to speak upon the last verse of this chapter, Sec. 113.

Sec. 61. *Of Christ's perfecting man's redemption before he entered into heaven.*

One special ground of Christ's entering into heaven is thus expressed, *having obtained eternal redemption.*

The word *εὐχρηστος*, translated *obtained*, properly signifieth *found*, Mat. ii. 8, 11. For he that finds a thing obtains it. Where the angel saith to the Virgin Mary, 'Thou hast found favour with God,' Luke ii. 30, he meaneth, thou hast obtained favour. So this phrase, 'find grace,' Heb. iv. 16, is all one as obtain grace.

The word here used, is a participle of the first aorist, and implieth the time past, or a thing done and effected. Thus it intendeth that Christ had done and endured whatsoever was requisite for man's redemption whilst he was on earth, and after that went into heaven.

A like tense is used to set forth the like thing, Eph. v. 26, which word for word is thus to be translated, 'that he might sanctify having cleansed it,' *καθαρίσας*. This is farther evident by these words, *It is finished*, John xix. 30, which Christ uttered immediately before his death.

1. Heaven is no place of suffering; it was therefore requisite that all suffering should be finished before Christ came thither.

2. Heaven was the place where possession was to be taken of that which Christ by his blood had purchased: the price therefore of the purchase must needs be paid before he could take possession.

Quest. Why then doth Christ in heaven make intercession?

Ans. Christ his intercession is no addition of new merit, but an application of what he did and endured on earth. See Chap. vii. 25, Sec. 106.

This is a strong motive to trust wholly and only on that which Christ hath done for our redemption.

Sec. 62. *Of man's redemption by Christ.*

The great benefit which Christ obtained for man is expressed under this word, *λύτρωσις*, *redemption*.

The Greek verb *λυω*, *solvero*, *λυω*, *redimo*, from whence this noun is derived, among other things signifieth to pay a debt; and this noun signifieth such a

redemption as is accomplished by discharge of a debt. To this purpose another like noun, *λυτρωσις*, *redemptio*, is used, which signifieth the price of redemption, Mat. xx. 28. Redemption is in general a freeing one out of thralldom, Exod. vi. 6.

This is done three ways:

1. By interceding and pacifying wrath. Thus the prophet Oded procured redemption for the captives of Judah by his intercession, 2 Chron. xxviii. 9, &c.

2. By force and might. Thus Abraham redeemed his brother Lot, and the people that were captives with him, by overcoming their enemies, Gen. xiv. 16.

3. By ransom or paying a price. Thus an Hebrew that was sold a slave to a stranger might be redeemed by one of his brethren, Lev. xxv. 48, 49.

The last of these is most agreeable to the notation of the several words, which in the three learned languages do signify to redeem.

Though the last be especially intended, in that mention is here made of a price, namely, Christ's blood, yet the other two are not altogether exempted, for Christ hath every way redeemed man.

This will more clearly appear if we duly weigh the distinct kinds of bondage in which men were by reason of sin.

1. They were debtors to divine justice; in which respect Christ teacheth us thus to pray, 'forgive us our debts,' Mat. vi. 12.

2. They are children of wrath, Eph. ii. 3.

3. They are slaves to Satan, Heb. xii. 14, 15.

1. As debtors, Christ paid a ransom for them, 1 Tim. ii. 6.

2. As children of wrath, Christ makes intercession for them, Rom. viii. 34.

3. But though justice be satisfied and wrath pacified, the devil will not let his captives go. Therefore Christ by a strong hand wresteth them out of Satan's power, and 'destroyed him that had the power of death, that is, the devil,' &c., Heb. ii. 14, 15; and he 'spoiled principalities and powers,' &c., Col. ii. 15.

The ransom which Christ paid was the ground of man's full redemption, for by satisfaction of justice way was made to pacify wrath; both which being accomplished, the devil lost his right and power over such as he held in bondage.

This redemption is a full freedom from all that misery, and compriseth under it reconciliation, justification, sanctification, salvation.

Thus true redemption was wrought for man by Christ. I say *true*, in opposition to the types and shadows of redemption under the law. Here the truth and substance of them is intended, even redemption 'from all iniquity,' Titus ii. 14, and from the curse of the law, Gal. iii. 13. The consequences and effects following hereupon do prove as much, for by this redemption divine justice is satisfied, wrath pacified, grace procured, and all spiritual enemies vanquished; and we that are redeemed are also justified, sanctified,

and saved. That which effecteth all these must needs be true.

The ground hereof is,

1. The dignity of his person who undertook the work, Christ, God-man. Thus was he worthy to stand before God, to satisfy his justice, and procure his favour. Thus also was he able to vanquish all that stand against him.

2. The value and worth of the ransom and price that he paid, which was 'his own blood,' as was shewed, Sec. 57.

See more hereof, Chap. ii. 15, Sec. 152.

Sec. 63. *Of the difference betwixt the work of creation and redemption.*

Much matter of admiration doth this work of redemption afford unto us. The work of creation is many ways very admirable, yet not to be compared to the work of redemption, wherein the power, wisdom, justice, mercy, and other divine attributes of God, do much more brightly shine forth, and wherein the redeemed reap much more good than Adam by his creation.

Particular differences are these and such like :

1. In the creation God brought something out of nothing ; but in redemption out of one contrary he brought another, out of death he brought life. This was a work of far greater power, wisdom, and mercy. Death must first be destroyed, and then life brought forth.

2. In creation there was but a word, and thereupon the work followed. In redemption there was doing and dying, and this for redemption could be done by none but God. God must come from heaven, God must be made man, God must be made sin, God must be made a curse, 2 Cor. v. 21, Gal. iii. 13.

3. In the creation God arrayed himself with majesty, power, and other like properties fit for a great work. In the work of redemption he put on weakness ; he assumed a nature subject to infirmities, and the infirmities of that nature ; he did as David did when he fought against Goliath ; he put off all armour, and took his staff in his hand, and drew near to the Philistine, 1 Sam. xvii. 39, 40.

4. In the work of creation there was nothing to withstand ; in the work of redemption there was justice against mercy, wrath against pity ; death, and he that had the power of death, was to be vanquished.

5. By creation, man was made after God's image, like to him ; by redemption, man was made a member of the same mystical body, whereof the Son of God is the head.

6. By creation, man received a natural being ; by redemption, a spiritual.

7. By creation, man received a possibility to stand ; by redemption, a certainty of standing, and impossibility of falling.

8. By creation man was placed in an earthly para-

dise ; by redemption he is advanced to an heavenly paradise.

Sec. 64. *Of that humiliation, gratulation, and subjection which the doctrine of redemption teacheth.*

Though the work of redemption be glorious in the kind thereof, yet it puts us in mind of such an estate and condition as ministereth much matter of humiliation. The need that man hath of redemption sheweth that he was a slave and a captive. This bondage was the most woful estate that a creature could fall into. Slaves are not their own, but they are altogether theirs who hold them in slavery. Now, according to the lord to whom they are in bondage, is their slavery the greater. The lord over man as a sinner was Satan, the cruellest tyrant that ever was. The work which he imposeth upon his slaves is the basest and most grievous that can be, even sin. The wages which he giveth for it is not only death, but easeless and endless torment in hell. Oh, what matter of humiliation doth this administer !

But yet, in that we are redeemed, it gives just and great ground of gratulation. This was it that made Zacharias, being filled with the Holy Ghost, to say, 'Blessed be the Lord God of Israel, for he hath visited and redeemed his people,' Luke i. 67, 68. This made also the apostle to say, 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ,' 1 Cor. xv. 57. Never was there like matter of thanksgiving to the sons of men, whether we consider the person that redeemed us, the means of working out our redemption, or the benefits which we reap thereby.

This work of redemption doth justly and earnestly call upon us to serve our Redeemer 'without fear, in holiness and righteousness all the days of our life,' Luke i. 74, 75. Having changed our master, we must change our service ; the law of nature and nations requireth as much. 'Ye are bought with a price : therefore glorify God in your body and in your spirit, which are God's,' 1 Cor. vi. 20.

Sec. 65. *Of the perfection of that redemption which Christ hath wrought.*

The perfection of the foresaid redemption is hinted in this word, *aiwvian, eternal*.

This epithet was attributed to *salvation*, Chap. v. 9, Sec. 51. There the notation of the Greek word is set down.

The eternity here meant hath especial respect to the continual duration thereof without end. Yet also it respecteth the time past ; so as it looks backwards and forward. It implieth a virtue and efficacy from the beginning of the world ; for Christ was a 'Lamb slain from the foundation of the world,' Rev. xiii. 8. Christ himself is '*Alpha and Omega*, the beginning and the ending, which is, and which was, and which is to come,' Rev. i. 8. That which is spoken of his person may be applied to this work of redemption.

This epithet, *eternal*, is here added to redemption, in opposition to the legal purifications, which were momentary and temporary. They had a date, and endured no longer than to the time of reformation.

On this ground, by just and necessary consequence, it followeth, that the redemption wrought by Christ is absolutely perfect; and that there is no need of any other.

This being eternal, all that have been, all that shall be redeemed, have been, and shall be redeemed by it; and they who are redeemed by it need no other means; so as we may, we ought, wholly and only trust heretunto.

There are two particles added by our English in the end of this verse, which are not in the Greek; namely these, *for us*. True it is, that the redemption that Christ obtained was for us. He merited nothing for himself, as is proved Chap. ii. 19, Sec. 74. And it hath also been proved that Christ did all for us. See Chap. ii. 9, Sec. 83.

Sec. 66. *Of the resolution of Heb. ix. 11, 12.*

In these two verses the truth of sundry legal types is declared.

The types are of three sorts:

1. A principal person that observed the types.
2. The special place where the types were observed.
3. The main service wherein the chief type was observed.

1. The person is here said to be the high priest. The truth typified by him is described,

- (1.) By his name, *Christ*.
- (2.) By his actual exhibition, *being come*.
- (3.) By the subject matter of his office, *good things*.

These are amplified by their time, when they were manifested, in this word *to come*.

1. The place is distinguished into two parts:

(1.) The tabernacle. The truth typified hereby was Christ's body.

This is set out, 1. Comparatively, and that,

- [1.] In the excellency, *greater*.
- [2.] In the efficacy of it, *more perfect*.

2. Negatively; this is,

- [1.] Propounded, in these words, *not made with hands*.
- [2.] Expounded, *not of this building*.

(2.) The holy place. This typified heaven.

3. The service was, *to enter into* that holy place.

This is amplified,

- (1.) By his manner of entering, by *blood*, set out,
- [1.] Negatively, *not the blood of goats and calves*.
- [2.] Affirmatively, *his own*.

(2.) By the time of entering, *once*.

(3.) By the ground or cause of entering. This is,

- [1.] Expressed in this word *redemption*.
- [2.] Amplified,

1. By the time past, *having obtained*.

2. By the kind of redemption, *eternal*.

3. By the persons for whom, *for us*.

Sec. 67. *Of observations raised out of Heb. ix. 11, 12.*

I. *The truth of legal types accomplished that which the types could not.* This is inferred from this particle of opposition *but*. See Sec. 53.

II. *Christ was prefigured by the high priest.* This is here expressed. See Sec. 53.

III. *Christ is actually exhibited.* This phrase, *being come*, intends as much. See Sec. 53.

IV. *Christ's priesthood was exercised about good things.* So they are styled. See Sec. 53.

V. *The good things of Christ's priesthood were put off beyond the time of the law.* They were then *to come*. See Sec. 54.

VI. *The tabernacle typified Christ's body.* This is implied under the description of the tabernacle here mentioned. See Sec. 55.

VII. *Christ's body was of more worth than the tabernacle, and all things appertaining thereto.* This is intended under this word *greater*. See Sec. 55.

VIII. *Christ's body perfected that which all the types could not.* In this respect it is here said to be *more perfect*. See Sec. 55.

IX. *Christ's body was not the work of man.* This phrase, *not made with hands*, intends as much. See Sec. 55.

X. *Obscure phrases are to be explained.* This phrase, *that is to say*, imports as much. See Sec. 55.

XI. *Christ's body was not begotten as other bodies.* In this respect it is said to be, *not of this building*. See Sec. 55.

XII. *Christ the true priest useth not the blood of beasts.* Under these two kinds, *goats and calves*, all sorts of beasts which are offered up for sacrifice, are comprised, which being denied, all others also are denied. See Sec. 56.

XIII. *Heaven was typified by the most holy place.* For by this title, *holy place*, heaven is here meant. See Sec. 56.

XIV. *Christ our high priest entered into heaven.* He is here said to enter into that holy place, which is heaven. See Sec. 56.

XV. *Christ entered into heaven by blood.*

XVI. *The blood by which Christ entered into heaven was his own.* These two are expressed under this phrase, *by his own blood*. See Secs. 56, 57.

XVII. *Christ entered into heaven once only.* This particle *once* is thus to be taken exclusively. See Sec. 60.

XVIII. *Christ purchased redemption.* This is intended under this phrase, *obtained redemption*. See Sec. 61.

XIX. *Christ purchased redemption before he ascended into heaven.* This phrase, *having obtained*, implieth time past. See Sec. 61.

XX. *The redemption which Christ purchased was eternal.* So it is here styled. See Sec. 65.

XXI. *Christ purchased redemption for us.* This hath our English here inserted.

Sec. 68. *Of drawing an argument from a thing known.*

Ver. 13. *For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ;*

14. *How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God.*

These two verses are a proof of the perfection of that which Christ, the truth of the legal types, performed. The first particle in our English being γὰρ, a causal conjunction, giveth evidence hereof. It hath in special reference to the last clause of the former verse, namely, to that eternal redemption which Christ obtained by his own blood.

The argument is drawn *a minori*, from the less, namely, from the external virtue of legal sacrifices. It is set down in a connex, or conditional proposition, thus :

If the blood of beasts did cleanse according to the flesh, much more doth Christ's blood cleanse according to the conscience.

The Hebrews well knew that such as were legally unclean, by the rites ordained under the law were made clean again ; therefore he useth this kind of argument, having to deal with them that were well acquainted with the legal rites.

Hereby the apostle giveth us to understand, that arguments taken from such things as they with whom we have to do are well acquainted with, are of greatest force to convince them. Thus much is intended under this phrase, 'I speak to them that know the law,' Rom. vii. 1 ; and this, 'do you not hear the law ?' Gal. iv. 21.

It is in this respect an especial point of prudence to observe, wherein they with whom we deal are most skilful ; and answerably to seek to convince them by such things as they best understand, and which they cannot gainsay. See Chap. xiii. 11, Sec. 126.

That which hath been delivered about parables, may be applied to other arguments. See Chap. vi. 7, Sec. 45.

Sec. 69. *Of the efficacy of such means as God ordains.*

The argument drawn from legal cleansing is laid down as a granted principle ; as if he had positively said, 'the blood of bulls, under the law, sanctifieth to the purifying of the flesh.'

There are two particular instances of legal purging, which are blood and water.

The former is plainly expressed.

The latter is implied under this phrase, *the ashes of an heifer*.

The former hath an especial reference to the priest's going into the most holy place on the solemn annual day of expiation, Lev. xvi. 14, 15 ; yet the blood of

all other sacrifices enjoined in the law are synecdochically comprised under the same, for they all had such a virtue as is here set down, *to the purifying of the flesh*.

It hath been shewed that the blood of those sacrifices typified the blood of Christ, and that blood was necessary for the expiation of sin. See ver. 7, Sec. 43.

Under this title, ταύρων, *bulls*, the same kind of sacrifice is meant that was intended under the word μόσχων, *calves*, ver. 12, Sec. 56 ; for it was a young bullock, Lev. xvi. 3, whose blood was carried into the most holy place. The apostle calleth it a calf (as the LXX did before him) because it was young, of the first year ; and a bull, because it was of the male kind. Thus is this kind of sacrifice oft expressed under this title, as Ps. l. 13, Heb. x. 4.

These and other like sacrifices were of brute beasts ; yet had they a kind of virtue in them, as the apostle here setteth down. Even this virtue they could not have of and by themselves ; for there is no more natural virtue in the blood of bulls and goats, than in the blood of horses and swine. But God made choice of these and other like creatures for that kind of cleansing, and to typify the blood of Christ ; and thereupon they had the foresaid efficacy, for anything is of force to that whereunto God ordains it. This might further be exemplified in all other legal rites, and in all the means which by God's appointment were used for working miracles ; as the rod wherewith Moses struck the sea and the rock, Exod. xiv. 16, and xvii. 5.

All power and virtue is in God. He is the primary fountain of all, he sends it forth as it pleaseth him ; what he willeth to be done by such and such means shall be so done.

On this ground we ought carefully to observe what means God hath sanctified for the effecting of anything, and carefully use the same ; and not suffer any seeming meanness in the means to weaken our faith in the effecting of that for which God hath appointed the means. This was Naaman's fault ; and if he had not been better persuaded by his servants, he might have returned as foul a leper as he came, 2 Kings v. 11, 13. We ought to lift up our eyes to God, and consider his power, and wisdom, and goodness, and subject ourselves to his ordinance, and not reason against the same.

This may fitly be applied to the ordinances which God hath sanctified under the gospel, as to reading and preaching the word, to catechising, to administering the sacraments, to prayer and thanksgiving, and other Christian ordinances.

Hereof see more Chap. ii. 4, Sec. 28.

Sec. 70. *Of purifying water.*

The other means joined with blood for purifying the flesh is thus set down, *and the ashes* (σποδός) *of an heifer*. This hath reference to that type of a red cow, which is distinctly set down Num. xix. 2, &c.

Concerning that type, sundry special points are observable.

1. It was an heifer. In Greek the title *δάμαλις*, *jurena*, translated *heifer*, is derived from a verb, *δαμναι*, *domo*, that signifieth *to tame*; for such an heifer was one of the tame creatures which men use. It here hinteth the kind, the sex, and the age of the beast.

1. The kind was of the herd, or greater sort of cattle, for it was appointed to a very solemn use.

2. The sex was the female, and that in two respects.

(1.) The female is the most useful in regard of the fruitfulness, that it breedeth calves and giveth milk.

(2.) Females as well as males were solemn sacrifices, to shew that male and female are all one in Christ, Gal. iii. 28.

(3.) The age was but young, for an heifer is so called before it hath a calf; so as it was betwixt a young calf and an old cow, it was offered up in the prime age.

2. The colour of it was red, Num. xix. 2. Red heifers are counted the strongest, and such as give the best milk. Besides, red is a bloody colour, and it typified the red apparel of Christ being sprinkled with blood, Isa. lxiii. 2, Rev. xix. 13.

3. It was without spot, to set out the purity of Christ.

4. Yoke never came upon it. Thus it typified Christ's freedom from all subjection to others, in himself, and in that right that belonged unto him, Mat. xvii. 26. All the subjection that he yielded to others was merely voluntary, Philip. ii. 7, John x. 18.

5. This heifer was to be slain, and that 'without the camp.' This typified Christ's death without the gate of the city, Heb. xiii. 12.

6. The blood of this heifer must be sprinkled seven times. This typified the application of Christ's blood from time to time, so long as there was need; for seven is a number of perfection. And this was to be done 'before the tabernacle of the congregation,' that is, the church of God, Num. xix. 4.

7. The heifer must be burnt, to set out the fire of God's wrath which Christ endured.

8. The skin, flesh, blood, and dung must be all burnt, Num. ix. 5. To shew that Christ suffered in the whole man, and that in his suffering, great reproach, as dung, was cast upon him.

9. Cedar wood, and hyssop, and scarlet, was cast into the midst of the burning of the heifer. These were means of sprinkling the blood; so as the means used for applying Christ's blood unto ourselves are sanctified by the passion of Christ.

10. The ashes of the said heifer were to be 'gathered up' and laid in a clean place. The gathering of ashes intended the continuance of the merit of Christ's sacrifice.

The laying them up in a clean place prefigured the church of God, which Christ hath cleansed by his

blood. This circumstance, 'without the camp,' may here intend the church of the Gentiles.

11. With these ashes running water must be mixed, which was called 'a water of separation,' in that it was for those who by any uncleanness were separated from the congregation; but being sprinkled with this water, he was purified, and so again admitted to the congregation. Therefore it is also styled, 'a purification for sin,' Num. xix. 9.

Thus the word *ashes* here in the text is synecdochically put for the water also, with which it was mixed and made a purifying water, and giveth evidence that God affordeth to his church means of cleansing such as are unclean. Though he that is washed needeth not to be washed all over again, yet he needeth to wash his feet, John xiii. 10.

Though he need not another regeneration, yet he needeth daily a renewing of his repentance. For this end, as God appointed sundry sacrifices, washings, and sprinklings under the law; so hath he ordained the ministry of the word, administration of the sacraments, and other ordinances under the gospel.

All these are conscionably to be used according to our continual need thereof.

Sec. 71. *Of several occasions of sprinkling blood and water under the law.*

The manner of using the foresaid blood and water of ashes was by sprinkling them.

Under the law on sundry occasions they sprinkled blood, and they sprinkled water also.

1. At the passover, they sprinkled blood upon their door posts, Exod. xii. 7. This was an express type of the benefit of Christ's blood, applied by faith, whereby believers are preserved from that common destruction that falls upon all others.

2. At making of the covenant blood was sprinkled on the people, Exod. xxiv. 8, to shew that by Christ's blood we have a right to the covenant of grace.

3. On the annual day of reconciliation, blood was sprinkled on the mercy-seat, to shew that by the satisfaction which through Christ's blood is made for our sins, God comes to be merciful unto us, Lev. xvi. 14, 15.

4. Blood was sprinkled at the consecrating of priests, to shew that even the ministers of God's holy ordinances here need to be cleansed from sin, Exod. xxix. 16. Water of purifying was to the like purpose sprinkled upon the Levites, Num. viii. 7.

5. When any had sinned, whether priest, or whole congregation, or ruler, or any particular person, blood was sprinkled to make an atonement for them, Lev. iv. 6, 17, &c.

6. At the cleansing of any unclean person, blood was sprinkled, Lev. xiv. 7, which declared that it is Christ's blood that cleanseth from all spiritual uncleanness.

7. Such as on any occasion touched a dead corpse

were to be sprinkled with purifying water, Num. xix. 13.

Sec. 72. Of applying Christ's blood, intended by sprinkling.

The foresaid sprinkling of blood and water under the law, intended a spiritual application of the blood of Christ to the souls of men. In this mystical sense do both prophets and apostles use this metaphor of sprinkling; where it is said, 'He shall sprinkle many nations,' Isa. lii. 15, the meaning is, that Christ by his Spirit would so apply to the Gentiles his merits, as they should be persuaded to trust in Christ. To like purpose saith God by another prophet, 'I will sprinkle clean water upon you,' Ezek. xxxvi. 25. Frequently doth this our apostle in the mystical sense use this word, as Chap. x. 22, and xii. 24. So 1 Peter i. 2.

By this mystical sprinkling, or applying Christ's blood, all the benefit thereof redounds to us. It is as laying a plaster to a sore, as drinking a wholesome potion, as swallowing good pills, as eating and drinking meats and drinks, as putting on a garment. The benefit of all these ariseth from the fit application of them; even so it is in the application of the blood of Christ.

Quest. How is this blood sprinkled upon our souls?

Ans. Two ways. 1. By the Spirit of God, 1 Cor. vi. 11, which inwardly persuades the soul of a right it hath to Christ, and to all that he hath done and endured for man's redemption.

2. By faith, Acts xv. 9. This moves us to rest upon Christ for a particular benefit to ourselves of his obedience unto death. On this ground the apostle gives this exhortation, 'Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience,' and Heb. x. 22.

The ordinances which God hath sanctified unto his church, are especial means of conveying God's Spirit unto us; which Spirit in and by those means worketh and increaseth faith. Wherefore, as we desire to be sprinkled as aforesaid, and to partake of the benefit of that sprinkling, our care must be, conscionably to attend upon those ordinances.

Sec. 73. Of Christ's justifying and sanctifying persons.

The apostle referreth this sprinkling both to blood and to ashes also; meaning by ashes the purifying water, which was made of the ashes of the heifer, and of running water, Num. xix. 17. Hereby was typified that by Christ we are both justified and sanctified; for blood pointeth at our justification, water at our sanctification: 'justified by his blood,' saith the apostle, Rom. v. 9. And again, 'Christ gave himself for the church, that he might sanctify and cleanse it with the washing of water,' Eph. v. 26. In this sense is this phrase, 'the washing of regeneration,' used, Titus

iii. 5. See *Domest. Duties*, treat. i., on Eph. v. 26, sec. 39.

There is in the obedience of Christ, whether active or passive, both a merit and a virtue.

By the merit, divine justice is satisfied, wrath pacified, and favoured procured. Thus is a sinner justified by the virtue of what Christ did and endured. There is also infused into us a kind of conformity to Christ, whereby we are brought to die to sin, which is mortification, as he died for sin; and to live in holiness and righteousness, which is vivification, as Christ being dead, and raised, liveth unto God, Rom. vi. 9, &c.

In the spiritual application, sprinkling with blood and sprinkling with water are never severed. He that is justified is also sanctified. This latter is the fruit of the former.

Our justification is upon that which Christ himself had done and endured, even out of us. It is made ours by imputation.

Our sanctification is wrought in us and upon us by the Spirit of God, so as we may the more sensibly discern the working thereof. Yet upon evidence of our sanctification, we may assuredly infer our justification; and from the concurrence of them both, rest upon eternal salvation.

Sec. 74. Of things unclean.

The persons that under the law were cleansed, are here said to be, *νεκρομένους*, *unclean*. The word used by the apostle is derived from an adjective, *καὶ*, that signifieth *common*, Acts ii. 44, and iv. 32, and also it signifieth *polluted* or *unclean*, Mark vii. 2; so it is expounded Acts x. 14. Thence a verb, *καὶ*, which properly signifieth to *make common*, or to call common, Acts x. 15. But it is oft used in the New Testament, to *defile*, or *pollute*, Mat. xv. 11, Acts xxi. 28. From thence this participle here translated *unclean*.

The ground of this phrase is this. The Jews were a select people, and by God's call distinguished from all other nations. Ordinances of piety and religion were proper unto them. What was common to others, was in that respect accounted polluted. All the Gentiles were counted a common and a polluted people. Such creatures as were forbidden unto them, though they were wholesome and common to the Gentiles, yet counted *unclean*, Acts xi. 8. In regard of this privilege, the superstitious Jews accounted all rites and customs, which were not agreeable to the traditions of their elders, to be *common* or *unclean*, Mark vii. 2.

Concerning the thing itself, sins most properly make men unclean, and they both original and actual. That original sin made a child unclean is evident by the sacrament of circumcision, which was performed when a child was but eight days old, Gen. xvii. 12. Hereupon all uncircumcised persons were excluded from the passover, Exod. xii. 48, and from all other sacred ordinances, Ezek. xliv. 7.

That actual sins also made men unclean, is evident by the prescription of means for cleansing the priest, the congregation, a ruler and a particular person from their sin, Num. iv. 3, 13, 22, 27.

There were also sundry other things under the law which made men unclean, though simply in themselves not sinful. Hereof see Chap. i. 3, Sec. 28.

By this it is evident that such as are unclean may be made clean. The instances before given prove the point concerning legal uncleanness. Concerning spiritual uncleanness, it is said that the blood of Christ cleanseth from all sin, 1 John i. 7.

1. This giveth an instance of the free grace and rich mercy of God to poor sinners.

2. This is a strong motive to stir us up to believe in Christ, and to repent of our sins, Isa. i. 16; Ezek. xxxiii. 11; 2 Cor. vii. 1.

Sec. 75. *Of sanctifying to the purifying of the flesh.*

The cleansing of things unclean is expressed under this word *ἁγιάζω*, *sanctifieth*. Of the notation of the Greek word here used, and of the divers acceptions thereof, see Chap. ii. 11, Sec. 101. Here it is to be taken legally, in opposition to legal uncleanness, and implieth such a cleansing from that uncleanness as made them fit to approach to the holy places, and to observe the holy ordinances of God, from which their uncleanness kept them.

This act of sanctifying having reference to the blood and ashes before mentioned, giveth proof that God's ordinances are effectual to that whereunto he appointed them. Hereof see more, Sec. 69. There the point was considered in reference to the meanness of the means; here in reference to the efficacy of that which God appoints.

We may from hence infer, that if there be any failing in any means that God hath appointed to any end, that failing ariseth not from the means, but from his carelessness and negligence that useth not the means in that manner as is prescribed.

That the fore-mentioned efficacy of legal rites should not be too far extended, the apostle addeth this restraint or limitation, *to the purifying of the flesh*. The Greek word *καθαρίζω*, translated *purifying*, is a substantive, and here only in the New Testament used. There is another substantive, *καθαρίσις*, of the same signification, and derived from the same root, more frequently used. It is translated *cleansing*, Mark i. 41, Luke v. 14; *purging*, Heb. i. 3, 2 Pet. i. 9; and *purifying*, Luke ii. 22, John ii. 6, and iii. 25. See Chap. i. 3, Sec. 27.

By *the flesh* is here meant the outward man. Purifying of the flesh is opposed to purging of the conscience, ver. 14. Flesh and spirit are oft distinguished, 2 Cor. vii. 1; yea, and opposed, Gal. iii. 3. In effect this purifying of the flesh intendeth no more than carnal purifying; for ordinances of the flesh are translated carnal ordinances. By this restraint and limita-

tion it is intended that legal rites could only cleanse externally; hereof see more, ver. 10, Sec. 50.

Sec. 76. *Of the difference betwixt the type and truth.*

The main point proved is in the 14th verse, which is inferred as a consequence of that which went before, in this phrase, *ποσὸν μᾶλλον*, *how much more?* which implieth, that there is no comparison betwixt the type and truth. It is an indefinite interrogation, which sets down no limits. The truth doth infinitely exceed and surpass the type; more than the natural face of a man doth exceed the figure, image, and resemblance thereof in water, in a picture, or in a looking-glass.

1. The truth is spiritual, celestial, and divine; the type carnal, earthy, human.

2. The truth hath virtue originally in itself. 'The Son hath life in itself.' The types can do no more than what they are appointed to do.

3. The truth doth actually and to the full perform what the type did only shew was to be performed, but could not perform it of itself.

Have not we Christians hereupon just cause to have the truth exhibited to us in far higher account than the Jews had the types afforded to them? Should not we much more diligently seek to be cleansed in our souls by Christ's blood, than they sought to be cleansed by the blood of beasts to the purifying of the flesh? Have not we stronger ground of confidence for quieting our consciences, than they had for quieting theirs? Seriously think on this matter of inference, *how much more*.

Of the blood of Christ, and of the infinite value thereof, see ver. 12, Sec. 57.

Sec. 77. *Of Christ's eternal Spirit.*

The ground of that value and virtue which ariseth from the blood of Christ is thus expressed, *who through the eternal Spirit offered himself*.

Here are two principal causes set down:

1. The efficient, *the eternal Spirit*.

2. The matter or thing offered, *himself*.

By *eternal Spirit* is here meant the divine nature of Christ. As God, he offered up his human nature.

Obj. Christ denieth himself to be a spirit, Luke xxiv. 37, 39.

Ans. 1. Christ speaketh according to their imagination; for they conceived him to be a ghost.

2. He denieth his body to be a spirit, and thereupon bids them 'handle' him, and 'behold his hands and feet; for a spirit hath not flesh and bones.' But here the word *spirit* is used in regard of the divine nature of Christ, which is of a spiritual substance. For God is a Spirit, John iv. 24; and the Spirit is called *eternal*, because it is without beginning, as Christ in his divine nature is.

That the divine nature of Christ is here meant, is evident by this act of offering him; for what other spirit could offer Christ?

1. Not the spirit of man ; for,
 - (1.) That is polluted.
 - (2.) Christ was offered for that.
 - (3.) That is not eternal.
2. Not an angelical spirit. This action of offering Christ is too transcendent for a created spirit. Angels are neither fit nor worthy to offer such a sacrifice as Christ ; nor are they properly eternal.
3. Not the soul of Christ himself ; for that is part of the sacrifice which was offered up. 'Thou shalt make his soul an offering for sin,' Isa. liii. 10. This spirit or soul of Christ was made in time, and cannot properly be called *eternal*.
4. Not the Father himself, the first person in trinity. Indeed the Father, in regard of his nature, is an eternal Spirit ; but to him was this sacrifice offered ; therefore he did not offer it. He that offered is distinct from him to whom the offering was made.
5. Not the Holy Ghost, the third person in sacred trinity, who though in regard of his proceeding from the Father and the Son he be styled a Spirit, and in his nature he be an eternal Spirit ; yet he hath not this function of a priest to offer sacrifice to God, and to make satisfaction for sin.

I will not put into this catalogue the spirit of beasts or devils. For it is blasphemy to have any conceit of their doing that which is attributed to this spirit.

It remaineth that no other spirit can be meant by this *eternal spirit* than the deity of Christ, to which this title spirit is oft attributed, as John vi. 63, Rom. i. 4, 1 Tim. iii. 16, 1 Pet. iii. 18, 1 Cor. xv. 45.

This title is here used to set out Christ's divine nature.

1. By way of distinction from his human nature, which was true flesh, weak and frail flesh, flesh created in time. Observe most of the places before quoted, and you shall find the word spirit opposed to Christ's human nature, and that under this title, flesh.

2. To shew the ground of the effectual operation of Christ's offering himself.

This description of Christ's divine nature doth confirm sundry great mysteries of our Christian faith, namely these :

1. Christ is true God.
2. He is God eternal.
3. He is of a spiritual substance.
4. He is a distinct person.
5. He is God and man.

This description of Christ is here set down to meet with an objection that might be made against that difference which the apostle had put betwixt the blood of legal sacrifices, and the blood of Christ, for it might be objected that Christ's blood was a material, external, carnal thing. How then could it have such spiritual vigour above other blood ?

Ans. Because it was the blood of him that is an *eternal Spirit*, and offered up by that eternal Spirit. So as his blood was effectual, not simply as it was material blood, but as offered by the eternal Spirit whose blood

it was. In this case I may say, 'It is the spirit that quickeneth, the flesh profiteth nothing,' John vi. 63.

This description of Christ teacheth us to 'worship him in spirit and truth,' John iv. 24 ; to offer up spiritual sacrifices unto him, and with the spiritual eye of faith to look on him, Heb. xi. 27.

Of this epithet *eternal*, see Sec. 65.

Of eternity attributed to Christ, see Chap. i. 10, Sec. 129, 145, and Chap. ii. 16, Sec. 160.

Much comfort and courage may believers receive against their spiritual enemies, that Christ their head and Lord is an eternal Spirit. Hereof see more in *The Whole Armour of God*, Ephes. vi. 12, treat. i. part iii. sec. 27.

Among other arguments against Arius's heresy concerning Christ's being a God made in time, this description of Christ's deity is one special one.

This also confirms that which hath been noted of eternal salvation, Chap. v. 9, Sec. 51 ; and of eternal redemption, Chap. ix. 12, Sec. 65. For Christ our priest being an eternal Spirit, he can provide for, preserve, deliver, and save eternally. From an eternal Spirit proceedeth an eternal efficacy. This is the reason why that blood which was shed in time freeth from eternal damnation, because it was offered by an eternal Spirit.

Sec. 78. *Of Christ a priest in both natures.*

A special act attributed to the foresaid eternal Spirit is thus expressed, *offered himself*.

The word *offer*, in reference to a sacrifice, is proper to a priestly function. See Chap. v. 1, Sec. 6.

The sacrifice offered is said to be himself, which compriseth both natures of Christ, see ver. 12, Sec. 57. So as Christ was priest in both his natures, in his divine as well as in his human. This is further evident, 1, by the order after which Christ was a priest, chap. vii. 3 ; 2, by the difference which is made betwixt him and other priests, chap. vii. 27, 28 ; 3, by that divine relation which is manifested between him and his Father as he was priest, chap. v. 5 ; 4, by the applying of the blood which he shed as priest unto God, Acts xx. 28.

In this respect is he justly styled, not only an high priest, but also 'a great high priest,' Chap. iv. 14.

Obj. Christ as God is equal to his Father ; but as priest is inferior, therefore he would not be priest as God.

Ans. 1. We must distinguish betwixt the natures of Christ and his person. Christ in his divine nature was equal with the Father ; but in his person, consisting of God-man, Θεάνθρωπος, he may be said to be inferior. As God-man, he differs from God and man in the extremes, *in extremis*, being greater than man and less than God.

2. We must distinguish betwixt the natures and office of Christ. The same person which in nature is equal to another, may in office be inferior to him.

The office of Christ, namely, his priesthood, is a work of his person. The beginning of this or that

work is of the nature, as to suffer is a work of the human nature, to merit [by] that suffering is a work of the divine nature.

This is a most sovereign ground of much comfort and confidence. Our sins have made us bound to infinite justice, and brought us under infinite wrath. What hope could we now have, if we had not such a priest, and such a surety as is both God and man? But now there is assurance of full redemption and eternal salvation by this priest God-man.

Our adversaries hereupon charge us with Arianism, but we need not regard their slander. The point is orthodox, weighty, necessary to be known and to be believed. See more hereof Chap. ii 17, Sec. 172.

Sec. 79. *Of Christ willingly offering himself a ransom.*

This word *offered*, having relation to the thing offered, *himself*, implieth a free act on Christ's part. He was not forced to what he suffered, but he did it voluntarily of himself, even as they who willingly offered themselves to war, Judges v. 6, 9. In this respect it is said, that Christ 'loved the church, and gave himself for it,' Eph. v. 25.

These two words, *love*, *gave*, imply the freeness of what he did.

Of this point thus saith Christ himself, 'No man taketh my life from me, but I lay it down of myself,' John x. 18.

Christ is 'the Prince of life,' Acts iii. 15, and hath an absolute power over it: 'I have power,' saith he, 'to lay it down, and have power to take it again,' John x. 18.

This doth much amplify the gift. The more free a gift is, the more excellent it is. 'God himself loveth a cheerful giver,' 2 Cor. ix. 7.

See more hereof in *Domest. Duties*, treat. i. on Eph. v. 25, sec. 29.

Christ did the more willingly offer himself, because he made himself a ransom, even the price of our redemption, which the word *offered* implieth, for it properly signifieth *to bring to*. He brought himself to God for us to redeem us. His death was in this respect an oblation.

Herein lieth a main difference betwixt the death of Christ and the death of others: others by their death pay their own debt, but Christ by his paid the debt of others. As there was a difference betwixt the death of beasts slain in the tabernacle or temple, and in the slaughter-house, and betwixt bread eaten at the Lord's table and our own table, so in this case.

Obj. The apostle implieth that *he* may be offered up, Philip. ii. 17.

Ans. The word *συνάγουμαι*, *libor*, used by the apostle, signifieth *to pour out*. So much our English translation notes in the margin. It may have reference to the drink-offering under the law, Num. xv. 7, which was poured out. When a man is slain, his blood is as it were poured out. Thus in general it may be taken for

giving his life, and accounted an offering because it was for others; but not as Christ's was, a ransom, or price, but to seal and confirm that truth which he had preached, and to make himself a pattern of standing to the truth unto blood.

There being so great a difference betwixt Christ's blood and the blood of others, let us take heed of mixing any other blood with Christ's blood, lest we bring death hereunto, as 2 Kings iv. 39, 40.

Sec. 80. *Of Christ's purity.*

To the foresaid excellent oblation, which was Christ himself, the apostle addeth this epithet, *without spot*. This is the interpretation of one Greek word, *ἄμωμος*, but a compound one. The simple noun, *ἄμωμος*, signifieth a *spot* or *blemish*, 2 Peter ii. 13. The preposition *α*, with which it is compounded, is privative, and thus fitly translated *without spot*. There is a rose of Jerusalem which is milk-white, and called by the Greek name here set down, *ἄμωμον*, *anomonum*.

Another notation also of the name is given, namely, that it is so faultless as Momus himself cannot find fault with it. Momus was one that carped at everything which another did; so as that which Momus could not carp at must needs be without blame.

This word hath reference, in this place, to the sacrifices under the law, which were to be without blemish, as is particularly noted of the paschal lamb, Exodus xii. 5.

This setteth forth the perfect purity of Christ, as he was a sacrifice for us. Hereof see more Chap. iv. 15, Sec. 91, and Chap. vii. 27, Sec. 109.

Sec. 81. *Of Christ's offering to God.*

The person to whom the foresaid excellent sacrifice was offered is here said to be God. This title *God* may be taken essentially or personally.

Essentially, it setteth out the divine nature, and compriseth under it the whole Trinity; and thus it may here be taken without any incongruity.

Obj. Then God offered himself to himself, and was a priest to himself.

Ans. We must distinguish betwixt the natures of Christ and his person. This person consists of two natures, God and man. Thus the person, as he may offer his human nature, so he may offer it to the divine. The person is the offerer, the human nature the thing offered; the divine, he to whom it is offered.

Personally; the title *God* may here have reference to the first person, who is styled, 'The God of our Lord Jesus Christ,' Eph. i. 17. And thus the Son of God offered himself to God the Father.

In substance, there is no difference betwixt these two acceptations. To God himself the great sacrifice for our sins was offered up. This was prefigured by types. The first offering that we read of was unto the Lord Jehovah, Gen. iv. 3; the first altar that was built after the flood was built to the same Lord, Gen.

viii. 20; so the first that Abraham built, Gen. xii. 7. This is expressly commanded, Deut. xxvii. 6. Where mention is made in the New Testament of the sacrifice of Christ, there also, for the most part, mention is made of God, to whom it was offered, Eph. v. 2.

This sacrifice was for sin; but sin is committed against God; thereby his will is transgressed, his law violated, his majesty offended, his wrath provoked. To him therefore must the atonement be made. Till his justice be satisfied, his wrath pacified, his favour procured, no peace can be brought to the conscience.

This manifesteth a difference betwixt the sacrifice of Christians and the sacrifices of the Gentiles: 'The things which the Gentiles sacrifice, they sacrifice to devils, and not to God,' 1 Cor. x. 20. They by their sacrifices sought to pacify him, who would never be pacified, but rather take advantages against them, and that by the things which they offered. Though we were in bondage to Satan, yet Christ saw it not fit to pacify him. He by his power was able to vanquish him, and so he did, Heb. ii. 14.

2. This doth further commend the excellency of Christ's sacrifice, and sets out the worth of it, in that it was fit to be presented to God. It satisfied God's justice, it pacified God's wrath, it was a sweet-smelling savour to God, Eph. v. 2.

Obj. 1. The Lord 'smelled a sweet savour' of Noah's sacrifice, Gen. viii. 21.

Ans. This effect was not in regard of that sacrifice itself, but in regard of the truth which it typified. It is said of Abel, to whose sacrifice God 'had respect,' Gen. iv. 4, that 'by faith he offered unto God a more excellent sacrifice than Cain.' Now his faith had respect unto Jesus Christ.

Obj. 2. God is well pleased with the spiritual sacrifices of Christians, Heb. xiii. 16; Rom. xii. 1; Philip. iv. 18.

Ans. That which makes them pleasing to God is the mediation of Christ, which is that incense that is mixed with the prayers of saints, Rev. viii. 3, 4.

3. Christ offering himself to God is a strong prop to our faith, for thereby it is evident that atonement is made betwixt God and us. Whom, then, need we fear? If God accept us, who shall be against us? Though death, hell, devil, and all were vanquished, if God were not satisfied, our conscience could not be pacified. God could have other instruments and means of tormenting us; but God being satisfied, none can hurt us, Rom. viii. 33. Hence is it that 'the peace of God' is said to 'pass all understanding,' Philip. iv. 7.

Sec. 82. Of Christ's purging blood.

The effect and virtue of Christ's offering is answerable to the excellency thereof, set out in these words, *purge your conscience from dead works.*

The word *καθαρίσις*, here translated *purge*, cometh from the same root that that noun did, which, with a

verb added to it, *καθαρισμὸν ποιήσαμενος*, we translate *having purged*, Chap. i. 3, Sec. 27. It implieth a taking away of filth, and making foul things clean. It is applied to cleansing of things corporal, Luke xi. 39, and to legal purgations, ver. 22, and to inward spiritual things; and that as an act on God's part, John xv. 2; and as an act of man in relation to his endeavour, 2 Cor. vii. 1; James iv. 8.

Here it is meant of a spiritual purging from sin. This is evident,

1. By the opposition that is here made to the *purifying of the flesh*, ver. 13.

2. By the subject here said to be purged, which is the *conscience*.

Here, then, we are given to understand three points:

1. The blood of Christ is of a purging nature.

2. That purging virtue reacheth to the soul.

3. The soul is cleansed from sin.

These three may be summoned¹ up in this one proposition:

By Christ's blood man's soul is cleansed from sin. This is set out by other metaphors, as washing and making white, Rev. vii. 14. This phrase, *having our hearts sprinkled from an evil conscience*, intends as much, Heb. x. 22; but most expressly this, 'The blood of Christ cleanseth from all sin,' 1 John i. 7.

1. This effect of purging, as here taken, presupposeth such uncleanness as defileth the soul, and in that respect ministereth matter of much humiliation; for if the leper under the law, by reason of his legal uncleanness, were to cry, Unclean, Unclean, Lev. xiii. 45, how much more ought we, in regard of our spiritual uncleanness? If they were not quiet till they were cleansed, how can we rest with our sinful pollutions in us?

2. The foresaid effect of purging, attributed to Christ's blood, ministereth matter of consolation; for it giveth proof of that, there is a fountain opened to the people of God for sin and for uncleanness, Zech. xiii. 1. On this ground it may be said, 'Comfort ye, comfort ye my people,' Isa. xl. 1, 2.

3. This should stir us up to come to this fountain, and to strive so to enter into it as we may be cleansed thereby; as the Jews did at the pool of Bethesda, John v. 2-4. It is not in this case as it was there, that only one should be healed at a time, even he that first stepped in; but Christ inviteth all, of all sorts, to come to him, Mat. xi. 28. Let us therefore every one go to Jesus as the leper did, and say, 'Lord, if thou wilt, thou canst make me clean,' Mat. viii. 2; yea, let us join together, as the ten lepers did, and in faith expect to be cleansed, Luke xvii. 12, &c. Had we such sense of our spiritual leprosy, and such faith in Christ's power and goodness, as they had, we should as readily and earnestly seek to Christ as they did; and finding ourselves cleansed, should as willingly and

¹ Qu. 'summed'?—Ed.

joyfully return to glorify God as the Samaritan that was amongst them did, Luke xvii. 15, 16.

Sec. 83. *Of conscience in reference to sin.*

That which is purged as aforesaid is the *conscience*.

Of conscience in general, and of an evil and good conscience, see Chap. xiii. 18, Sec. 155.

Conscience is here synecdochically put for the whole soul of man. And it is here the rather expressed, because,

1. Sin most seizeth on the conscience.
2. The conscience is most affected with the pardon of sin.

That sin most seizeth on the conscience is evident by that terror of conscience which seized upon Adam and Eve after they had sinned; for it made them ashamed of themselves and afraid of God, Gen. iii. 7, 8. Fittingly therefore to this purpose saith the apostle of natural men, 'their conscience is defiled,' Titus i. 15.

Conscience is the most quick, lively, and sensible power of a man's soul. It is in the soul as the heart is in the body. As a pestilential humour or poisonous ingredient doth most seize on the heart, so sin on the conscience. There is no such plague, no such poison, as sin to the conscience. The devil, not ignorant hereof, like a poisonous adder, seeketh to sting the conscience, and, like a ravenous blood-sucker, to suck out this heart blood.

How watchful should this make us against sin and Satan, and to fear them as we fear to be infected with the plague, or drink in poison.

Hence is it that the conscience is most affected with pardon of sin. 'Being justified by faith, we have peace with God,' Rom. v. 1. Justification consisteth especially in the pardon of sin, Rom. iv. 7, 8; and peace with God is peace of conscience. As the heart is most affected with cordials, so the conscience with this spiritual cordial. Thereupon saith Christ to a poor distressed soul, 'Son, be of good cheer; thy sins be forgiven thee,' Mat. ix. 2. And David might well pronounce 'the man blessed, whose transgression is forgiven,' Ps. xxxii. 1.

This teacheth us to acquaint ourselves with the gospel, with those things that are revealed therein of Christ, especially concerning this spiritual purging, that so faith may be bred and strengthened in us, for the quieting of our conscience against the infection of sin.

Sec. 84. *Of dead works.*

The filth purged from the conscience is expressed under this phrase, *dead works*. Under works, all manner of sinful motions are comprised, whether in thought, word, or deed. They are called *dead works* in regard,

1. Of their cause, which is want of life.
2. Of their condition, which is very noisome.

3. Of the consequence, which is death itself, as hath been shewed, Chap. vi. 1, Sec. 8.

Sin is thus expressed to make it the more loathsome unto us. For dead things are loathed. Among other dead things, nothing so loathsome as these dead works. It is utterly destitute of the spirit of life, and is acted by him that hath the power of death. It makes us odious in the sight of God, angels, and saints, and brings us to eternal death and damnation.

Well may sin be said to be deceitful, that causeth any to delight therein. The issue thereof, if it be considered in the extent of it, will be found to be more woful than can be expressed, than can be conceived.

On the other side, this doth much amplify the benefit of Christ's sacrifice, in that it hath a virtue to purge from dead works. This is the main end of setting out this effect of Christ's blood after this manner. There can be no such encouragement against death, no such comfort in death, as that dead works are purged away. 'The sting of death is sin,' 1 Cor. xv. 56. Take away these dead works, and death will be no death.

Christ manifesteth his power in quickening such as are dead in sin, as much as he did in raising Lazarus out of the grave.

Sec. 85. *Of serving the living God.*

An especial end of purging away sin is, to *serve the living God*. The Greek word *λατρεύειν*, translated to *serve*, is the same that was used ver. 9, Sec. 49. It compriseth under it all duties which, on our parts, we owe to God.

The former act of Christ, in 'purging our conscience from dead works,' gives evidence of God's mercy to us; this, of our duty to God. The former sets out our justification: this our sanctification.

This is inferred upon the former to shew that it is a proper effect thereof, and an inseparable companion of it. It declareth both a duty on our part, and also an ability which Christ on his part giveth to perform the same; as if it had been said, 'he hath purged us from sin, that we might be able to serve God.' This was prefigured in the preface to the decalogue, wherein mention is made of freeing God's people; and thereupon all the commandments, which comprise all that service we owe to God, are inferred. Much is this pressed by prophets and apostles, Ps. lvi. 13, Luke i. 74.

This serving of God is inferred upon Christ's purging us from dead works, to shew that all manner of righteousness is from Christ, both the righteousness of justification, and also the righteousness of sanctification, 1 Cor. i. 31, Eph. v. 26. Of sanctification accompanying justification, see *The Guide to go to God*, or *An Explanation of the Lord's Prayer*, 6th petit., sec. 89.

This was represented by that blood and water which issued out of Christ's side, John xix. 34. Of Chris

the author of sanctification, see Chap. ii. 11, Sec. 102.

1. This discovers the perverse disposition of such as clean pervert God's wise order in bringing man to salvation. God freeth man from the bondage of Satan, whose wages is death, to be his free servants, whose wages is life. But many that desire to be freed from the foresaid bondage think much to subject themselves to God's yoke. They take liberty to live as they list. They desire to be justified, but care not to be sanctified. Like Balaam, they desire to die the death of the righteous, Num. xxiii. 10, but are loath to live the life of the righteous. They know that sin is the sting of death, and that the issue thereof is very bitter; yet they feel so sweet a relish therein, as, to please their corrupt humour, they will not forsake it to serve God. This is an high pitch of impiety, and a point of egregious folly; for they prefer death before life, and a master whose wages is death before a master whose wages is life. Such are all impious persons that make profession of the gospel.

It will be our wisdom to endeavour after that which Christ aimed at in purging us from dead works. Thus will not Christ repent the offering of his blood to purge us.

Let us therefore inquire wherein we may serve God acceptably, Rom. xii. 2. This is distinctly and fully set down in God's word, wherewith we ought diligently to acquaint ourselves.

The God whom we ought to serve is here styled *the living God*, in opposition to those *dead works* from which our conscience is purged; and it implieth that the serving of God is a ready way to life, in that he is the living God. Of this title, *the living God*, see Chap. iii. 12, Sec. 138.

Sec. 86. *Of the resolution of Heb. ix. 13, 14.*

Ver. 13. *For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;*

14. *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.*

These two verses set down a proof of the efficacy of Christ's sacrifice.

The proof is drawn from a comparison, which is of the less to the greater.

Herein we may observe,

1. The manner of propounding the argument.
2. The matter whereof it consisteth.

The manner is by way of supposition, in a connex proposition, manifested by this conditional particle *if*.

The matter consisteth of two parts:

1. A thing taken for granted, ver. 13.
2. A consequence inferred thereupon, ver. 14.

The thing taken for grant is, that the legal rites had their efficacy. In setting down this he expresseth,

1. Some distinct rites.

2. The kind of their efficacy.

The rites are of two sorts: 1, *blood*; 2, *ashes*, metonymically put for the water also with which the ashes was mixed.

The former is amplified by the kinds of beasts whose blood it was; *bulls* and *goats*.

The latter also is amplified two ways.

1. By the beast whose ashes it was, an *heifer*.

2. By the manner of using it. This is set down,

1. By an act, *sprinkling*.

2. By the object of that act, *the unclean*.

The efficacy of those rites is set out by an extent and by a restraint.

The extent is in this word *sanctifieth*.

The restraint in this phrase, *to the purifying of the flesh*.

In the consequence inferred upon the fore-named [truth] granted observe,

1. The manner of inferring it, in this phrase, *how much more*.

2. The matter inferred.

1. The matter sets out the efficacy of the truth typified by the fore-mentioned rites. Hereabout is set down,

1. The kind of truth, *the blood of Christ*.

2. The virtue thereof. This is manifested,

1. By the causes.

2. By the effect.

The causes are two.

1. Efficient, in this word, the *Spirit*, amplified by his property, *eternal*.

2. The material, in this word, *himself*. This is illustrated,

(1.) By the act of using it, *offered*.

(2.) By the quality of it, *without spot*.

(3.) By the object to whom it was offered, *to God*.

The effect of the foresaid sacrifice is,

1. Propounded in this word *purge*.

2. Amplified three ways.

(1.) By the subject purged, *your conscience*.

(2.) By the object purged away, *dead works*.

(3.) By the end. This is set out,

[1.] By a duty on our part, *to serve*.

[2.] By the object of that duty, which is *God*, amplified by his property, *living*.

Sec. 87. *Of observations raised out of Heb. ix. 13, 14.*

I. *Truths may be confirmed*. It is a clear case that Christ, by his own blood, obtained eternal redemption; yet the apostle here proves it, as is evident by this causal particle *for*. See Sec. 68.

II. *Proofs are to be taken from things known*. These Hebrews well knew the use and end of the rites of the law, therefore the apostle draws his argument from them. See Sec. 68.

III. *Things taken for granted may be conditionally*

propounded. This particle *if* is conditional, yet thereby a granted truth is set out. See Sec. 68.

IV. *Blood is a means of expiation.* To this end mention is here made of blood. See Sec. 69.

V. *Brute beasts were types under the law.* Such were *bulls and goats.* See Sec. 69.

VI. *There were types of sanctification as well as justification.* The ashes here mentioned being mingled with water, did typify means of sanctification. See Sec. 70.

VII. *Sanctification floweth from Christ.* The heifer out of whose ashes the sanctifying water was made prefigured Christ. See Sec. 82.

VIII. *The benefit of Christ's death is made ours by application of the same.* The rite of sprinkling did typify as much. See Sec. 72.

IX. *The unclean may be cleansed.* It is here expressly said that by the rites of the law the unclean were sanctified. See Sec. 74.

X. *Legal purgations were only externally.* They were only a *purifying of the flesh.* See Sec. 75.

XI. *There is no comparison betwixt the type and truth.* This phrase, *how much more,* intends as much. See Sec. 76.

XII. *Christ's blood was typified by the blood of beasts.* So much is here demonstrated by the mention of *Christ's blood.* See Sec. 76.

XIII. *Christ in his divine nature was a spirit.* See Sec. 77.

XIV. *That spirit was eternal.* These two last points are plainly expressed, and shew that Christ is God eternal. See Sec. 77.

XV. *Christ's deity made his sacrifice so effectual as it was.* For this end the apostle here saith, *through the eternal Spirit* he offered. See Sec. 77.

XVI. *The sacrifice which Christ offered was himself.* This is plainly expressed. See Sec. 78.

XVII. *Christ was a priest in both natures.* His divine nature is set out by this phrase, *Eternal Spirit,* his human is comprised under this word, *himself.* The word *offered* notes his priestly function. See Sec. 78.

XVIII. *Christ voluntarily died.*

XIX. *Christ's death was a ransom.*

These two doctrines arise out of this phrase, *offered himself.* See Sec. 79.

XX. *Christ was perfectly pure.* He was *without spot.* See Sec. 80.

XXI. *Christ was offered up to God.* So much is expressly set down, Sec. 81.

XXII. *Christ's blood hath a purging virtue.* It is here said thereof that it purgeth. See Sec. 82.

XXIII. *The purging virtue of Christ's blood extendeth itself to the soul of man.* So much is intended in this word *conscience.* See Sec. 83.

XXIV. *Conscience is most affected with sin.* This is the reason why conscience is here put for the whole man; for guilt of sin most affrighteth the con-

science, and pardon of sin most quieteth it. See Sec. 83.

XXV. *Sins are dead works.* So they are here expressly called. See Sec. 84.

XXVI. *They are sins from which Christ's blood doth cleanse.* This follows from that which is intended under dead works. See Sec. 84.

XXVII. *God is a living God.* So he is here styled. See Sec. 85.

XXVIII. *God is to be served.* This by just consequence is here implied, Sec. 85.

XXIX. *The end of freeing from dead works is to serve the God of life.* This is here directly set down. See Sec. 85.

Sec. 88. *Of the inference of ver. 15 upon that which went before.*

Ver. 15. *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

The apostle having demonstrated Christ's blood to be the means of man's redemption, here proceedeth further to prove the point.

His main argument is taken from the end of Christ's priesthood, which was to confirm the covenant that his Father had made with the children of men; which could not be done but by blood.

This point is handled,

1. Simply, ver. 15-17.

2. Comparatively, in reference to the types under the law, from ver. 17 to ver. 24.

The argument, in the simple consideration thereof, is taken from a special function that Christ undertook to make good his Father's engagement to the sons of men, and that was to be a mediator betwixt them.

The argument may be thus framed:

A mediator, to ratify a testament, must do it by blood;

But Christ was a mediator to ratify his Father's testament;

Therefore he must do it by blood.

The proposition is propounded and proved, ver. 16, 17.

The assumption is laid down, ver. 15.

The manner of introducing this argument doth clearly demonstrate, that it tends to the foresaid purpose, which is thus, *καὶ διὰ τοῦτο, and for this cause;* as if he had said, Christ having undertaken to be the mediator of the New Testament, thereby undertook to do what might be requisite for the ratification thereof.

The Greek phrase, *διὰ τοῦτο*, here properly translated *for this cause*, is in other places translated *therefore*; which word intends as much as this phrase. Hereof see Chap. i. 9, Sec. 117.

The copulative particle *καὶ, and*, prefixed before this phrase, wants not emphasis. It implieth that

Christ undertaketh office upon office for man's greater good. He was a *priest*, to purchase man's redemption; and withal he is a *mediator*, to assure man of the benefit thereof.

Many other functions are noted in Scripture to be undertaken by Christ.

By this means may we have a more distinct and full knowledge of the many benefits we receive from Christ. As one type could not set out all that Christ did and endured for man, and thereupon there were very many types (see ver. 2, 5, 6); so there is no one office that can set out all the benefits of Christ. What may be done by a priest, what by a mediator, what by a king, what by a surety, what by a redeemer, what by an advocate, what by an head, what by an husband, what by a father, and so what by other like relations, may be expected from Christ.

If therefore we duly observe the many undertakings of Christ in Scripture for sons of men, manifested by sundry relations, and withal observe the distinct ends and uses of them, they will be of singular use to strengthen our faith in obtaining all things that may bring us to full happiness.

Of this great office of Christ, *mediator*, and of appropriating it to a covenant or testament, see Chap. i. 6, Secs. 23, 24.

Of a covenant in general, and of the difference betwixt a covenant and a testament, see Chap. vii. 22, Sec. 94.

Of the excellency of the covenant or testament, comprised under this epithet *new*, see Chap. viii. 8, Sec. 35.

1. The office of mediator is to stand betwixt two at variance. The two at variance were God and man. Man had offended and incensed God against him. God's wrath was an insupportable burden, and a consuming fire. No creature was able to stand under it, or before it. Therefore Christ, to rescue and redeem man, becomes a mediator. Herein we see the necessity of Christ's undertaking this function for man's redemption.

2. Christ undertaking to be a mediator, both procured a covenant to pass betwixt God and man; and also engaged himself for the performance thereof on both parts. This could not be without satisfaction of divine justice, which must be by such blood as his was.

3. To assure man of partaking of the benefit of God's covenant, Christ turns the covenant into a *testament*; that the conditions of the covenant on God's part might be as so many legacies, which being confirmed by the death of the *testator*, none might disannul.

4. The old covenant being ratified, &c., even a new covenant, or a new testament; which should be ratified with the blood of the Son of God.

Thus we see how, upon the frequent mention of the blood of Christ, the apostle hath fitly and justly made this inference, 'And for this cause he is the mediator of the new testament.'

Sec. 89. Of redemption of transgressions.

A principal end why Christ was 'mediator of the new testament,' is thus expressed, *that by means of death, &c.*; word for word it is thus in Greek, *death being done, θανάτου γενομένου*; that is, Christ having died; so as this takes it for granted, that Christ had really and actually died. Thereupon he here allegeth three ends of Christ's death:

1. To redeem transgressions.
2. To give possession of eternal inheritance.
3. To ratify the new testament.

In setting down the first end, there are three observable points:

1. The benefit itself, *redemption*.
2. The subject matter of that redemption, *transgressions*.

3. The object or persons whose transgressions were redeemed. *Them that were under the first testament.*

Concerning the benefit itself, there is a little difference in Greek betwixt this word here translated *redemption*, and the word that is so translated, ver. 12, Sec. 62.

That was a simple noun, λύτρωσις, but this, ἀπολύτρωσις, a compound. That properly signifieth a purchase, this a purchase from something; both of them are put for one and the same thing; namely, for our redemption from sin, and from all that misery whereinto by sin we implunged ourselves. The former simple noun is used in that sense, Luke i. 68, and ii. 38.

This latter is used in that sense, Rom. iii. 24, 1 Cor. i. 30.

This latter is most frequently used, for it is the more emphatical; and implieth a bondage from which we are delivered.

Of redemption, see ver. 12, Sect. 62, &c. Of redemption by Christ's blood, ver. 12, Sect. 57.

The misery from which we are here said to be redeemed, is comprised under this title παραβάσεις, *transgressions*.

Of the notation of the Greek word, see Chap. ii. 2, Sec. 14.

The transgressions here meant are transgressions of God's law, which are all manner of sins.

Quest. Did Christ purchase and buy sins?

Ans. Some, to salve this scruple, answer, that sins are here metonymically put for sinners. True it is, that 'Christ came to save sinners,' 1 Tim. i. 15; for such 'he gave himself a ransom,' 1 Tim. ii. 6; yet we need not fly to any such trope; for this phrase, *redemption of transgression*, is both proper and emphatical. For it hath reference to Christ's death, which was a satisfaction for sins, and an expiation of them. Sins were a debt. Christ's death was a discharge of that debt. The discharge of a debt is a buying it out. Thus to redeem sins is no more harsh a phrase than to be 'delivered to death for offences,' as Rom. iv. 25; or to 'give himself for sin,' Gal. i. 4;

or to 'be merciful to unrighteousness,' Chap. viii. 12, Sec. 76.

From this phrase we may then infer that Christ's death was a satisfaction for men's sins. It was 'a ransom,' 1 Tim. ii. 6. It was a valuable recompence. In this respect we are said to be 'bought,' 2 Peter ii. 1, and that 'with a price,' 1 Cor. vi. 20; yea, and a 'precious' one, 1 Peter i. 18, 19.

The strictness and perfection of divine justice required as much. Till justice were satisfied, no place was left for mercy; but with satisfaction of justice, mercy did the more brightly shine forth. God would have all his properties manifested in their perfection.

Hereby we learn how to repose our faith in God; namely, as on him who is perfect in all his properties. Thereby we have surer ground of confidence than if our faith were placed only on his mercy. The apprehension of justice might terrify conscience; but concurrence of mercy with justice afford two strong props to our faith. It will uphold us against all assaults.

Sec. 90. *Of Christ's redeeming such as lived before him.*

The persons whose transgressions are here said to be redeemed are thus described, *them under the first testament.*

By testament is here meant the covenant of grace made with man after his fall. It is called *διαθήκη*, a *testament*, because it was ratified with blood; with blood of unreasonable creatures before Christ exhibited, and with blood of the Son of God after Christ was exhibited. It is here called *πρώτη*, the *first testament*, in reference to that which was ratified by Christ's own blood, which is called the *second*. See Chap. viii. 7, Sec. 27.

The persons then here meant are the Jews which lived before Christ, the truth of legal types, had fulfilled them all by his death.

Quest. Were their transgressions only taken away by Christ?

Ans. No. This description of the persons is not to be taken *exclusively*, as if none but they were redeemed, but *extensively*, namely, but they also, as well as such as lived under the New Testament, after Christ was made a sacrifice, were redeemed.

Quest. 2. Why then are they only mentioned?

Ans. 1. Because the doubt only was about them. Some imagined that they hoped only for temporal blessing, others thought, that by the observation of the legal rites, and not by the death of Christ, they hoped for eternal life. Therefore, to resolve those doubts, the apostle saith, even of them, that they by Christ's blood were redeemed.

2. Because the apostle had copiously proved that the law could not make perfect; lest any should infer thereupon that they who lived under the law had not their transgressions removed, he here sheweth

that Christ's death was for the redemption of their transgressions also.

3. Because by just and necessary consequence it follows, that if they, who were under the *first covenant*, had redemption of their transgressions through Christ's death, much more they who are under the *second testament*, which is here called the *New Testament*.

Hereby, then, the apostle giveth us to understand that Christ's blood was effectual to the taking away of transgressions before it was actually shed. Where the apostle setteth forth the efficacy of Christ's blood, he doth thus far extend it, 'for the remission of sins that are past,' Rom. iii. 25, even such as were committed before the time of the gospel. In this respect is Christ said to be 'the Lamb slain from the foundation of the world.' The very sacrifices which among God's people were in use from the beginning of the world do prove as much; for they pointed at Christ, and shewed forth his death, by virtue whereof those sacrifices were of force to assure the consciences of believers of the pardon of their sins, and to pacify them thereby. Those sacrifices had been of no force if Christ's death, typified by them, had not then been effectual.

In regard of this efficacy, the Jews in the wilderness are said to 'eat the same meat, and to drink the same drink,' namely, which we Christians do, that is, Christ, 1 Cor. x. 3, 4. It is also said of them, that 'the gospel was preached unto them,' Chap. iv. 2, Sec. 17. St Peter sheweth, that both we and they are saved 'by the grace of the Lord Jesus Christ,' Acts xv. 15.

Christ was ever the same in sundry respects.

1. In regard of the eternal purpose of God.

2. In regard of the immutable promise of God, made anon after man's fall, Gen. xii. 15.

3. In regard of the value and merit of Christ's death, which was ever the same, Chap. xiii. 8, Sec. 112.

4. In regard of the nature and virtue of faith, which gives a kind of being and efficacy to things to come, Heb. xi. 1, 4.

This particular application of redemption to them that were under the first testament is a strong argument against the popish dotage of the faithful Jews being in a place out of heaven, which they call *limbus patrum*, before Christ was exhibited. And also their dotage, who would seem to deny that popish tenet, and yet hold the like, that saints departed before Christ's death entered not into that heaven whereinto saints since Christ's death do enter. Of these two errors, see Chap. viii. 8, Sec. 50.

This also is a strong incitation to us that are under the second, which is the New Testament, with much confidence to trust to that redemption which Christ hath wrought for the remission of our transgressions; for if they were redeemed, much more we. It is the

main end of the apostle's inferring the former instance to quicken us up to believe. If the benefit of Christ's death redounded to them, how much more to us!

Sec. 91. *Of such as are called.*

Among those that were under the first testament, such only did partake of the benefit of Christ's death as were *called*. Of the notation and derivation of this word *καλεσμένοι*, *called*, see Chap. ii. 11, Sec. 107. Hereby are meant those who are said to be 'partakers of the heavenly calling.' See Chap. iii. 1, Sec. 13.

Some refer this to God's calling of Abraham from his father's house, Gen. xii. 1, and extend it to him and his whole seed. But certain it is, that many which came from Abraham never enjoyed that eternal inheritance which they did who are here meant. Therefore, in this acception of the word, there will be either too great an extent or too great a restraint of the persons here intended; for if it be applied to all the posterity of them that came out of Chaldea with Abraham, the extent is too great, for many of them had no right to this inheritance. If it be restrained only to such persons, the restraint is too great, for many others besides them had a right thereto. Yet I will not deny but that, by way of allusion, it may have reference to them, that, as they who were called out of idolatrous Chaldea inherited fruitful Canaan, so they who are called out of this idolatrous world shall enjoy the glorious inheritance here intended.

The calling here meant is a more spiritual and heavenly calling than that was. That was a calling from one place to another on earth. Of this calling a very reprobate may partake. But the calling intended by the apostle is from one estate or condition to another, namely, from a natural condition to a spiritual, whereof only the elect do partake.

Redemption being appropriated unto them, cannot be universal to all of all sorts.

They who would gain assurance of their redemption, and of the eternal inheritance following thereupon, must try their calling, 2 Peter i. 10.

Sec. 92. *Of receiving the promise of eternal inheritance.*

The benefit of the foresaid redemption is thus expressed, *might receive the promise of eternal inheritance*.

Of the notation of the Greek word *ἐπαγγελίαν*, translated *promise*, see Chap. iv. 1, Sec. 6.

By *promise of inheritance*, is meant that inheritance which is promised; and it sheweth that the ground of enjoying the internal inheritance is God's promise. Hereof see Chap. vi. 12, Sec. 87.

They are here said, *λάβωσι*, to *receive* the inheritance, in reference to God's offer thereof; for by promise God makes offer of that which he promiseth, and by faith men receive what God offereth. In this respect it is said that men 'through faith inherit the

promises,' chap. vi. 12. God freely offers; he that believeth the truth of God's promise, receiveth and enjoyeth the thing promised; for faith is the hand of the soul, whereby we receive and enjoy to our own use what God in his promise reacheth out unto us. On this ground, to *receive* and to *believe*, in reference to Christ as an object of faith, are joined together, as signifying one and the same thing, John i. 12.

The meaning then of this phrase, *might receive*, is that they might have for their own, and ever enjoy as their own, the eternal inheritance.

The inheritance here intended, is that glorious estate which Christ hath purchased, and God hath promised to believers.

Of the notation of the Greek word *κληρονομίας*, and of sundry instructions thence arising, see Chap. i. 14, Sec. 160.

This is much amplified by the epithet added thereto, which is this, *eternal*. Hereof see ver. 12, Sec. 65.

The foresaid inheritance is said to be *ἀιώνιον*, *eternal*, as in reference to an everlasting continuance, *à parte post*, and an immutable stability; so also in reference to God's decree, *à parte ante*, which was before all time, Mat. xxv. 34.

Sec. 93. *Of ratifying a testament by the testator's death.*

Ver. 16. *For where a testament is, there must also of necessity be (or be brought) the death of the testator.*

17. *For a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth.*

These two verses are added as a proof of the necessity of Christ's manner of confirming the New Testament as he did, namely, by his death.

The causal conjunction *γὰρ*, *for*, declareth the words to be brought in as a proof.

The argument is taken from the common use and equity of confirming testaments, which is, by the death of the testator. The argument may be thus framed.

The new testament was to be ratified as other testaments used to be;

But other testaments are ratified by the death of the testator, &c.

By *testament* is here meant that which we commonly call the last will of a man, whereby he disposeth what belongeth unto him, to be ordered according to his will after his death. In this respect the Lord said to Hezekiah, when a deadly disease had seized upon him, 'Set thine house in order, for thou shalt die,' 1 Kings xx. 1. By that phrase, 'Set thine house in order,' he meaneth, that he should make his last will or testament.

The Greek word *διαθήκη*, according to the proper notation thereof, signifieth thus much, for it is derived from a verb, *διατίθεμαι*, that signifieth to appoint,

Luke xxii. 29; and joined with a noun, διαθήκη, that signifieth *covenant* or *testament*, it useth to be translated *to make*, as Acts iii. 25, Heb. x. 16. The participle, διαθεμένος, of this verb is translated in this and the next verse, *a testator*.

The necessity of the death of a testator for confirmation of his testament, is in our English set down with much emphasis, thus, 'there must of necessity.' In the Greek there is only a single necessity, ἀνάγκη, used, yet withal there is a verb, φέρεσθαι, joined with it that carries emphasis. Our English translate it *be*, but in the margin thus, *be brought*; it implieth that the testator's death must be produced, brought forth, and made known.

This necessity is upon supposition that Christ would ratify his testament, as other testaments used to be ratified, that believers might place the stronger and stedfaster confidence thereupon.

Of absolute and conditional necessity, see Chap. viii. 3, Sec. 9.

In general here is shewed that a testator's death is requisite for ratifying his testament. Hereupon God himself renders this reason for Hezekiah's making his will, 'Thou shalt die, and not live,' Isa. xxxviii. 1. And Alithophel, when he purposed to make away himself, 'put his household in order,' 2 Sam. xvii. 23. Experience of all places and all ages giveth proof hereunto.

A testament is only and wholly at his pleasure that maketh it, so as he may alter it, or disannul it while he liveth, as he seeth good; but when he is dead, he not remaining to alter it, none else can do it. A main difference betwixt a deed that a man maketh with another, and a will, that he maketh of himself, lieth herein. For a deed presupposeth some consideration or covenant.

By the way, the folly of those is hereby discovered, who too much rest on a man's will, and thereupon are careless in their calling, and in using means for their own good and livelihood. By a man's will no benefit is received while the testator liveth; the testator may outlive him that depends upon him, or change his mind, or spend all that he hath. Hence our English proverb, they who depend on dead men's shoes may go barefoot.

Sec. 91. *Of the inviolableness of a man's last will.*

In the seventeenth verse, the apostle declareth the inviolableness of a man's last will, being ratified, as before, by the testator's death. This he sheweth two ways:

1. Affirmatively, in this phrase, *a testament is of force after men are dead*.

The word βεβαια, translated *of force*, signifieth firm and stable. It is the same word that is used Chap. ii. 2, Sec. 11, and translated *stedfast*.

This phrase ἐπι νεκρῶν, *after men are dead*, is in

Greek thus, *among the dead*, which intendeth as much as our English expresseth.

2. Negatively, thus, *otherwise it is of no strength*, &c.

This phrase, *is of strength*, is the interpretation of a verb, ισχύει, that signifieth to be able to do this or that, Philip. iv. 13. But a negative added thereto, as here, *is of no strength*, implieth a privation of all power, virtue, and efficacy; it is spoken of those that strive to enter into heaven amiss, Luke xiii. 24. And of those who could not resist the spirit by which Stephen spake, Acts vi. 10; and of salt that hath no savour in it, Mat. v. 13. So here of a will that hath no validity in it, nor can be pleaded as a deed. Thus is a will while the testator is alive.

From those two points, namely, the affirmative, that 'a testament is of force when the testator is dead;' and the negative, that 'a testament is of no strength while the testator liveth,' it appeareth, that a testament is made inviolable by the testator's death. This Bathsheba implied by her earnestness with king David to declare, 'who should sit on his throne after him,' 1 Kings i. 20. But most clearly is this thus expressed by the apostle, 'If a man's testament be confirmed,' namely, by death, 'no man disannulleth or addeth thereto,' Gal. iii. 15.

A testament is the voluntary act of a testator. He only hath power to alter it. Because when he is dead, he cannot do it himself, none else may do it. If they could, men would be discouraged from making wills, but much peace ariseth from the inviolableness of a will.

Quest. 1. What if a testament be unjust and sinful?

Ans. If it be unjust in the thing given, or in the person to whom it is given, it may well be accounted no will at all. A will gives no title to a testator of that which belongs not to him, nor defrauds any of that which is otherwise due to him.

Quest. 2. What if a testator gives his own to unlawfulness?

Ans. Respect must be had both to the general intent of the testator, and to the particular use. If the one and the other be sin, then his will is as we will. If a testator shall bequeath anything to maintain rebellion in a land, or any other notorious wickedness, his will being contrary to God's will, and to the good and wholesome laws under which he liveth, his will is a will.¹ In such cases a vow is of no force.

But if the intent of a testator be good, yet through error of judgment he be deceived in a particular case wherein and whereby he manifesteth his intent, then may that particular be altered, but his general intent observed. For example:

Suppose a man have a desire and purpose to give something to the maintenance of God's worship, but being deceived in his judgment, supposeth such and such superstition to be the true worship of God, and thereupon bequeatheth lands, or other legacies to the

¹ Qu. 'no will'?—ED.

maintenance thereof, in this case the legacies bequeathed may and ought to be directed to the maintenance of God's true worship, but not the will clean nulled.

1. Contrary to this ruled case of the apostle concerning the inviolableness of a testament, are sundry practices, as

1. To conceal a man's testament.
2. To alter the same.
3. To withhold such legacies as are given.
4. To pervert it deceitfully, and to turn it to other undue uses than the testator intended.
5. To disannul it unjustly.

These and others like unto them sin against the light of nature, and against the rule of equity, which is confirmed by God's word. Because the testators themselves are dead, and can do nothing to right themselves, the living God will take their case into his hands, and be a revenger of such unfaithfulness and fraud. Whether they be executors themselves, or counsellors, proctors, advocates, judges, or any other, that make themselves accessory to the fraud and guilty of the sin, they make themselves liable to divine vengeance.

2. The inviolableness of a will is a forcible motive to such as have any estate to be conscionable in making their last will and testament, especially if they leave behind them wife and children. Hereof see more *Domest. Duties* on Eph. v. 22, &c., treat. iv. secs. 56, 57, and treat. vi. secs. 62, 63.

Sec. 95. *Of the inviolableness of the new testament, ratified by Christ's death.*

The main point which the apostle intended by setting down the inviolableness of men's last wills after their death, is to prove that Christ's death was requisite for ratifying the New Testament. To this purpose tend these phrases: Christ *must* suffer, *δεσ*, Mat. xvi. 21; *ought* not Christ to have suffered, *δεσ*, Luke xxiv. 26; it *became* him to make perfect through suffering, *πρὸς τὴν τελειωσιν*, Heb. ii. 10. See Chap. ii. 17, Sec. 166.

Thus Christ ratified the New Testament, to declare more evidently the kind of God's promises, and of those excellent gifts which by the New Testament are conferred on us. They being ratified by death are not branches of such a covenant as requireth conditions on our parts to make them good, wherein if we fail the covenant is forfeited, as the covenant made with Adam was, but the promises of the New Testament are of mere grace. The things bequeathed therein are legacies, testifying the good will of the testator, without condition on the part of the legatees. Observe the promises of the New Testament expressly set down chap. viii. 10-12, and you shall find them all to be absolute promises, without conditions on our parts.

Indeed, faith and repentance are required in and by the gospel, but not simply as conditions. Faith is required as a means to receive and partake of the things

promised, and repentance as a qualification whereby we may know that we are the persons to whom such promises belong; besides, he that hath made the promises doth work in men those graces of faith and repentance.

By this kind of ratifying the New Testament, the extent of Christ's death is further manifested. It was shewed, ver. 12, that Christ died to purchase an eternal inheritance. Here another end and benefit thereof is declared, which is as a testator to establish and ratify what he had purchased, and to shew the ground of right and title that we have to eternal life, which is our Father's legacy, whereby it is established and made sure unto us. On this ground eternal life is called an inheritance, ver. 15; for we come to it as heirs by the good will, grace, and favour of the purchaser thereof, manifested by his last will.

That we may the better discern how fitly this metaphor is applied to Christ, let us consider how the most material things appertaining to a last will do concur in this case.

1. There is a testator, which is the great Lord of all, even the Son of God, who, to make himself a fit testator, was made flesh, John i. 14.

2. There is a main inheritance bequeathed; this is eternal glory in heaven, 1 Peter i. 4.

3. There are other legacies, which are sundry gifts, Eph. iv. 8, as divers callings, abilities to perform them, and graces both restraining and renewing.

4. There are books or rolls wherein the foresaid legacies are registered. These are the holy Scriptures, especially the New Testament.

5. There are public notaries and scribes as witnesses of this testament. These are the holy prophets and apostles.

6. There are seals added to the testament. These are the two sacraments, Mat. xxvi. 29, and xxviii. 19.

If ever child had cause to take notice of his father's last will and testament, we Christians have cause to take notice of this last will and testament of the Lord Jesus, ratified by his blood; and this so much the rather, because by Christ's death the New Testament is made inviolable.

1. Christ is a faithful and true witness, Rev. iii. 14, even truth itself, John xiv. 6. His word shall not pass away, Mark xiii. 31. If the word of Christ be stable, much more his promise, much more his covenant, much more his testament, ratified and confirmed by his death.

2. Christ's blood is too precious a thing to be spilt in vain; but in vain is it spilt if his testament ratified thereby be altered. I may say in this case as the apostle did of Christ's resurrection, 1 Cor. xv. 14, If the New Testament be not stable, Christ died in vain; our preaching is in vain, your faith is in vain.

3. Christ's death is a declaration and evidence of the eternal counsel of his Father, which is most stable and immutable in itself, as hath been shewed, Chap. vi. 17, Sec. 135. If in itself it be immutable, much

more is it so, being ratified by the death of his Son, who by his death hath ratified the same: 'All the promises of God in him are yea, and in him amen,' 2 Cor. i. 20; that is, in Christ they are made, performed, and ratified.

1. The presumptuous usurpation of the bishop of Rome is herein manifested, who arrogateth to himself power to dispense with the testament of Christ.¹ I say, saith one of his champions, that the pope may dispense against an apostle. What is this but against Christ's testament, which is registered by the apostles? He further addeth, that he may dispense against natural and divine right. If this be not 'to be as God, and to shew himself that he is God' (which is the character of antichrist, 2 Thes. ii. 4), I know not what may be. To omit other particulars, Christ saith of sacramental wine, 'Drink ye all of it: for this is my blood of the new testament,' Mat. xxvi. 27, 28; yet he denieth this sacramental wine to the people. Thus he withholdeth sundry particular legacies, as the liberty of marriage in sundry times of the year, and the free use of sundry meats on sundry days of every week and all Lent long, and other like privileges; yea, he denieth to the people liberty to search the rolls wherein this testament is registered; for he suffers not people to read the Scriptures. Oh presumptuous guide! oh blind people!

2. This ratification of the new testament discovers the heinousness of unbelief, for it makes void the strongest confirmation that can be of God's covenant and God's promises made therein. See *The Whole Armour of God*, on Eph. vi. 16, treat. ii., part vi., sec. 34; of the heinousness of incredulity.

3. This is a strong motive to believe the strong promises of the gospel. This is the main end of Christ's ratifying them by his death. Herein we shall shew ourselves children of Abraham, Rom. iv. 19, 20. As God for this end addeth to his promise an oath, so hath he given his Son to confirm all by his death. See Heb. vi. 17, Secs. 113, 114. God would have our faith and confidence to be strong and stedfast, not weak, not wavering.

4. This may incite us to search the Scripture, wherein Christ's last will and new testament is registered. Therein observe the promises made to us. Consider the nature and kind of them, that as legacies they are absolutely and unalterably set down. This is the ground of a stedfast faith and strong confidence. This is to be applied, as to the inheritance itself, John x. 28, Luke xii. 32, so to the means whereby we attain to that inheritance. Sundry of them are expressly noted, chap. viii. 10-12; so others in other places, as mortification, Rom. vi. 6, vivification, Ezek. xi. 19, 20, perseverance in grace, 1 Cor. i. 8. If we believe all these, it shall be to us according to our

faith. It is noted of Hezekiah, that he spread the letter which Sennacherib wrote against the God of Judah before the Lord, 2 Kings xix. 14; and upon consideration that God was concerned therein, his heart was much enlarged in prayer, and his faith strengthened. God is much concerned in the testament that Christ hath ratified with his blood. Let us therefore spread Christ's testament before God in our prayers; let us plead it before God, and it will much sharpen our prayers and strengthen our faith.

Sec. 96. *Of the resolution of, and observations from, Heb. ix. 15-17.*

The sum of these three verses is, a ratification of the New Testament. This point is,

1. Propounded, ver. 15.

2. Proved, ver. 16, 17.

In the proposition we are to observe,

1. The inference of it upon that which went before, in this phrase, *and for this cause*.

2. The substance. This sets out a special office of Christ, concerning which is declared,

(1.) The kind of office.

(2.) The end thereof.

The kind of office is a mediator, amplified by the subject wherabout he is a mediator, the New Testament.

The end thereof is the fruition of an eternal inheritance.

This is set out,

(1.) By the means of purchasing it, *death*.

(2.) By the effect of that means, *redemption*, amplified by the subject of that redemption, *transgressions*, and by the persons whose transgressions they were, *them that were under the first testament*.

(3.) By the persons that partake of the benefit, *they which are called*.

(4.) By the benefit itself, *inheritance*. This is amplified,

[1.] By the ground of it, *promise*.

[2.] By the continuance of it, *eternal*.

The proof of the main point, that Christ died to ratify the New Testament, is taken from the custom of ratifying other testaments.

That custom is,

1. Propounded, ver. 16.

2. Confirmed, ver. 17.

In the proposition is declared,

1. The point confirmed, *a testament*.

2. The means of confirming it, *the death of the testator*.

3. The ground thereof, *necessity*.

The confirmation is set down two ways.

1. Affirmatively, wherein the validity of a testament is declared, *a testament is of force after men are dead*.

2. Negatively, whereby the invalidity of a testament is manifested, *otherwise it is of no strength, &c.*

¹ Papa potest dispensare contra apostolum, contra jus naturale et divinum.—*Gratian*.

Doctrines.

I. *Christ undertook many offices for man's good.* This ariseth from the inference, in these words, and for this cause. See Sec. 88.

II. *Christ is a mediator.* This is plainly expressed. See Sec. 88.

III. *The covenant of grace is by Christ made a testament.* See Sec. 88.

IV. *The testament under the gospel is a new one.* So it is here called. See Sec. 88.

V. *Christ ratified the New Testament by his death.* This is the main point here intended. See Sec. 88.

VI. *Redemption is one end of Christ's death.* His death is here said to be for redemption. See Sec. 89.

VII. *Christ redeemed men from their transgressions.* This is here plainly expressed. See Sec. 89.

VIII. *Christ's redemption extended to those that lived before he died.* These were those that were under the first testament. See Sec. 90.

IX. *They who were called have a right to heaven.* These are here set down for that end. See Sec. 91.

X. *The reward purchased by Christ is an inheritance.* It is here so called. See Sec. 92.

XI. *That inheritance is eternal.* So it is here styled. See Sec. 92.

XII. *The ground of the eternal inheritance is God's promise.* It is here called, the promise of inheritance. See Sec. 92.

XIII. *That which God hath promised, they who are called shall receive.* Of them it is here said, receive the promise. See Sec. 92.

XIV. *Christ conformeth himself to the commendable customs of men.* As men use to ratify their testament, so did Christ. See Sec. 93.

XV. *The death of a testator ratifieth his last will.* This is the apostle's main argument. See Sec. 93.

XVI. *There is a necessity of the testator's death for ratifying his covenant.* The apostle plainly expresseth this. See Sec. 93.

XVII. *A testament then receiveth force when the testator is dead.* See Sec. 93.

XVIII. *Till the testator be dead, his last will is of no force.* Those two last doctrines are plainly expressed. See Sec. 94.

Sec. 97. *Of the equity of legal rites.*

Ver. 18. *Whereupon neither the first testament was dedicated (or purified) without blood.*

19. *For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water, and scarlet (or purple) wool, and hyssop, and sprinkled both the book and all the people.*

20. *Saying, This is the blood of the testament which God hath enjoined unto you.*

21. *Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry.*

22. *And almost all things are by the law purged*

with blood; and without shedding of blood is no remission.

In these five verses the apostle further proveth the main point (that man's redemption is purchased by Christ's blood), comparatively or relatively, in reference to the law. See ver. 15, Sec. 88.

Thus much is implied under this phrase of transition, *Whereupon neither, &c.*

This transition hath immediate reference to the 16th and 17th verses, where the common equity of ratifying wills, by the death of the testator, was declared. Because that was the common custom of all people in all ages, therefore God would have the legal rites to be answerable thereunto, and appointed beasts to be slain, and their blood to be so and so used.

Hereby it appeareth that legal ceremonies were grounded on the rule of equity. Prophets and apostles are plentiful in particular proofs hereof. Take one instance from each of them. 'If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor, will he be pleased with thee?' Mal. i. 8. It was so equal that sound sacrifices should be offered unto God, as equity shewed the like was to be done to men. In the case of ministers' maintenance, the apostle laid down sundry grounds of equity, and among others produceth legal institutions, as, 'Thou shalt not muzzle the mouth of the ox;' and 'they which minister about holy things, live of things of the temple; and they which wait at the altar, are partakers with the altar,' 1 Cor. ix. 7, 9, 13.

As God is just and equal in all his dealings, so his care is to satisfy men in all the ordinances which he imposeth upon men, and thereupon ordereth them according to common equity, that we may the better discern the equity thereof.

1. This discovereth their erroneous conceit, who put the books of the law out of the canon of Scripture. There were of old certain heretics called Ptolemaïtes, who denied the divine authority of Moses's books. The Manichees went further, and rejected all the Old Testament. These have of old been condemned by ancient councils. There are many among us who too lightly esteem the books of the law, and think they might be well spared; surely such know not the right use which we Christians may make of the legal types. Of their use, see Chap. iv. 8, Sec. 50, and Chap. viii. 5, Sec. 13.

2. The equity that is couched under the legal rites giveth demonstration of the extent and perpetual use of them; and for this end we have everlasting records of them in the sacred Scripture. They who can well discern the truths shadowed out in types, and the equity that is comprised under them, will find that even the legal rites are among 'those things which were written aforetime for our learning,' Rom. xv. 4.

3. It will be labour well spent to exercise ourselves, as in other parts of sacred Scripture, so in these; and

to pray for the spirit of illumination that we may understand the truth and equity of them.

Of helps hereunto, see Chap. iv. 8, Sec. 50.

Sec. 98. *Of legal rites typifying like truths.*

By the *first* is here meant the very same thing that was called 'the first testament' or covenant, ver. 15, Sec. 90. And to make up this sense, our English have well expressed this word *testament*. It is that which is also called the old, in opposition to the new covenant, Chap. viii. 13, Sec. 80.

This covenant is called a testament, because after the manner of testaments it was ratified with the blood of such creatures as were slain, and so dead.

The ratification thereof is comprised under this word *dedicated*. The Greek word *ἐγκαινισται* is derived from a noun, *καιός*, that signifieth *new*. When sacred places or things were newly built or renewed, they used by sacred solemnities to dedicate or consecrate the same. The word implieth a religious act, whereby a person or thing was set apart to an holy use. Here it is passively used, and actively, *ἐνεδίκαται*, Chap. x. 20, where it is thus translated, *he hath consecrated*. The feast and other solemnities which were a dedication, are expressed under a title, *ἐγκαινία*, derived from this word, and translated the *feast of the dedication*, John x. 22. The Latin useth a word, *enactia*, of a like notation, for dedicating of a thing, which, according to that notation, our English translateth to *initiate*.

They who are baptized are, according to that word, said to be initiated, that is, consecrated and dedicated to God.

The main scope of the apostle in this verse, and the force of the argument which he useth, demonstrateth, that the rites of the law typified truths like to themselves. They were for the most part with blood, so Christ doth all for us with blood, namely, by his death. Concerning the point here intended, the apostle saith of the ministers of the law, that they served unto the example and shadow of heavenly things, Chap. viii. 5. As the body is like the shadow, so the truth like the type.

The types themselves made nothing perfect, Chap. vii. 19. Therefore, to raise up men's minds to such truths as could make perfect, the types were like to them.

This may be an especial means to help us in finding out the truth of types. See Chap. iv. 8, Sec. 50.

Sec. 99. *Of blood the means of agreement with God.*

The phrase of *dedicating the first tabernacle with blood*, gives instance that blood is the means of consecrating things to God. Thereby all things are made acceptable to him. All agreements since man's fall betwixt God and man have been by blood. Under the first testament here mentioned are comprised all agreements from man's fall till Christ was exhibited;

under the second testament, which is the new, all from Christ's time till the end of the world. Both these testaments were dedicated with blood. Thus much is implied under this phrase, *neither the first, that is, nor the first, nor the second were dedicated without blood*.

From hence we may infer that all agreements with God are in blood.

This might easily be exemplified by an induction of particulars; as,

1. The bruising of the heel of the seed of the woman, Gen. iii. 15, implieth blood.

2. Abel's acceptable sacrifice was a bloody one, Gen. iv. 4; and so was Noah's, and all other like sacrifices in succeeding ages.

3. Their sacraments were bloody, as circumcision, Exod. iv. 26; and the passover, Exod. xii. 6, 7. Thus our sacraments, Mat. xxvi. 28, Rom. vi. 3.

This is not in regard of God's delight in blood, but in regard of sin, which in reference to God's truth, Gen. ii. 17, and justice, cannot otherwise be expiated.

This is a great aggravation of the heinousness of sin, that God thereby is kept from entering into covenant without blood.

If that true blood, which doth properly take away sin, even the blood of the Son of God, be duly weighed, the foresaid aggravation will be much heightened.

Sec. 100. *Of making known God's covenant before the seal be put to it.*

The aforesaid general point of dedicating things under the law with blood, the apostle exemplifieth by sundry particulars. In setting them down, he beginneth with the time when that course was first observed, and with the ground of observing the same.

The time is in these words, *when Moses had spoken every precept*.

Of Moses, see Chap. iii. 2, Sec. 37.

The apostle in that which is here set down, hath relation to Exod. xxiv. 7, 8; for besides the sprinkling of blood there mentioned, the very words spoken by Moses are quoted in the next verse.

This phrase, *had spoken*, implieth that Moses declared the meaning of what he did before he used that rite of sprinkling blood, whereby the covenant of God was ratified; so as God's covenant might be made known before the seal be put to it. The blood that was sprinkled was a sign, a seal, a ratification, yea, and a kind of sacrament. Consider all the signs and seals which God ordained for ratifying of his covenant any way, and you shall find this verified; particularly in the case of circumcision, Gen. xvii. 7, 10; and the passover, Exod. xii. 12, 13; and baptism, Mat. xxviii. 19; and the Lord's Supper, 1 Cor. xi. 23.

1. A seal is in vain without a covenant.

2. By the covenant whereto the seal is annexed, difference is made betwixt common and sacred signs.

8. The word sheweth the end, use, virtue, and efficacy of a seal; without the word it can be nothing but a naked and idle ceremony.

1. The popish manner of administering sacraments in an unknown tongue, or in a secret corner, is no way agreeable to this practice of Moses. What use can people make of a sacrament so administered? or what benefit can they reap thereby?

2. Such sacraments obtruded upon God's church, as have no warrant from God, are hereby refuted.

3. Commendable is the custom of reformed churches, which plainly declare both the covenant and the privileges thereof, before they administer a sacrament, the seal of it.

Obj. Infants are baptized, which understand not what is said.

Ans. Baptism, as circumcision, is a sacrament of regeneration, afforded to them only who were born under the covenant, and thereupon have a right to it; and their parents are charged to instruct them so soon as they shall come to understanding, in the mystery of the covenant, and the privileges thereof, which at the administering of baptism are distinctly made known.

4. This should stir up people that desire to be made partakers of the seals of God's covenant, to seek to be well instructed therein, that they may understand what is sealed up unto them. The more distinct knowledge they have thereof, the more comfort they will reap thereby.

5. This also should stir up ministers to acquaint their people with the meaning of the covenant, with the promises comprised under it, and with the benefits that people may reap thereby. This is intended under this charge, 'Go, teach all nations,' Mat. xxviii. 19. Thus shall they shew themselves faithful, as Moses was.

Sec. 101. Of ministers delivering God's whole counsel to all under their charge, according to law.

The ground which Moses had to do what he did is set down in this word, *precept*. Hereby is meant that charge which God gave him, for it was God's precept. As this manifesteth God's care over his church in giving precepts for the well ordering it (whereof see Chap. viii. 5, Sec. 12), so in Moses's example it impleth a minister's duty, which is to speak God's precept. Ministers must have their warrant from God for what they do in their ministerial function. See Chap. viii. 5, Sec. 14. This was one point of Moses his faithfulness. See Chap. iii. 2, Sec. 39. The like may be instanced in all the prophets, who came with the word of God in their mouths, and with this warrant, *Thus saith the Lord*. As for Moses, when he had not his express warrant, he would go to the Lord to know his mind, as in the case of him that blasphemed the name of the Lord, Lev. xxiv. 11, 12; and of them that were unclean at the passover, Num. ix. 8;

and of him that gathered sticks upon the Sabbath day, Num. xv. 34, 35. The apostles also had the like warrant, 1 Cor. xi. 23; 1 John i. 1; Rev. i. 1.

1. Ministers are God's servants and ambassadors; they stand in his room, and must declare his mind.

2. This warrant maketh their ministry to be the better accepted, and the more regarded.

3. This is enough to support them against all opposition, and to make them courageous in performing their function.

It will the more encourage and embolden them, that herein they be impartial, as Moses was, which is manifested two ways:

1. That he spake *every* precept.

2. That he spake to *all* the people.

The former sheweth that God's whole will must be made known. This God requireth, Jer. i. 17, Mat. xxviii. 20. This faithful servants of God have engaged themselves to do, 1 Kings xxii. 14, Jer. xlii. 4. And they have actually done it, Acts xx. 20, 27. God appoints nothing rashly, without just cause, and in vain. To yield to some things, and to neglect others, is to oppose our shallow conceit to the unsearchable wisdom of God; yea, that which we do will be a witness against us for that which we neglect, because all is from the same authority.

1. This teacheth ministers to cast off such rags of the old man as keep them from making known every precept or any part of God's will: those rags are fear of men, undue shame, popular applause, ambition, &c. Many can deliver such truths as stand with the times, and earnestly press them, but are silent in other truths, and pass them by; they shew more respect to themselves than to their Lord and Master.

2. Such as desire to approve themselves to the Lord that sent them, must have an eye to his whole will and counsel, and faithfully make known *every precept*. For this end it is requisite that they have knowledge thereof, and withal a holy resolution to stick close to him that sent them, and not to fear man. See Chap. iii. 2, Sec. 40.

The latter branch of Moses his impartiality sheweth that God's word is impartially to be dispensed to all this people, Deut. xxxi. 12. Certainly he did so who said, 'I am pure from the blood of all men,' Acts xx. 26.

All are alike to God; he 'hath no respect of persons,' Acts x. 35. See more hereof, Chap. vi. 11, Sec. 78.

That which Moses did is said to be *according to the law*. *Law* in general doth set forth the same thing that *precept* before mentioned did; for the law of God is here meant. It is called *precept*, to set forth the authority of him that enjoined it. He had power to command. It is styled *law*, to shew the stability thereof, and necessity of yielding obedience thereto; for a law is an established ordinance or statute, which must be observed.

The word *law* sheweth the warrant that Moses had

to do what he did, which was noted out of the word *precept*, See 101.

This word *according*, having reference to the law, hinted the manner of doing that which was done. It was done *according* to that which the law prescribed. Of a right manner of doing that which is lawful, see Chap. viii. 5, Sec. 17.

Sec. 102. *Of the kind of creatures that were sacrificed.*

The particulars wherewith the apostle exemplifieth the ratifying of things under the law with blood follow. But first he sheweth with what blood that and other things were dedicated, and how that blood was applied.

The blood here mentioned is said to be 'of calves and goats.' Under this word *calves*, he means young bullocks, as was shewed, ver. 12, Sec. 56.

We read of four sorts of creatures ordained to be slain for sacrifices: bullocks, goats, sheep, doves, Lev. i. 3, 10, 14. Under bullocks and goats are comprised the male and female, calves and kids; under sheep, rams and lambs; under doves, turtles and pigeons. There is mention also made of little birds, Lev. xiv. 4. All these prefigured Christ, the only true sacrifice. They were all, under the law, accounted clean. Of such only were sacrifices to be made, Gen. viii. 20. They were types of Christ's integrity. By an equity they shewed that we must offer nothing unto God but that which he accounteth clean, Rom. xii. 1, 2.

1. In particular, such beasts as were of the herd, namely bullocks, are counted strong to labour, Ps. cxlv. 14. In this respect they might set out Christ's strength and ability in the work whereunto he was set apart.

2. The goat is a creature of courage, Prov. xxx. 31. The Grecian monarch is in this respect resembled to a goat, Dan. viii. 5. Hereby the courage of Christ in going through with that which he undertook is typified.

3. Sheep and lambs are, of all creatures, the meekest and humblest. These fitly typified the innocency and integrity of Christ. In reference to this sacrifice, Christ is said to be 'brought as a lamb to the slaughter, and to be as a sheep before her shearers,' &c., Isa. liii. 7.

4. Doves are counted innocent or harmless, Mat. x. 16. Thus these also typified the innocency of Christ.

5. Little birds may also be reckoned in the number of harmless creatures, and so typify the same thing as the former did.

All the foresaid creatures were both clean, and also useful and profitable: their flesh good and wholesome meat, the skins of the beasts good for clothing; the wool, bird¹ and feathers of them, useful; and in these and other like respects, fit types of Christ. Hereby is confirmed that which was before shewed of legal rites typifying like truth. Sec. 98.

¹ Qu, 'hair' ?—Ed.

Sec. 103. *Of blood and water sprinkled with scarlet wool and hyssop.*

Water also, as well as blood, was sprinkled under the law to cleanse such as were unclean; for it is here said that *Moses took the blood with water*. The water here intended is that which is comprised under *ashes*, ver. 13, Sec. 70. For the ashes of an heifer was mixed with running water, and thereby a purifying water made. Besides, we read of 'a little bird' that was to be killed over running water, whereby the blood and water came to be mixed, Lev. xiv. 5. This mixture of blood and water was requisite to keep the blood from clodding, and also to make it go the further.

The blood typified the price of our redemption; the water, the virtue that issueth from Christ's blood, to cleanse away the filth of sin remaining upon us, for water is used to make clean that which is foul, Isa. i. 16.

The mixture of blood and water typified a cleansing virtue, accompanying the merits of Christ's sacrifice. Hereof see more, ver. 13, Sec. 73.

For the better using of the foresaid blood and water, the law appointed scarlet wool and hyssop, Lev. xiv. 6, Num. xix. 6.

The word *zōzzivos*, translated *scarlet*, is sometimes put for purple.¹ Both of them are precious colours, with which the garments of princes and other great persons use to be dyed. It is also sometimes translated *crimson*, Jer. iv. 30. Though we put a difference betwixt scarlet and crimson, one being of a sadder and deeper dye than the other, yet they are oft put for one and the same colour. I conceive that scarlet is the more proper to the point in hand; for it is the most like blood, and the most precious, and the most pure; least capable of stains. The Hebrew word is derived from a root that signifieth to *iterate*, or do a thing again and again, חָזַר, *iteravit*, 1 Kings xviii. 34. Thence a noun, חָזַר, *secundus*, which signifieth the *second*, Gen. i. 8; whence the word חָזַר, *coccineus*, translated *scarlet*, because it is twice or oftener died: it is a deep dye, Isa. i. 18.

Thus this colour did typify the preciousness and pureness of Christ's blood.

Some apply this to faith, as a means whereby Christ's blood is applied to us, and thereupon take occasion,

1. To commend the gift of faith, as a most precious gift, 1 Peter i. 7.

2. To stir up men to array themselves with faith, as with a most honourable garment. 'Above all, get faith,' Eph. vi. 16.

3. Highly to esteem of them who are rich in faith, James ii. 5.

Others apply it to the Spirit, which is the means on God's part to apply Christ unto us. It cannot be denied, but that the Spirit, being the Spirit of God,

¹ κόκκος, est granum quo purpura tingitur.

is most precious and pure. He is styled the Holy Ghost. Neither can it be denied, but that he is the most principal means of applying Christ unto us. These may be fit resemblances.

Yet I suppose that, all circumstances duly considered, this scarlet, as other types, may point at Christ, and at his death. There are many differing types that had reference to Christ, by reason of his many different offices, works, properties, and benefits that we receive from him.

That which was dyed with the colour here intended, is said to be *wool*. Wool soaks up that which is liquid, and holds it, so as that which it soaketh up may be the better sprinkled out of it. Wool before it be dyed is white, Isa. i. 18; it is also soft. This might further typify the purity and mildness of Christ.

Besides, as white and soft wool might be dyed into scarlet, so Christ by death was made bloody as scarlet; I say bloody, for the redemption of believers.

With this scarlet wool *hyssop* was joined. Hyssop is a little herb with many branches, and in that respect fit to sprinkle. It was counted one of the lowest plants, being set in opposition to the tallest of plants, which is the cedar tree, 1 Kings iv. 33.

It hath a sweet savour, and a purging virtue.

They who apply the scarlet wool to faith, and to the Spirit, do also thereunto apply this hyssop. For the Spirit by faith makes men lovely, humble, deniers of themselves. For self-boasting is 'excluded by the law of faith,' Rom. iii. 27; thereby also the Spirit purgeth us, Acts xv. 9.

But Christ may most especially be counted the truth intended under this type. He indeed was lowly, Mat. xi. 29; his blood hath the purging virtue, 1 John i. 7; he is of a sweet savour, Eph. v. 2, Mat. iii. 17.

Thus we see how all these rites are fit for that whereunto they were ordained; fit in their use, fit in their signification; see ver. 18, Sec. 98.

Their use was to sprinkle blood and water. Of blood and water mixed, and the signification of them, see ver. 13, Sec. 71; of the mystery of sprinkling, see ver. 13, Sec. 72.

Sec. 104. *Of sprinkling the book of the covenant.*

The first thing that is here said to be dedicated with blood and water, is the book. The book here intended was the book of the covenant, containing in it all the laws of God, Exod. xxiv. 7.

This was 'sprinkled in two respects: one, of itself; another, of the people.

1. In regard of the law itself. It was not able to make perfect, as hath been shewed, Chap. vii. 19, Sec. 86. Therefore it was requisite that another means, even Christ's blood, should be added thereto.

2. In regard of children of men, who by use, or rather abuse, made it a condemning letter, it needed to be sprinkled with blood.

1. This sprinkling of the book with blood and water, is directly against the popish proud conceit of justification by works. All works come under the law. If man could be justified by the law, what need was there of sprinkling this book?

Obj. They are works dipped in Christ's blood which justify.

Ans. Christ's blood was added to the law, not to enable the law to justify a man, but to bring in a new way of justification, Rom. viii. 3. Christ is therefore said to be 'a new and living way,' Chap. x. 20.

Obj. 2. Christ merited to make our works meritorious.

Ans. This is to make Christ to die, that we should be redeemers.

2. Let us by this sprinkling of the book take notice of the necessity of Christ's death; without it, all covenants betwixt God and man are in vain. Only in Christ the covenant of God is made effectual to sinners.

3. This sprinkling of the book giveth instance, that pure and holy things are made impure to sinful men; not that they are so in themselves, but in men's use of them. The law that was written in this book is 'pure,' and 'clean,' Ps. xix. 8, 9; but yet to men a 'killing letter,' 2 Cor. iii. 7; yea, the gospel is made 'a savour of death,' 2 Cor. ii. 16; and the holy sacrament, 'judgment,' or damnation, 1 Cor. xi. 29; yea, Christ himself 'a stone of stumbling, and rock of offence,' 1 Pet. ii. 8.

The ground hereof is man's sin, which turneth blessings into curses; and that corruption which is in man, whereby he perverteth every good thing that he useth. As the sweetest herbs are made poisonous to spiders; the clear sun noisome to dunghills; the purest waters that come from heaven produce weeds in rank grounds; not in themselves, but by reason of the venom in the spider, the stench in the dunghill, and the rankness in the ground; so is it in this case.

1. Much matter of humiliation doth this minister unto us. If John had cause to weep, 'because no man was found worthy to open the book,' Rev. v. 4, what cause have men to mourn, because the book being opened is made death to them! Whether is worst, not to have the book opened, which endangereth life; or to have the book so opened as death to follow thereupon?

2. Upon sprinkling the book with blood and water, great matter of gratulation is ministered unto us, for hereby death is taken away.

God thought it not enough to give unto his people that book of the covenant, but that it might be useful unto them, he causeth it to be sprinkled with the blood of his Son.

Sec. 105. *Of sprinkling all the people.*

The second instance of being sprinkled is here said to be, *all the people*. This must here be taken either

representatively, for the heads that represented all the rest, or inclusively, for all that were present.

This general particle *all*, implieth that all of all sorts are unclean, Isa. lxiv. 6; John iii. 6; Eph. ii. 3. For 'Who can bring a clean thing out of an unclean?' Job xiv. 4. What David said of himself, every one hath just cause to say, 'I was shapen in iniquity; and in sin did my mother conceive me,' Ps. li. 5.

This is a point to be known and acknowledged, to keep us lowly, and from all self-conceit, yea, and to make us inquire after means of cleansing.

The sprinkling of all the people sheweth that means of cleansing are afforded to all in the church, 1 Cor. x. 1-4. The extent of God's covenant made to Abraham, Gen. xvii. 10, declares as much, so doth the extent of Christ's charge, Mat. xxviii. 19.

For with God is no respect of persons. See Sec. 101.

1. This is enough to strip man that remains unclean of all excuse, Luke xiv. 24. They who living in the church are not cleansed, reject the means of cleansing tendered unto them, and manifest a contradicting spirit against Christ's good will towards them, forcing him to say, 'I would, but you would not,' Mat. xxii. 37.

Let this stir us up to use the means of cleansing afforded unto us. What stronger motive can we have than this general motive? See *The Whole Armour of God*, on Eph. vi. 16, treat. ii. part vi., secs. 29, 30.

Sec. 106. *Of reconciling Moses and the apostle.*

Ver. 20. *Saying, This is the blood of the testament which God hath enjoined unto you.*

In this verse the apostle, by way of parenthesis, joineth together the word and sign, the covenant and seal. The sign and seal was the sprinkling of blood. Here is shewed the end and use of that rite, in this phrase, 'This is the blood of the testament,' &c. The end of the foresaid holy rites were to be signs of the covenant betwixt God and his people. This word of transition, *λέγων, saying*, implieth that that which followeth is a declaration of the meaning of that which was done.

It is necessary that these two, *testament* and *blood*, be joined together; for a testament is of no validity without blood, as hath been shewed ver. 17, Secs. 93, 94; and blood is of no efficacy without a testament.

This text is taken out of Exodus xxiv. 8, where it is thus expressed, 'Behold the blood of the covenant, which the Lord hath made with you concerning all these words.'

In the words of the prophet and the apostle there is some seeming difference, but in sense there is none.

The difference in words is either by leaving out or altering some of them.

1. This note of attention, *behold*, is left out. That being but a circumstance, altereth no sense. Besides, it is implied in this particle of reference *τοῦτο, this*.

2. The last words, *concerning all these words*, are left out. Moses, in those words, had reference to sundry ordinances which he read; whereof because the apostle had no occasion to mention, he omitted.

The alterations are these:

1. What Moses calleth a covenant, the apostle styleth a testament.

Ans. (1.) The word which the apostle useth signifieth both a covenant and a testament, as hath been shewed, Chap. vii. 22, Sec. 91.

(2.) Moses wrote before the death of the testator, the apostle after his death; so as the same thing which in Moses's time was a covenant, in the apostle's time was a testament.

(3.) Moses speaking of the matter, which was an agreement betwixt God and his people, styleth it a *covenant*; but the apostle, speaking of the manner of ratifying it, styles it a *testament*.

2. Where Moses useth this word *covenanted* or *made*, the apostle turns it *enjoined* or *commanded*, *ἐντειναι*.

Ans. Moses used a word which is proper to a covenant, but the apostle changeth it into this authoritative word *enjoined*, to shew the ground of what was required, *God's charge*; and withal to declare that it was no arbitrary matter for them to do or to leave undone, but a matter of necessity: 'the Lord enjoined it.'

The apostles were not translators, but expositors, of texts of Scripture, and thereupon had liberty to alter words for clearing of the sense. See Chap. i. 6, Sec. 72.

The word which we translate *enjoined* is a compound. The simple verb, *τέλλω*, is out of use; but there are two nouns, *ἐντάλμα*, Mat. xv. 9, *ἐντολήν*, Mat. xv. 3, that are such compounds as this verb, both which do signify a commandment. The word, then, implieth a bounden duty; so as it was not a matter arbitrary or doubtful, but that which in obedience to the supreme sovereign was to be observed. This word is used Chap. xi. 22, Sec. 122.

Sec. 107. *Of this phrase, 'This is the blood of the testament.'*

That the people might the better understand what he intendeth, Moses directs them to that very act which he then did, by this phrase, *This is the blood*, &c.; for the note of reference, *this*, implieth that which he was then in doing. It is somewhat answerable to a like phrase of our Lord Christ, who, having taken bread and broken it, said, 'This is my body,' Mat. xxvi. 26.

From hence we may infer, that a sacramental denomination of a thing signified by the sign doth not argue a transubstantiation of the sign into the thing signified, or a consubstantiation of the sign and thing signified. The tree that is called 'the tree of life' was not life in itself, Gen. ii. 19. Circumcision, which is called 'the covenant,' Gen. xvii. 9, was not the covenant itself; nor was the lamb the passover,

yet so called, Exodus xii. 21; nor the rock, Christ himself, yet so called, 1 Cor. x. 4. The end of a sacramental phrase is to shew outwardly what is inwardly intended, and to raise the mind from the outward sign to the inward thing signified, and to assure us of the presence of grace, and of the thing signified, not carnally, but spiritually. This spiritual presence is as true and real as a carnal presence can be, and much more effectual and comfortable; for by the spiritual presence of Christ the true believer partaketh of the merit and virtue of Christ's passion, and of the benefits that flow from thence.

The Rhemists do hence infer, that 'the chalice of the altar hath the very sacrificial blood in it that was shed upon the cross.' Others do hence frame this argument: as there was the true blood of the type in the typical and legal sacrament, so there must be the true blood of the truth in the true and evangelical sacrament.

Ans. 1. All that may be granted, and yet their transubstantiation not concluded thereupon. Thus the resemblance will hold: as under the law there was shed the very blood of beasts for those legal cleansings, so under the gospel is shed the very blood of Christ for a spiritual cleansing of the soul. This none deny. But will it hereupon follow that that blood is shed in the sacrament?

2. The resemblance betwixt legal and evangelical sacraments must be in the signs of each. Thus it will follow, that as there was true blood in theirs, so there is true wine in ours; which analogy is taken away by transubstantiation.

3. The blood which Moses sprinkled was no more the proper blood of the covenant than the wine; for that blood could not take away sins, Heb. x. 4.

4. The words of Moses are not proper, but figurative.

5. Their resemblance doth not hold; for Moses and the apostle refer the relative *this* to blood, but the evangelist referreth it to the cup in which the wine was; thus, 'This cup is the new testament in my blood,' Luke xxii. 20.

By this mention of blood added to the testament, is shewed the end of sprinkling blood under the law, which was to declare that blood was the means of God's entering into covenant with man; as hath been shewed, ver. 18, Sec. 99.

This joining of *blood* with a *testament*, and styling it 'the blood of the testament,' sheweth that by Christ's blood the covenant was turned into a testament, and made inviolable; as hath been demonstrated, ver. 15, Sec. 88, and ver. 16, Secs. 93, 94.

Sec. 108. *Of divine institution the ground of a sacrament.*

The ground of the foresaid sacramental sign and action (which was sprinkling blood as a ratification of the covenant) is thus expressed, *which God hath en-*

joined unto you. Hence we may observe, that a divine institution is requisite for the constitution of a sacrament. This was the ground of all true sacraments that ever the church had, as may be proved by a particular induction of several sacraments.

1. There were two sacraments in man's entire estate: the tree of life, and the tree of knowledge of good and evil; both which God appointed to be sacraments, Gen. ii. 9.

2. The general sacrament for the whole world, namely, the ark, 1 Peter iii. 21, was also by God enjoined.

3. Circumcision, which was the ordinary sacrament of regeneration to the Jews, was instituted of God, Gen. xvii. 10.

4. The other ordinary sacrament of the Jews, to seal up their spiritual nourishment, namely, the passover, was ordained of God, Exod. xii. 3, &c.

5. The Jews' extraordinary sacraments were also of God. These were four:

(1.) Israel's passing through the Red Sea, Exod. xiv. 16, &c.

(2.) The cloud under which they were, Exod. xiii. 21, 22.

These two were to them as baptism, 1 Cor. x. 1, 2.

(3.) Manna that fell from heaven, Exod. xvi. 4.

(4.) The water that came out of the rock, Exod. xvii. 5, 6, &c.

These two were to them as the Lord's supper, 1 Cor. x. 3, 4.

6. The Lord's supper was instituted by Christ, Mat. xxvi. 26.

7. Baptism was also instituted by Christ, Mat. xxviii. 19.

1. Sacraments are part of God's worship, and in that respect must have God's warrant. In vain they worship God who worship him by men's inventions, Mat. xv. 9.

2. Sacraments are seals of God's covenants. Now the seal must be his whose the covenant is. One's seal binds not another, much less can man's seal ratify God's covenant.

3. All the efficacy that is in a sacrament ariseth from divine institution. How could the cutting off the foreskin of a man be a seal of the righteousness of faith, Rom. iv. 11, and assure him of the remission of sins, if God had not ordained it to that end? The like may be said of baptism, and so of other sacraments. Herein lieth the difference betwixt sacramental bread and wine, and the bread and wine that we eat at our own tables. By divine institution the former proves spiritual nourishment; the latter is only corporal.

1. By this touchstone, these five popish sacraments, penance, confirmation, ordination, matrimony, and extreme unction will be found to be forged. It cannot be proved that they were instituted of God.

2. Such sacraments as are instituted of God, are not matters arbitrary, left to our own will, to observe or

not observe; but by virtue of the divine institution necessity is laid upon us. What God enjoineth to his church, his church is bound to observe. They shew themselves rebellious against God's authority, and despisers of his covenant, who either wilfully refuse, or carelessly neglect to observe them. On this ground, saith the Lord, 'The uncircumcised man-child shall be cut off from his people,' Gen. xvii. 14.

3. Divine institution further requireth, that they who observe the sacraments be conscionable in a right manner of observing them; namely, reverently, holily, in faith, with love, and other requisites fit for such divine ordinances.

Sec. 109. *Of sprinkling holy things with blood.*

Ver. 21. *Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry.*

The apostle having, by a short digression, shewed the end and warrant of sprinkling things with blood, he returneth to his enumeration of other things that were so sprinkled.

In bringing in those particulars he useth two conjunctions, *zai*, and, *δὲ*, but, and an adverb, *ὁμοίως*, likewise. Our English compriseth them all under this word *moreover*; they imply that these are distinct things from the former, but yet used as the former were.

Of *sprinkling*, and that with *blood*, see ver. 13, Secs. 71, 72.

Of the *tabernacle*, see ver. 11, Sec. 55, and Chap. viii. 2, Sec. 5.

By vessels of the ministry, he meaneth the candlestick, the table, the altar, both that of gold and that of brass, the great sea, other havers, all such instruments as were set upon the table of shew-bread, as dishes, cups, spoons, bowls, and such like, whereof you may read a particular enumeration 1 Kings vii. 45-50. They are called *vessels of the ministry*, because they were for public service.

Of the notation of the Greek word *λειτουργία* , translated *ministry*, see Chap. i. 7, Sec. 79.

All these were holy in their institution, and consecrated to holy uses. These and such other are styled 'dedicate things,' 1 Chron. xxvi. 20, 26.

Quest. If they were holy, why were they sprinkled with blood?

Ans. 1. Though in themselves by God's institution they were holy, yet being used by man, in regard of that pollution which is in man, and issueth from him, they were to be sprinkled and thereby purged.

2. They were sprinkled with blood, to shew that the things which man useth are made acceptable to God by the merit of Christ's sacrifice, for the blood here mentioned typified the blood of Christ.

Of the former, namely, that pure things are made impure to sinful men, see ver. 19, Sec. 101.

The latter, that holy things are made acceptable to God by the merit of Christ's sacrifice, is evident by the

mention of faith in offering those things which God accepted, as the offering of Abel, Gen. iv. 4, Heb. xi. 4. The like may be applied to all other acceptable sacrifices. As this was typified by the sprinkling of blood, by the incense that was offered up under the law; in allusion whereunto it is said, that 'the smoke of incense which came with the prayers of the saints ascended up before God,' Rev. viii. 4.

God himself saith of Christ, 'This is my beloved Son, in whom I am well pleased,' Mat. iii. 17. God is not only well pleased with Christ, but his good pleasure doth so rest in and on him, as he is well pleased with all that are presented unto him by his Son. On this ground it is said, that 'God hath made us accepted in the beloved,' Eph. i. 6.

On this ground it becometh us, whensoever we approach into God's presence, as they did who went into the tabernacle, and perform any holy duty, to apply to ourselves the sacrifice of Christ; this is to be sprinkled with the blood of Christ. Faith is the means of applying the same, so as the believer may with a strong confidence appear before God in an holy duty, as the priest might enter into the tabernacle with the sprinkling of blood.

As all the vessels were to be sprinkled, so all God's ordinances, and the particular circumstances appertaining to them, are to be performed through faith in Christ.

As thou desirest to be accepted in thy person, so let thy desire extend to all the holy things thou usest; do them all in faith, so will God have respect to thee, and to thy services.

Sec. 110. *Of purging all things with blood.*

Ver. 22. *And almost all things are by the law purged with blood; and without shedding of blood there is no remission.*

Lest the apostle might come short in his enumeration, he addeth this clause, and almost all things are by the law purged with blood.

Under this general, *all things*, he compriseth such things as appertained to the tabernacle, and to the service of God. Yet because there might be some things that were not so sprinkled, he addeth this restrictive particle, *σχεδόν*, almost. We do not read of the table, or other hangings, or the priests' garments, and such other things from which the blood could not be well cleansed, were so sprinkled.

By the law, *κατὰ τὸν νόμον*, he meaneth the ceremonial law, and implieth that that sprinkling that was then used, was but legal 'to the purifying of the flesh,' as is noted, ver. 13, Sec. 75.

This word *purged* sheweth the end of sprinkling blood upon them, namely, that that pollution, which through man's use of them did cleave unto them, might be taken away, and both they made fit for man's use, and man made fit to use them.

This giveth proof that God would have all things

sanctified to his people : his word, his sacraments, of prayers and praises, our singing of psalms, the actions that we do, as lifting up our hands and eyes, bowing our knees, yea, the places where we meet, and all such things, all are to be sanctified, and that by faith in the blood of Christ. Of the word, καθαρίζεσθαι, translated *purged*, see Chap. i. 3, Sec. 27.

Sec. 111. *Of blood shed the only means of remission.*

An especial reason of the foresaid rite of sprinkling blood, is in this phrase, *without shedding of blood is no remission*. This reason manifesteth a necessity of that rite. For remission of sin is absolutely necessary ; but blood must be shed and sprinkled for remission of sin.

This phrase, *shedding of blood*, is the interpretation of one Greek word, αἱματεκχυσία, but a double compound. It is compounded of a noun, αἷμα, that signifies *blood*, and a preposition, ἐκ, that signifies *out*, and a verb, χύω, *fundo*, that signifieth *pour*. To join them all together, this double compound signifieth *a pouring out of blood*. The word here used is only in this place used, and fitly to the apostle's purpose, for blood could not be sprinkled unless it were first let out of the vessel, and poured into some vessel to be carried up and down. Another compound from the foresaid simple verb, ἐκχύω, is used Chap. xi. 28, Sec. 157.

The remission that the apostle here speaketh of is the remission of sins. The word ἀφεσις,¹ translated *remission*, hath for the most part this noun, *sins*, added to it, as Mat. xxvi. 28, Mark i. 4. But sometimes it is set alone, and the word *sins* understood, as Mark iii. 29, Luke iv. 18, and here.

The manner of setting down this point with a double negative thus, *without, no*, carrieth emphasis. It implieth that there is no other way for obtaining remission of sins.

1. This reason taketh it for granted that sin is remissible. It may be pardoned. Hereof see the *Treatise of the Sin against the Holy Ghost*, part i. sec. 5, at the end of *Domest. Dut.*

2. It is also taken for granted, that blood is the means of purging away sin. Of these two points, see ver. 7, Sec. 43, and ver. 18, Sec. 99.

3. The main point here intended is, that there is no other way to expiate sin but by blood. This is to be taken of the procuring cause of remission of sins ; for there are many means as courses to be taken by us, whether we may gain assurance that sins are pardoned. But if you read the Scriptures throughout, you shall find no other purchase of sin than blood.

The truth that was typified by the blood under the law, namely, the blood, sacrifice, or death of Christ, is the only price that can make satisfaction for sin. Sin is that bar which keepeth the flood gates fast shut against the current of mercy. Satisfaction of justice pulleth out the bar, and then mercy flows in apace.

¹ ἡ ἡμεῖς ἡμεῖς, mitto, ἀφίημι, remitto, inde ἀφίημι remissio.

This is sufficient to disprove the many foolish inventions of papists, whereby they do egregiously delude their people in seeking pardon of sin.

In particular, this discovereth the vanity of the popish distinction of a bloody and unbloody sacrifice. They say that their mass is an unbloody sacrifice ; and yet they affirm that it is a propitiatory sacrifice for remission of sins. They think to salve up all by a conceit of a concomitancy of blood with flesh. But even that conceit is here refuted by the word which the apostle here useth, *shedding of blood* ; ' without shedding of blood is no remission.' It is not sufficient that blood be with flesh ; but blood must be shed and poured out, as the notation of the word implieth. Thus much doth Christ express in the institution, ' This is my blood which is shed,' Mat. xxvi. 28. Of the distinction betwixt a bloody and unbloody sacrifice, see Chap. vii. 27, Sec. 115.

For our parts, let us learn to trust, and that wholly and only, to this means of remission, the blood of Jesus Christ shed for our sins.

Sec. 112. *Of the resolution of Heb. ix. 18-22.*

Ver. 18. *Whereupon neither the first testament was dedicated without blood.*

19. *For when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people,*

20. *Saying, This is the blood of the testament which God enjoined unto you.*

21. *Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry.*

22. *And almost all things are by the law purged with blood ; and without shedding of blood is no remission.*

In these five verses is set down a legal dedication. In it we may observe,

1. The inference of it upon that which went before, in these words, *whereupon, neither*.

2. The substance of the dedication. This is,

(1.) Generally propounded.

(2.) Particularly exemplified.

In the general two things are declared :

[1.] The thing dedicated, *the first testament*.

[2.] The means of dedicating it, *blood*.

In the particular exemplification are considerable, [1.] The time when the dedication was performed, and that was when the meaning thereof was declared.

In describing this circumstance are noted,

1. The person that declared the meaning, *Moses had spoken*.

2. The matter that was spoken, *precept*. Amplified by the generality, *every precept*.

3. By the persons to whom it was spoken, *to all the people*.

4. The manner of ordering what he did deliver, *according unto the law*.

2. The means of dedicating. This is described in four particulars :

1. The blood of calves and goats.

2. Water.

3. Scarlet wool.

4. Hyssop.

3. The manner of using the blood, in this word *sprinkled*.

4. The things dedicated, which were either such as were then present, or afterwards dedicated, ver. 21, 22.

The things then present were of two sorts :

1. The *book*.

2. All the people.

In the 20th verse is particularly set down the words, whereby Moses explained the meaning of what he did. This is,

1. Generally hinted in this word *saying*.

2. Distinctly expressed ; where is shewed,

1. The matter intended, *this is the blood of the testament*.

2. The warrant he had for what was done, *which God hath enjoined you*.

The things afterwards dedicated are set down, ver. 21, 22.

Therein is,

1. A repetition of the means of dedicating, *he sprinkled with blood*.

2. An expression of the things dedicated, and that,

1. In two particular kinds :

(1.) The holy place, *the tabernacle*.

(2.) The holy things, *all the vessels of the ministry*.

2. In a general comprehension, thus, *almost all things*. This general is amplified.

(1.) By a repetition of the means, *blood*.

(2.) By the effect thereof, *purged*.

(3.) By the ground of all, *the law*.

(4.) By the reason of using that rite. Here we may observe,

1. The benefit attained thereby, *remission*.

2. The manner of using the blood, *shedding*.

3. The necessity thereof ; *without such shedding no remission*.

Sec. 113. *Of observations gathered out of Heb. ix. 18-22.*

I. *Legal rites were grounded on equity*. This word of inference, *whereupon*, intendeth as much. Because testaments were usually ratified with the death of the testator, thereupon God's testament was ratified with blood. See Sec. 97.

II. *God's covenant made with the Jews was the first testament*. So it is here called. See Sec. 98.

III. *God would have sacred things dedicated*. Thus much is expressed. See Sec. 98.

IV. *Blood is the means of atonement between God and man*. The mention of blood in this place intendeth thus much. See Sec. 99.

V. *The covenant must be explained before the seal be annexed thereto*. Moses did not use the seal of sprinkling blood, before he had spoken and declared what it intended. See Sec. 100.

VI. *Ministers must teach what God commands*. This is implied under this word *precept*. See Sec. 101.

VII. *The whole counsel of God must be made known*. Moses spake every precept. See Sec. 101.

VIII. *God's word is to be delivered to all of all sorts*. Moses spake to all the people. See Sec. 101.

IX. *What ministers do they must do according to God's word*. Moses did what he did according to the law, which was God's word. See Sec. 101.

X. *Under the law, the blood of beasts was used*. Such were calves and goats. See Sec. 102.

XI. *Water was sprinkled with blood*. This was to typify the concurrence of justification and sanctification. See Sec. 103.

XII. *Christ was typified by scarlet wool*. See Sec. 103.

XIII. *Christ also was typified by hyssop*. See Sec. 103.

XIV. *Blood was made useful by sprinkling*. It is here said to be sprinkled. See Sec. 103.

XV. *The law could not make perfect*. Therefore the book of the covenant wherein the law was registered was sprinkled. See Sec. 104.

XVI. *Things pure are impure to sinners*. The book of the law was pure in itself, yet sprinkled for man's sake, who is impure. See Sec. 104.

XVII. *All people are unclean*. Therefore all the people were sprinkled. See Sec. 105.

XVIII. *Means of cleansing are offered to all*, for all are sprinkled. See Sec. 105.

XIX. *The word must be joined with the seal*. This note of transition, *saying*, intends as much. See Sec. 106.

XX. *A sacramental assertion doth not make a transubstantiation of the sign*. This is a sacramental phrase, *this is the blood of the testament*, yet there was no transubstantiation. See Sec. 107.

XXI. *A sacrament must have divine institution*. This phrase, *which God enjoined unto you*, implieth a divine institution. See Sec. 108.

XXII. *The place where God's people meet for divine service was dedicated under the law*. The tabernacle was such a place, and that was sprinkled with blood. See Sec. 109.

XXIII. *Instruments used about divine service were also dedicated ; such were the vessels of the ministry*. See Sec. 109.

XXIV. *Generals are not to be too far extended*. The apostle here useth this word of restraint, *almost*. See Sec. 110.

XXV. *The end of sprinkling blood was to purge things*. This word *purged* intends as much. See Sec. 110.

XXVI. *Things of old were done by the law*. So much is here affirmed about sprinkling all things by the law. See Sec. 110.

XXVII. *Sin may be forgiven.* This is here taken for granted. See Sec. 111.

XXVIII. *Blood is the means of the remission of sin.* This also is taken for granted. See Sec. 111.

XXIX. *There is no other means but blood to take away sin.* This manner of expressing the point, without blood no remission, proves as much. See Sec. 111.

XXX. *Blood must be shed for obtaining remission.* So much is here intended. See Sec. 111.

Sec. 114. *Of necessity in observing what God enjoineth.*

Ver. 23. *It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves, with better sacrifices than these.*

This conjunction *ὅν*, therefore, is the note of a conclusion ; and this verse is the conclusion of the main point in question concerning dedicating things with blood.

The argument may be thus framed :

All things dedicated to God must be consecrated with blood ;

But types and truths were dedicated to God ;

Therefore types and truths must be consecrated with blood.

The word *ἀνάγκη*, translated *necessary*, is the same that was used ver. 16, Sec. 93, and in the same sense. It hath here relation to the order which God hath set down for purging things, which was with blood. Without blood they could not be purified. Therefore blood was necessary to purify them. Of the reason of this necessity, see verse 7, Sec. 43, and verse 18, Sec. 99.

The noun *ὑποδείγματα*, translated *patterns*, is the same that was used, Chap. viii. 5, Sec. 12. There it was translated *example*. But in that and this place it is taken in the same sense, namely, for legal types, in reference to their spiritual truths. By reason of the fit resemblance between them, the rites, which were of things visible, exhibited in times before the truths, are called *patterns*.

The truths themselves are styled *ἐν τοῖς οὐρανοῖς*, *things in the heavens*. These are the same which are styled *heavenly things*, Chap. viii. 5, Sec. 13. There is shewed in particular what they are. They are said to be *things in the heavens*, by reason of the excellency of them ; and to amplify that excellency, the word is set down in the plural number, *heavens*.

The verb *καθαρίζεσθαι*, translated *purified*, is the same that was translated *purged*, ver. 22, Sec. 110. Of the diverse use thereof, see Chap. i. 3, Sec. 27. It here signifieth such a purifying or purging as was intended in the former verse ; namely, that things sacred should in a special manner be set apart to divine services, and that unclean things should be purged from their uncleanness.

The relative in this phrase *τούτοις*, with *these*, hath reference to the particulars mentioned, ver. 19, which are blood, water, scarlet wool, and hyssop.

The inference of this verse upon that which goeth before sheweth that there is a necessity of using such means for obtaining good things as God hath appointed. God appointed that, for purging and cleansing things and persons, blood and water should be used, ver. 20 ; thereupon the apostle thus concludeth, *It was therefore necessary*.

1. God in wisdom ordereth all his ordinances, so as, in reference to the end for which God ordaineth them, there cannot be a better course or means, and in that respect there is a necessity of them.

2. God bringeth his purposes to pass in his own way and course, and will not suffer matters to be effected other ways. There is therefore in this respect also a necessity of holding close to that course.

1. Vain are the attempts of all that go about to procure good to themselves in any other way than that which the Lord hath set down. The idolatrous courses which the idolatrous Jews used to pacify God's wrath did more incense him. The like may be said of all men's inventions in sacred matters, wherein and whereby they seek to please God.

2. It stands us in hand well to observe what God hath ordained for the good of our souls, and to hold close thereto, yea, to lay a necessity upon ourselves, and to say, 'Necessity is laid upon me, yea, woe is unto me if I do not this or that.'

Sec. 115. *Of types being in themselves but shadows.*

The nature of legal types is set out in this phrase, *patterns of things in the heavens*. It setteth out both the meanness of them, and also the excellency of them.

Their meanness is manifested in this word *patterns*, which implieth resemblances of things ; and if they be compared with the truths which they do resemble, they will be found to be dark and obscure. Hereupon the apostle joineth these two together, *example* (or pattern) and *shadow*. See Chap. viii. 5, Sec. 12.

The types themselves were but of external and earthly things, and in that respect called carnal ordinances, ver. 10, Sec. 50.

Surely they who of old used the legal rites merely as outward rites, without reference to their truths, did rest upon mere shadows, and manifested therein a childish disposition. Much more did they who addicted themselves to those rites after their date was out, so as then they had no heavenly truth to typify ; but most childish are they who doat upon such external ordinances as never had any spiritual truths for them to be a pattern of. Of these see Chap. vii. 16, Sec. 82.

The excellency of the foresaid types is manifested in this, that they were *patterns of things in the heavens*, that is, of heavenly things. See more hereof Chap. viii. 5, Sec. 13.

Sec. 116. *Of legal types cleansed with answerable means.*

As the legal types themselves were mean in their kind, being of earthly things, so the means of purifying them were answerable. They were *purified with these*, namely, with those external and earthly things which are mentioned ver. 19, Secs. 102, 103.

All things are cleansed with means according to their kind. Our faces, our hands, our feet, our whole body, our linen, the vessels that we use, and other like things, are washed and made clean with water and other like external and earthly things.

We may from hence infer, that the faithful under the law rested not in those external rites for the purifying of their souls.

It is not possible that the blood of bulls and of goats should take away sin. The gospel was preached unto Abraham, Gal. iii. 8, and therein he believed. The like may be said of all the faithful that died under the law. This is the reason of the apostle's setting forth the faith of so many worthies as he hath produced, Chap. xi.

Sec. 117. *Of heavenly things the substance of the types.*

By way of opposition, the apostle sheweth how the truths of the fore-named types were after another manner purified.

Those truths he thus expresseth, *αὐτὰ τὰ ἐπουράνια, the heavenly things themselves.*

The relative *themselves* is set in the first place, as if we should thus translate it, *themselves being heavenly things.* By *themselves*, he meaneth the truths of types, so as the very substance of legal shadows is exhibited under the gospel. In this respect 'a true tabernacle' is mentioned, Chap. viii. 2, Sec. 6; and good things, ver. 11, Sec. 53.

God at length exhibited the things themselves which were good and true, to shew what he mainly aimed at, and that the shadows and types were only for a while in regard of man's need.

Great is their folly who, enjoying 'the things themselves,' hunt after shadows, as Jews, Turks, papists, all idolatrous and superstitious persons do; herein they shew themselves like the dog that, having got meat in his mouth, snapped at the shadow of it in the water, and so lost his meat.

The Lord make us wise in seeking after those solid truths, which by his gospel are revealed!

To stir us up the more hereunto, let the quality of them be considered. They are 'heavenly things.' The word translated *heavenly*, is a compound which we may translate *upper heavenly*. Of this compound word, see Chap. i. 1, Sec. 15. Of the things meant thereby, see Chap. viii. 5, Sec. 13.

This epithet *heavenly* is here given to those truths which were typified by the law.

1. In opposition to the rites of the law, which were

earthly. This is implied under this conjunction of opposition, *but*.

2. To shew the excellency, perfection, and perpetuity of them.

1. Heavenly things are so much more excellent than earthly, as heaven is higher than the earth.

2. Those heavenly things do perfectly effect that for which they are ordained.

3. Heavenly things are perpetual, they continue for ever.

This should stir us up to inquire after these heavenly things, and upon knowledge of them, highly to prize them; to rest satisfied in them, and to walk worthy of them.

Sec. 118. *Of purifying heavenly things.*

The aforesaid *heavenly things* are said to be *purified*. Though this act of purifying be not expressed in this latter clause, yet it is necessarily understood, and must be repeated out of the former part of the verse, otherwise this latter part would want a verb to make up the sense.

Heavenly truths are purified as well as earthly types.

This may seem strange if we duly weigh what those truths were, namely, Christ himself. His body was the truth of the tabernacle; his deity, of the altar; his human nature, of the sacrifice; his person, of the priest; his graces were the truth of the priest's robes; his mediation, the truth of the incense. He is the true mercy-seat; he the ark; he the manna; he the water that flowed out of the rock; he the truth of most types. Heaven was the truth of the most holy place.

Quest. What need those things to be purified?

Ans. 1. To be purified, sometimes signifieth to be set apart and consecrated for our use and benefit. Thus Christ is said to be 'made perfect,' Chap. ii. 10; and to be 'sanctified,' John x. 36, and xvii. 19. Thus Christ being consecrated for the church, his nature, his person, his deeds, his doctrine, obedience, sufferings, offices, victories, resurrection, ascension, &c., are made useful and beneficial to us; though in themselves they be most pure and perfect, yet would they not have been effectual to us without this heavenly consecration. Heaven itself is thus purified, for Christ with his own blood entered into that holy place.

2. There are some things in the number of heavenly things, which by nature are impure, as the elect people of God, of whom the Jews were a type. Now Christ 'gave himself for the church, that he might sanctify and cleanse it,' Eph. v. 25-27, 1 Peter i. 2.

3. Sundry holy things, by man's abuse of them, prove to man impure; as the holy ordinances of God. In this respect they need to be purified. See more hereof, ver. 19, Sec. 104.

Sec. 119. *Of sacrifices which purge heavenly things being better than legal.*

The means whereby the aforesaid heavenly things are purified, are said to be sacrifices.

A sacrifice, according to the notation of the Greek word, signifieth a thing slain and offered to God; a bloody sacrifice is therefore here meant, which is the sacrifice of Christ himself. In this respect Christ is said 'by his own blood to enter into the holy place,' ver. 12.

Though that were but one sacrifice, and but once offered up, yet the plural number, *θυσιας*, sacrifices [is used].

1. For excellency's sake, it was instead of many sacrifices.

2. In reference to the many sacrifices under the law. This one was the truth of them all, and instead of all.

A sacrifice was the means of purifying heavenly things, because thereby satisfaction was made to divine justice, and divine wrath was pacified; and thereby way made to mercy, yea, thereby Christ merited that all things needful for us should be effectual unto us.

By this we may be informed of the need, use, and benefit of Christ's offering himself up a sacrifice; without it we had remained enemies against God, and God against us; we unfit and unworthy to appear before him; all things unfit, unuseful, ineffectual to us; Christ himself, his incarnation, his purity, ineffectual to us. Heaven had been, as paradise, kept by cherubims against us. If it were needful that man should not remain under the power of the devil, nor liable to damnation, then this sacrifice was needful. As there was great need, so there is great use and benefit thereof; for thereby we are purified, Christ himself is sanctified to us, all that Christ did and endured is made effectual for our good.

Well might this sacrifice be here styled *καλύτερος*, better. This is a note of comparison, and it hath reference to the sacrifices under the law, which were sacrifices of beasts, this of Christ. Therefore well may it be said to be better. There is no one thing which may be said to be better than others, than this better than the legal sacrifices; as much more excellent as God-man is than brute beasts, so much better is the sacrifice, whereby heavenly truths are purified, than legal sacrifices. On this ground it is said of Christ, that 'not by the blood of goats and calves, but by his blood he entered into the holy place,' ver. 12.

In this respect Christ is said to be 'the mediator of a better covenant,' Heb. viii. 6; and 'the bringing in of a better hope,' Heb. vii. 19.

The truth was indeed actually to perform what the types only shewed was needful to be performed, but could not perform.

How should this move us to have this sacrifice in high account, in far higher account than the Jews had theirs. The pious and upright Jews did most highly

esteem their sacrifices; they daily offered them morning and evening; when by any occasion they were unclean, they offered up their sacrifice for cleansing, and received satisfaction and peace in their conscience from thence. It was the advice that David gave to Saul in case of offence against God, 'Let him accept an offering,' 1 Sam. xxvi. 19. When they received special blessings from God, they offered sacrifices in way of thanksgiving, and did exceedingly multiply the same, as is shewed.

Should not we much more have recourse to this sacrifice of Christ's in all our uncleanness, and seek to have our souls sprinkled therewith, yea, and confidently rest thereupon; yea, should not we on all occasions of thanksgiving offer up our praises in and through that sacrifice?

Sec. 120. *Of the resolution of, and observations from, Heb. ix. 23.*

Ver. 23. *It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better things than these.*

In this verse is declared a difference betwixt legal types and their truth. Hereof are two parts:

The former concerns legal types.

The latter their truth.

In the former observe,

1. The inference of it, upon that which went before, in this conjunction *therefore*.

2. The main point intended. Hereupon is set down,

1. The nature of types. They are *patterns*.

2. The object of them. *Things in the heavens*.

3. Their need of purifying. *Should be purified*, amplified by the necessity thereof.

4. The means of purifying them. *With these*, namely, blood of beasts, and other external things.

Doctrines.

I. *The means without which a needful thing cannot be effected must be used.* The apostle had before shewed, that without blood there was nothing acceptable to God; thereupon he here concludeth, that both types and truths must be purified by blood. See Sec. 114.

II. *There is a necessity of observing what God enjoins.* The word *necessary*, as here used, imports as much. See Sec. 114.

III. *Types were but shadows of truths.* The word *pattern* intends as much. See Sec. 115.

IV. *The truths typified by legal types were heavenly things.* In this sense they are here styled, *things in the heavens*. See Sec. 115.

V. *There was a means of purifying under the law.* This is here intended under this word *purified*. See Sec. 114.

VI. *Things under the law were purified with external things.* Such things are comprised under this relative, *with these*. See Sec. 116.

VII. *There is a great difference betwixt types and truths.* This particle of opposition, *but*, importeth as much. See Sec. 117.

VIII. *There were substances of the legal shadows.* This word *themselves* intends as much. See Sec. 117.

IX. *Those substances were heavenly things.* So they are here styled. See Sec. 117.

X. *Heavenly things were purified.* The verb *purified*, here understood, hath reference to such things. See Sec. 118.

XI. *Christ's sacrifice is the means of purifying the heavenly things.* It is Christ's sacrifice that is here intended. See Sec. 119.

XII. *Christ's sacrifice is instead of all other sacrifice.* The plural number, *sacrifices*, spoken thereof, implies as much. See Sec. 119.

XIII. *Christ's sacrifice is better than all former sacrifices.* It is here expressly said to be better than them.

Sec. 121. *Of the difference betwixt things made with hands and without hands.*

Ver. 24. *For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.*

This verse is inferred upon the former, as a reason to prove that Christ's sacrifice was better than the sacrifices under the law. The causal conjunction *γὰρ*, *for*, implies as much.

The proof is taken from the place whither Christ carried his blood after he had offered up himself a sacrifice, namely, *heaven*.

This proof the apostle before noted in this phrase, 'by his own blood he entered into the holy place,' ver. 12. In this proof is laid down a second difference betwixt Christ and other priests. The first was in the different means of cleansing, ver. 23.

This second is in the different places, wherein the one and the other executed their function.

For a more clear illustration of the point, the apostle sets it down negatively and affirmatively.

Negatively thus, *Christ is not entered, &c.*

Of the meaning of this title *Christ*, see Chap. iii. 6, Sec. 54. He is here expressly named, to shew who was the priest, and what the sacrifice, whereby that which could not be effected under the law was perfected.

This phrase of *entering into the holy places*, hath reference to the priests entering into the tabernacle. 'They entered into the holy places made with hands.'

Of this title, *ἁγία*, *holy places*, see ver. 1, Sec. 4, and Chap. viii. 2, Sec. 4. There were two places called *holy*: one wherein all sorts of priests did their holy services, called the first tabernacle, ver. 2; the other whereinto the high priest went once a year, ver. 7. In reference hereunto the plural number, *places*, is used, and they are called *holy*, because they were set apart to holy services.

These are said to be *χειροποίητα*, *made with hands*, because they were made by men who had hands. Thus is this word used, ver. 11, Sec. 55. Thus 'circumcision in the flesh' is said to be 'made by hands,' Eph. ii. 11, because it is the work of men; and temples of stone and timber are so styled, Acts vii. 48, and xvii. 24. In all these places things made without hands are opposed to such as are immediately made by God; and thereupon they are negatively used for the most part. These two words, *χειροποίητος*, *made with hands*, and *ἀχειροποίητος*, *made without hands*, are directly opposed, Mark xiv. 58. So circumcision in the flesh is said to be made with hands, Eph. ii. 11, and circumcision in the spirit to be made without hands, Col. ii. 11.

By setting down this point negatively thus, *Christ is not entered, &c.*, it appears that things made by man are not comparable to the things made by God. In which respect they are set in opposition one to the other, thus, 'which the Lord pitched and not man,' Chap. viii. 2, Sec. 6. The other oppositions about this phrase do prove as much.

As the workmen are, so are their works; but man is not comparable to God, nor his works.

This discovers the folly of many, who though they have reasonable and understanding souls, whereby they may know the difference betwixt things made with hands and without hands, yet prefer the former before the latter, and that both in matters of religion and in other things also. How superstitiously did the Jews doat upon the outward temple, Jer. vii. 4, and on the ark, 1 Sam. iv. 3, and yet regarded not true piety and purity of heart; no, nor their own souls, which were the 'temples of the Holy Ghost.'

Thus many, that carry the names of Christians, are more addicted to go and visit the ruins of that temple at Jerusalem which was made with hands, than to associate themselves with the true church of God, or to fit themselves for the heavenly place made without hands. How are most men even in God's worship more taken with external matters, which are inventions of men and things made by men, than with spirit and truth, notwithstanding 'the Father seeketh such to worship him,' John iv. 23.

This also may not unfitly be applied to other things; for what care do men and women take to adorn their bodies, their houses, and other things, and in the meanwhile neglect their souls.

Oh pray that you may approve things that are excellent, Philip. i. 10, duly distinguishing the things that differ, and 'choose that good part which shall not be taken away,' Luke x. 42.

Sec. 122. *Of the legal holy places types of heavenly places.*

The fore-mentioned holy places under the law are thus further described, *which are the figures of the true*.

The Greek word here translated *figures*, is not the

same that was used, ver. 9, Sec. 49. That, παραβολή, signified a parable or resemblance. This, αντίτυπον, properly signifieth a repercussion or smiting again, being compounded of a verb, ὑπέρκειν, that signifieth to smite, and a preposition, ἀντί, that signifieth against. It is twice used in the New Testament, here and 1 Pet. iii. 21. There it signifieth one type answerable to another. Thus baptism is said to be 'a like figure' to the ark, both of them figuring and setting forth one and the same thing in substance. Here it is indefinitely taken for the simple noun τύπος, and is translated *pattern*, Chap. viii. 5.

That it is here thus taken is evident by the word that is joined with it, ἀληθινόν, translated *true*. This hath reference to the holy places before mentioned; they were types and figures of the true holy places, namely, heaven, as is afterward shewed.

This description of the holy places under the law intendeth the same things that these words, 'patterns of things in the heavens,' did in the former verse.

The former word, *figures*, is a kind of extenuation; the latter, *true*, is an amplification.

The holy places under the law were but shadows, and in that respect but mean things; but they were shadows of the true holy places, which is heaven itself, and in that respect they were great and excellent things, and of singular use.

Of these two points, see ver. 23, Secs. 115, 117.

Sec. 123. *Of Christ's executing his priesthood in heaven.*

The apostle having shewed into what places Christ entered not, namely, into those whereinto the high priest under the law entered, he proceedeth to declare into what place he entered, in these words, *but into heaven itself*.

The conjunction of opposition, *but*, implieth this latter to be a far more excellent place than the former, as the very name itself, heaven, giveth proof.

To make up the sentence full, the nominative case and principal verb is to be repeated out of the former part of the verse, thus, 'Christ is entered into heaven itself.'

This is spoken of Christ as our priest, and it taketh it for granted that Christ is the true priest of the New Testament. See Chap. ii. 17, Sec. 172.

The verb εἰσῆλθε, translated *entered*, is compounded with a preposition, εἰς, that signifieth *in*, and the same preposition is set before the noun, as if we translated it, *is entered into heaven*, which sheweth that Christ attained to that which he aimed at, and obtained a possession thereof, even heaven itself.

Heaven is here properly taken for that place of bliss where God most manifesteth his glory, and where Christ abideth our priest for ever.

He addeth this discriminating particle, αὐτὸν, *itself*, because the word *heaven* is diversely used; and sometimes for the kingdom of God here on earth, yea,

it distinguisheth heaven here meant from the type hereof.

This phrase *priest* presupposeth that Christ was out of heaven. This is true of his human nature, wherein he lived above thirty-three years on earth; yea, by reason of the union of the divine nature with the human, he is said to descend from heaven, Eph. iv. 9, John iii. 13.

He was for a time upon earth, that he might perform all works of service and suffering. He entered into heaven, that he might continue to do all things that require merit, power, and glory. So as heaven is the place where Christ continueth to execute his priesthood. See hereof more, Chap. iv. 14, Sec. 84.

Sec. 124. *Of Christ's appearing in the presence of God for us.*

The end of Christ's entering into heaven is thus set down, *now to appear in the presence of God for us*. The verb ἐμφανισθῆναι, translated to *appear*, signifieth *conspicuously to manifest*. It is sometimes taken in the worst part; as to appear against one, as adversaries in law do, and to inform against him, Acts xxiv. 1, and xxv. 2. Sometimes it is taken in the better part, to appear for one as a favourite before a prince, or as an advocate or an attorney before a judge.

In this latter sense may it fitly be applied to Christ, who is God's favourite, Mat. iii. 17; and always at God's right hand, ready on all occasions to present our petitions to God and obtain a gracious answer; and if he observe him incensed, then to pacify him.

Christ is also our advocate and attorney, to plead our cause, to answer our adversaries, and to procure judgment to pass on our side.

In these respects he is said to make intercession for us. Hereof see more, Chap. vii. 25, Sec. 106.

Christ is thus said to appear, τῷ πατρὶ, *in the presence of God*, to shew a difference betwixt him and the priests under the law. They appeared before the ark and the mercy-seat thereon, which was but a type of God's presence, Lev. xvi. 2. But Christ in the most glorious presence of God, as it were before his very face.

The word translated *presence* is derived from a noun, ὤψ, ὠπός, *vultus*, that signifieth a *countenance* or *face*; so doth the word also here used signify *a face*, Mat. vi. 17. In this respect Christ is said to be at God's right hand, Chap. viii. 1.

This doth much amplify that which was before noted of Christ appearing in heaven.

So doth also this last clause, ὑπὲρ ἡμῶν, *for us*, which sheweth the especial end of Christ so manifesting himself, even for our sakes, to make us partakers of the benefit of his intercession. For indeed Christ doth all for us, as hath been shewed, Chap. ii. 9, Sec. 83.

There is yet a little particle inserted, which carrieth some emphasis, namely, this adverb of time, νῦν, *now*. This sets down the time present, and hath reference

both to the time of the law, which is past, and so also to the time of glory, which is yet to come.

In the former respect, it giveth us to understand that those great things which were in types shewed to the Jews, are in their truths actually accomplished to us. In this respect our times are called the time of reformation, ver. 10, Sec. 50, in the latter end thereof.

In the latter respect, this circumstance sheweth that use is to be made of Christ's intercession here in this life. Now, even while we are on earth, Christ appeareth before God for us.

The pretended popish sacrifice for the dead is altogether in vain.

Let us now, even while here we live, look unto Christ, and apply the virtue of his intercession to our souls.

Sec. 125. *The resolution of, and observations from Heb. ix. 24.*

Ver. 24. *For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.*

In this verse is laid down a difference betwixt the place where legal types were used, and where the truth was accomplished.

In setting down this point, two things are to be considered :

1. The manner of propounding the point.
2. The matter whereof it consisted.

The manner is two ways manifested.

1. By denying that to Christ which other priests did, *Christ is not entered*, &c.

2. By asserting that to Christ which belongs to no other, in these words, *but into heaven*, &c.

The matter consisteth of two parts :

1. A description of the places wherein the Levitical priests exercised their function.

2. A description of the place where Christ exerciseth his.

The former is described,

1. By the quality, *holy places*.

2. By the means of making them, *made with hands*.

3. By the use of them, *which are the figures*. This is amplified by the substance whereof they were figures, in this phrase, *of the true*.

The latter is described,

1. By the title, *heaven itself*.

2. By the end, which is set out,

(1.) By Christ's act, *to appear*.

(2.) By the place, *in the presence of God*.

(3.) By the persons for whom, *for us*.

(4.) By the time when, *now*.

Doctrines.

1. *Christ did not what other priests did*. This negative, *Christ entered not*, proveth the point. See Sec. 121.

II. *There were of old places for God's service*. These are meant by the word *places*. See Sec. 121.

III. *Places set apart for God's service are holy*. So they are here called. See Sec. 121.

IV. *The things of the law were made by men; namely, by such as had hands*. See Sec. 121.

V. *Types under the law were but figures*. So they are here called. See Sec. 122.

VI. *Types under the law were figures of true things*. So they are here said to be. See Sec. 122.

VII. *Christ entered into the true heaven*. This is *into heaven itself*. See Sec. 123.

VIII. *Christ in heaven conspicuously manifesteth himself*. The meaning of the word translated *appear* manifesteth as much. See Sec. 124.

IX. *Christ is in heaven before God; for he is here said to be in the presence of God*. See Sec. 124.

X. *Christ is for us, even for our good*. See Sec. 124.

XI. *Christ in the time of the gospel actually appeareth before God for his people*. This is the intendment of this adverb of time *now*. See Sec. 124.

Sec. 126. *Of Christ offering himself not often.*

Ver. 25. *Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;*

26. *For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

These two verses do prevent an objection that might be raised from the resemblance betwixt Christ and the legal priests entering into their holy places.

The objection may be this, If the priest's entering into the holy place was a type of Christ's entering into heaven, then must Christ oft enter into heaven, as the high priest did into the most holy place.

The apostle denieth that consequence in these words, *nor yet that he should offer himself often*. The reason of that denial he declareth in the next verse.

In these two verses a third difference betwixt Christ and the legal priests is set down. Of the two former differences, see ver. 24, Sec. 121. This third difference consisteth in the reiteration of that which the priests did, and Christ's only once doing what he did.

The reiteration or oft doing the same thing in reference to Christ is denied in these words, *nor yet that he should offer himself often*.

It is here taken for granted that Christ offered up a sacrifice, in this word, *προσφέρειν*, *offer*. So much is expressed Chap. v. 1, Sec. 6, and Chap. ix. 14, Sec. 79.

It is also taken for granted that the sacrifice which Christ offered up was *himself*, *ἑαυτὸν*. This also is plainly expressed Chap. i. 3, Sec. 29.

The main point is about the renewing thereof, whether he offered himself *πάλαις*, *often* or no.

This is the thing directly denied; for it is oft noted by the apostle that Christ offered but *one* sacrifice, and that *one* but *once*. Hereof see Chap. vii. 27, Sec. 115.

Sec. 127. *Of the priest's entering into the holy place with the blood of others.*

That there was a difference betwixt Christ, who did not offer himself often, and the legal high priests, is evident by this note of comparison, ὡςπερ, *as*. Christ did not as the legal high priests did.

What an *high priest* is hath been shewed Chap. v. 1.

What the *holy place* was whereinto he entered is shewed ver. 2, Sec. 14.

The time of his entering in, *every year*, is declared, ver. 7, Sec. 41.

That which is here indefinitely set down, *with the blood of others*, is particularly hinted to be blood of *goats and calves*. Hereof see ver. 12, Sec. 56. The word ἀλλοτρίῳ, *others*, is referred not to other persons, but to other kind of creatures. According to the notation, it signifieth that which belongeth to another, or is another's, Luke xvi. 12, Rom. xiv. 4, and xv. 20. It is derived from an adjective, ἄλλος, which signifieth *another*, John v. 7, 32. See Chap. xi. 9, Sec. 44.

This indefinite phrase, *blood of others*, doth confirm the first difference betwixt Christ and the legal priests. Christ offered *himself*, and with his *own blood* entered into heaven, ver. 12, Sec. 57, and thereby procured remission of sins. But the priests offered the blood of beasts, and therewith entered into an earthy tabernacle, and could cleanse no further than to the purifying of the flesh, ver. 13, Sec. 75.

God appointed under the law the blood of beasts, because that was sufficient for the end whereunto it was appointed, namely, to typify a spiritual cleansing, not absolutely to cleanse by itself.

If the priest himself had been slain, his blood could not have purged himself or any others from sin. For,

1. He was a man, and in that respect a sinner.

2. His blood was too mean a price to redeem another, Ps. xlix. 7.

3. He could not have carried his own blood when he was dead.

4. If a priest should have offered himself for others, who would have been a priest? 'For scarcely for a righteous man will one die,' Rom. v. 7.

5. It would have been counted a cruel law for a priest to shed his own blood.

Herein we have an evidence of God's tender respect to man in sparing his blood. Though man were ordained a priest to typify Christ's priesthood, though man in that function were to appear before God, though he were to bear their names, yea, and their sins, Exod. xxviii. 38, all which Christ did, yet when it came to the shedding of his blood, as Christ did his, therein God spared him, and accepted the blood

of beasts, as he accepted the ram for Isaac, Gen. xxi. 13.

How doth this amplify God's love to man, who was so tender of man's blood, and yet spared not his Son, but gave him for us to death! Rom. viii. 32.

There was no other means to redeem man from eternal damnation; therefore, rather than man should perish eternally, God would give his Son for him.

On the other side, this doth much aggravate the heathenish impiety and inhumanity of such Israelites as sacrificed their children to idols. This was one of Ahaz his impieties, 2 Kings xvi. 3; God did expressly forbid it, Lev. xviii. 21; the prophets much complained hereof, Isa. lvii. 5, Ezek. xviii. 20; this was one especial cause of their captivity, 2 Kings xvii. 7.

This also is an aggravation of the sin of murder and shedding man's blood unjustly.

From the main difference that is here made betwixt the priests under the law, that they every year went with blood into the holy place, and Christ who did not often but once only offer himself, we may infer that,

1. What the priests did was imperfect. See Chap. vii. 27, Sec. 112.

2. What Christ did was perfect. See Chap. vii. 27, Sec. 115.

Sec. 128. *Of the necessity of Christ's suffering but once.*

In the 26th verse a reason is rendered of the former part of the former verse, that Christ did not offer himself often. The reason is taken from the kind of offering, which was with suffering, *for then must he often have suffered*, πολλὰκις παθεῖν. The argument may be thus framed:

If Christ offered himself often, he often suffered; but he hath not often suffered; therefore he offered not himself often.

It is here taken for granted that Christ offered himself up by suffering, yea, by 'suffering to death,' Philip. ii. 8. That Christ's death was a suffering death is shewed Chap. ii. 9, Sec. 76.

The time wherein Christ was to suffer often, if he had offered himself often, is here said to be, ἀπὸ καταβολῆς κόσμου, *since the foundation of the world*. Of this phrase, see Chap. iv. 3, Sec. 29.

The reason of this extent of time is man's sin; for man sinned anon after the foundation of the world was laid. And anon, after man had sinned, Christ was promised a redeemer to free him by his blood from sin, Gen. iii. 15. In this respect Christ is said to be 'a Lamb slain from the foundation of the world,' Rev. xiii. 8.

The *must*, ἔδει, that is here put upon the point thus, *then must he*, is in a double respect.

1. In regard of God's purpose so to redeem man; for God's purpose *must* be accomplished.

2. In regard of Christ's undertaking. He under-

took to redeem man by satisfying God's justice, which *must* be by suffering.

By this it appears that a frequent offering of Christ is a frequent making him to suffer; for there is no true offering up of Christ but by death. Therefore he is said to be a sacrifice in the latter end of this verse, which, according to the notation of the Greek word *θυσία*, signifieth a thing slain, as is shewed Chap. viii. 1, Sec. 7. In this respect offering and sacrifice are joined together, as chap. x. 12, Eph. v. 2.

Let papists answer this in the case of their frequent offering Christ in their mass.

This word of necessity, *must*, implieth a necessity of Christ's death. See ver. 9, Sec. 95.

The force and drift of the apostle's argument demonstrateth that Christ could not oft suffer; the word *ἄρα*, *once*, in the next section proveth as much. The apostle expressly saith that Christ 'dieth no more,' Rom. vi. 9, so as no other suffering of Christ is to be expected.

Obj. The apostle saith that there is 'behind of the afflictions of Christ,' Col. i. 24.

Ans. Christ's afflictions or sufferings are to be considered two ways.

1. In his own person, which he himself suffered in his human nature.

2. In his body; when the members of his mystical body do suffer as members of that body, he is said to suffer with them. Thus, when Saul 'breathed out threatenings and slaughter against the disciples of the Lord,' Christ saith, 'Saul, Saul, why persecutest thou me?' Acts ix. 1, 4. This kind of affliction is that which the apostle calls the afflictions of Christ, but he here speaks of his personal afflictions.

Christ, having finished all sufferings on earth, ascended to that glory which he will never leave; but leave it he must, if he suffer again. This should make us watchful against that apostasy which cannot be recovered without crucifying the Son of God afresh, Heb. vi. 6.

Sec. 129. *Of Christ's suffering in the end of the world.*

The proof of the fore-mentioned assumption is set down in the latter part of the 26th verse thus, *but now once*, &c. That which is but *once* done is not often done.

This particle of opposition, *ὅτι*, *but*, is here the note of an assumption, as Chap. ii. 6, Sec. 50.

The apostle that lived in the end of the world useth this word *ἄρτι*, *now*, to shew that experience gave proof that Christ had not suffered before that time.

He addeth this exclusive particle *ἄρα*, *once*, to make his argument the more clear; for it is here to be taken exclusively, as if he had said *only once*, and no oftener. Thus it is taken, ver. 12, Sec. 60.

This phrase, *in the end of the world*, is an explication of this particle of time, *now*.

The word *συντελεία*, translated *end*, is a compound. Both the simple *τελέω* and also the compound verb *συντελέω*, whence this noun is derived, signifieth *finish*. Well might this noun be here used, because all the types, prophecies, and promises concerning the sufferings of Christ were accomplished in the end of the world.

The Greek word *αἰῶνα*, here translated *world*, is not the same, *κόσμος*, that was so translated in the former part of this verse.

That former word in this phrase, *foundation of the world*, hath a notation from beauty and comeliness; for God in the beginning made a most beautiful and comely world. Of this notation, see Chap. iv. 3, Sec. 29.

This latter word in this phrase, *the end of the world*, is derived from a word that signifieth *age* or *continuance*, in that the world had then continued many ages. Of this notation, see Chap. i. 2, Sec. 18.

Under the *end of the world* all those days are comprised which have passed and shall pass betwixt the ascension of Christ into heaven, and his last coming unto judgment. Hereof see more Chap. i. 2, Sec. 13.

This instance of Christ appearing in the end of the world giveth proof that the best things prepared for the church were reserved for the last days. The prophets who foresaw and foretold those best things applied their prophecies to the last days, Isa. xxii., Jer. xxxi. 31, Acts. ii. 17.

1. This the Lord did to try the faith and patience of saints in former times. For this end, after God had promised unto Abraham seed, and withal that his seed should inherit the land of Canaan, he foretold that 'his seed should be a stranger in a land that was not theirs four hundred years.' For this end the day of the full restitution of all things hath been put off sixteen hundred years and more, Rev. vi. 11. And how long it shall yet further be put off, who knoweth?

2. He thus ordered it that the good things promised might be the more longed for, as it is said that 'many prophets and righteous men desired to see those things,' Mat. xiii. 17.

3. To make those good things more welcome when they came.

This manifesteth the happiness of that time whereunto we are reserved, and it ought to provoke us to all thankfulness and worthy walking. See more hereof Chap. ii. 3, Sec. 21.

Sec. 130. *Of the best things reserved to the last days.*

The manner of Christ's coming into the world is thus expressed, *εἰφανίσθη*, *he appeared*. The Greek word is the same that is translated, *made manifest*, ver. 8, Sec. 47. There it is negatively used, for it is spoken of former time, wherein that was not made manifest which now is manifest and clearly appeareth. Of old Christ was shadowed out obscurely in types, now he is 'manifested in the flesh,' 1 Tim. iii. 16;

so as the very substance of such things as were before obscurely shadowed are now most clearly revealed. This clear revelation is to the life set out by the apostle, 2 Cor. iii. 18. 'We all,' saith he, *ἡμεῖς πάντες*, not only some extraordinary persons endued with an extraordinary spirit, but all the saints and people of God.

'With open face,' or as the Greek word implieth, *ἀνακεκαλυμμένῳ προσώπῳ*, 'uncovered face;' for this is opposed to the veil mentioned ver. 14, whereby the brightness that now shineth forth was exceedingly obscured; but now there is no veil to hinder the brightness of the gospel.

'We behold as in a glass,' *κατοπτρίζομενοι*. He means a clear looking-glass, which doth most lively represent that which is beheld in it.

'The glory of the Lord,' *τὴν δόξαν κυρίου*, the excellency of his mercy, of his truth, of his wisdom, of his justice, and other divine properties.

By the sight or understanding of that glory 'we are changed into the same image,' *τὴν αὐτὴν εἰκόνα μεταμορφουμεθα*; that is, we are 'made partakers of the divine nature,' 2 Peter i. 4, namely, in holiness and righteousness; 'from glory to glory,' *ἀπὸ δόξης εἰς δόξαν*, from one degree to another.

By reason of this clear and bright appearing of Christ, and the mysteries of the gospel, the apostle saith that 'that is now revealed which in other ages was not made known,' Eph. iii. 5.

1. This clear manifestation of truth typified much maketh to the honour of God, in that his fore-mentioned properties are hereby made very conspicuous.

2. It makes much to the advantage of the church, in that hereby many nations are brought in to believe in the Lord Jesus.

What cause is here given of bewailing the great ignorance, coldness, and deadness, but little love and life, that is in many among whom Christ by his gospel hath conspicuously appeared. By this appearing of Christ many are 'exalted unto heaven,' who by their not laying hold of heaven, 'shall be brought down to hell,' Mat. xi. 23.

Let us by this gracious dispensation of the Lord endeavour to answer the abundant means of grace afforded unto us, with some competent measure of grace, that according to the clear manifestation of the things obscurely made known under the law, we may abound in knowledge, be strengthened in faith, established in hope, made rich in good works, and be constant unto the end. Thus will it not repent the Lord that he hath reserved those best things to our times, and us to enjoy those best things.

Sec. 131. *Of Christ's putting away sin by the sacrifice of himself.*

An especial end of Christ's coming into the world is here thus expressed, *to put away sin*.

The word translated *to put away*, *εἰς ἀθέτησιν*, is a noun, and may word for word be thus turned, *to the*

putting away of sin. The sense is the same in both, only the noun carrieth somewhat the more emphasis. The word is used, chap. vii. 18, sec. 85, and translated *disannulling*. *Putting away* doth more fully answer the composition of the Greek word.

From the emphasis of this phrase, some infer that God seeth not sin in persons that are justified. Of this error see Chap. iv. 13, Sec. 78.

Others infer that there is no sin in justified persons.

1. This is contrary to the current of Scripture; for 'there is no man that sinneth not,' 1 Kings viii. 46; 'If we say that we have no sin, we deceive ourselves, and the truth is not in us;' yea, 'we make God a liar,' 1 John i. 8, 10.

2. It is contrary to the confessions of all saints. Instance David, Ps. li. 2, Dan. ix. 5, Ezra ix. 6, 7, &c.

3. It is contrary to the main scope of the two last petitions in the Lord's prayer.

4. It is contrary to the conscience of them who have not a cauterized and dead conscience.

To pass by these two errors, we may well infer from the foresaid phrase, that sin is so far removed from such as are pardoned, as if they had no sin in them. God 'imputeth not their sins' to them. He will 'remember them no more.' This is a particular branch of the new covenant, as is shewed Chap. viii. 11, Sec. 76.

The manner of bringing in this fruit of Christ's appearing sheweth that Christ came into the world for this very end, to free us from our sins. He *appeared to put away sin*. So clearly is this revealed to Christians by the gospel, as an apostle saith to them, 'Ye know that he was manifested to take away our sins,' 1 John iii. 5. An angel before the birth of Christ, declaring by what name he should be called, giveth this reason thereof, 'Thou shalt call his name Jesus, for he shall save his people from their sins,' Mat. i. 21. And his forerunner upon Christ's first appearing publicly thus set him out, 'Behold the Lamb of God, which taketh away the sin of the world,' John i. 29.

1. Sin was it that implunged man into so woful a plight as it had been better for him not to be than not to be freed from sin.

2. Such was his case as neither he himself nor all creatures in the world were able to free him.

3. God was pleased to take pity on man in that miserable condition.

On these and other like grounds Christ appeared to take away sin. This is such an instance of God's love to man as exceedeth all expression, all apprehension.

If it be demanded how far sin is taken away, I answer, in a double respect.

1. In reference to the condemning power of sin, Rom. viii. 1. This is set out in Scripture by many metaphors; whereof see *The Guide to go to God*, or, *An Explanation of the Lord's Prayer*, 5 petit., sec. 130, &c.

2. In reference to the domineering power of sin;

for by Christ that power is subdued. Sin hath not power in believers to make them slaves to it.

Obj. Sin remains in the best, and maintains a combat in them, Rom. vii. 21, 23.

Ans. Sin remains in the regenerate, as one that hath a deadly wound which can never be cured, yet may retain life, and so struggle and strive.

This the Lord suffereth for the trial and exercise of his saints.

These two respects about the condemning and domineering power of sin may be the more fitly applied to this taking away of sin, by reason of that double law which concerneth sin.

One is a law *against* sin, which is the law of God. The other is the law *of* sin, whereby sin hath a kind of command; of this speaketh the apostle, Rom. vii. 23, 25.

The word here used of putting away, is applied to the ceremonial law, and translated a 'disannulling,' Heb. vii. 18, and it may imply in some respect a disannulling of the foresaid double law about sin.

This taking away of sin affords great matter of comfort to poor sinners, who know the nature of sin, and feel the burden hereof. Were it not for knowledge of this doctrine, and faith therein, they could not but be cast into Belshazzar's passion, Daniel v. 5; but by this doctrine that fear is taken away, and matter of thanks is ministered, Rom. vii. 25; yea, also of an holy triumph, 1 Cor. xv. 55, 56. When therefore we have access to God for pardon of sin, let us think on this.

But withal let us by the latter, namely, freedom from the domineering power of sin, gain assurance of the former, which is freedom from the condemning power of sin. For where the apostle saith, 'there is no condemnation to them which are in Christ,' he addeth, 'who walk not after the flesh, but after the Spirit,' Rom. viii. 1. They deceive themselves, who being held as slaves under sin, dream of freedom from the punishment of sin. 'For the wages of sin is death,' Rom. vi. 23.

The means, or rather the true proper cause, of taking away sin as aforesaid, is thus expressed, *by the sacrifice of himself.*

The sacrifice, *θυσία*, according to the notation of the Greek word, implieth *blood*, yea, death, even that which is slain; so as Christ put away sin by his death. See ver. 22, Sec. 111.

This sacrifice was of himself, even his own blood. See ver. 12, Sec. 57, and Chap. i. 3, Sec. 29.

These are great amplifications of Christ's good respect to us.

Sec. 132. *Of the resolution of Heb. ix. 25, 26, and observations thence raised.*

Ver. 25. *Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others:*

25. (*For then must he often have suffered since the foundation of the world:*) but now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself.

These two verses set down another difference betwixt Christ and legal priests. The difference is,

1. Propounded, ver. 25.

2. Proved, ver. 26.

The difference, as propounded, consisteth in two things especially;

1. In the things offered; for Christ offered *himself*, but the high priest offered *the blood of others*.

2. In the time, for Christ did *not* offer himself often, but the high priest *every year* offered the blood of others. This latter part of the difference is amplified by the place whereinto the high priest entered, here styled *the holy place*.

The proof is taken from the kind of Christ's offering, which was a *suffering*.

1. This is set down by way of supposition, *then must he often have suffered*; which is amplified in the time, *since the foundation of the world*.

2. An inference is made thereupon. The inference is thus expressed, *he hath appeared*. And it is enlarged,

1. By the time, which admits a double consideration.

(1.) One, that it was but *once*.

(2.) The other, that it was *in the end of the world*.

2. By the end, *to put away sin*. This is illustrated by the means, whereby he put away sin, *the sacrifice of himself*.

Doctrines.

I. *Christ brought an offering.*

II. *The offering that Christ brought was himself.* These two doctrines are here taken for granted. See Sec. 126.

III. *Christ did not often offer himself.* This is here expressed. See Sec. 126.

IV. *Christ in not offering himself often was unlike the legal high priest.* The negative particle *nor*, applied to Christ, and the note of comparison *as*, applied to the high priest, proves this point. See Sec. 127.

V. *There was an high priest under the law.* See Sec. 127.

VI. *The high priest under the law entered into the tabernacle.* That was the holy place here mentioned. See Sec. 127.

VII. *The legal priest oft offered sacrifice.* Every year his solemn sacrifice was offered up. See Sec. 127.

VIII. *The legal priest appeared before God with blood.* This is here intended under this phrase, *with the blood*. See Sec. 127.

IX. *The blood which the legal priest carried before the Lord was the blood of beasts.* Under this word *others*, beasts are understood. See Sec. 127.

X. *Christ offering himself was a suffering to death.* This is raised from the meaning of this word *suffered*,

as it is inferred as a reason of Christ's not offering himself. See Sec. 128.

XI. *Christ must not oft have suffered.* This is here taken for granted. See Sec. 128.

XII. *There was but one sacrifice of Christ from the beginning of the world to the end.* This is implied under this phrase, *since the foundation of the world.* See Sec. 128.

XIII. *Christ hath conspicuously manifested himself.* This word appeared intendeth as much. See Sec. 130.

XIV. *Christ did but once come into the world.* This word once hath reference to Christ's appearing in the world. See Sec. 129.

XV. *Christ was exhibited in the end of the world.* See Sec. 129.

XVI. *The best things are reserved to the last times.* This followeth by just consequence from the former doctrine; for by and with Christ came the best things into the world. See Sec. 130.

XVII. *The end of Christ's appearing was to put away sin.*

XVIII. *Sin was put away by a sacrifice.*

XIX. *The sacrifice that put away sin was Christ himself.* These three last doctrines are plainly expressed. See Sec. 131.

Sec. 133. *Of all men's subjection to death.*

Ver. 27. *And as it is appointed unto men once to die, and after this judgment;*

28. *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.*

These two verses are added as a reason to prove the former point, that Christ did but once offer himself.

The reason is taken from the condition of man, which is but once to die. Of the Greek word ἀποθανῆναι, translated *to die*, see Chap. vii. 8, Sec. 51.

The note of comparison *as* (especially as it hath reference to the next verse, wherein the second part of the comparison is set down, under this note of the second part of a comparison, *so*), demonstrateth as much.

There are two Greek words, καὶ ὥσπερ, which are comprised under this small particle *as*, and may be translated *inasmuch as*. But our little particle *as* doth express the meaning to the full, and the more properly in regard of the latter part of the comparison in the next verse.

This note of resemblance, *as*, sheweth that Christ subjected himself to the common condition of man. As man he died; as man he died but once. We have shewed how 'in all things it behoved him to be made like unto his brethren.' See Chap. ii. 17, Sec. 168, &c.

It is here taken for granted that men must die. There needs no proof hereof; experience, besides the

frequent mention hereof in Scripture, gives evident proof to the truth hereof. See Chap. vii. 23, Sec. 97.

Sin is the true proper cause hereof. Death was first threatened against sin, Gen. ii. 17; so as 'death entered into the world by sin,' Rom. v. 12; and 'the wages of sin is death,' Rom. vi. 23.

Obj. Sin is taken away from justified persons; if then the cause be taken away, how doth the effect remain?

Ans. 1. Sin is not utterly taken away from any man, while here he liveth, 1 John i. 8. It is one benefit that death bringeth even to those that are justified, that all remainder of sin is taken away thereby.

Ans. 2. By Christ's death, the nature of death is altered, and the sting of it is pulled out, 1 Cor. xv. 55; whereas death was first instituted as the entrance into hell, it is now made to justified persons the entrance into heaven. It is to them but an unclathing and putting off the ragged garment of mortality, for 'flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption,' 1 Cor. xv. 50. In this respect death is as no death.

This that is indefinitely spoken of men must be applied to all of all sorts, for an indefinite particle is equivalent to a general. But to put the point out of all doubt, the apostle plainly expresseth the general thus, 'death passed upon all men,' Rom. v. 12. On this ground the prophet was commanded to cry, 'All flesh is grass,' Isa. xli.

Obj. 1. An apostle seemeth to affirm the contrary, thus, 'we shall not all sleep,' 1 Cor. xv. 51.

Ans. 1. That is spoken only of such as are living at the very moment of Christ's coming to judgment. All before them shall die.

Ans. 2. Even they shall be changed, that is, their ragged robe of mortality shall be taken away, which is equivalent to death.

Obj. 2. Enoch was translated, that he should not see death, Heb. xi. 5.

Ans. One or two extraordinary instances do not infringe an ordinary rule, especially when it is altered by him that set the rule.

Obj. 3. Elijah also was rapt up into heaven and died not, 2 Kings ii. 11.

Ans. 1. Some affirm that his body was burnt in the region of fire above the clouds; but there is no good warrant for that.

Ans. 2. The former answers about Enoch may be applied to Elijah.

Ans. 3. It is sufficient that both of them were changed, and that their mortality was taken away before they were admitted into heaven.

Ans. 4. A special reason of freeing these two from death may be this; many years passed betwixt the promise of Christ and the exhibition of him. Therefore to support the faith of believers in freedom from

death by Christ, the Lord was pleased to give two real demonstrations hereof. One in the world before the flood, the other since the flood.

Obj. 4. 'Righteousness delivereth from death,' Prov. xi. 4.

Ans. There is a threefold death.

1. Spiritual.

2. Eternal, which is called the second death, Rev. ii. 11.

From both these justified persons are fully freed, Rom. vi. 13, John viii. 51.

3. Corporal death; even from this in sundry respects may a righteous man be said to be freed.

(1.) In that God doth oft prolong his days, Exod. xx. 12, Prov. iii. 16. Hezekiah is a particular instance hereof, Isa. xxxviii. 3. But on the other side, it is threatened, that 'bloody and deceitful men shall not live out half their days,' Ps. lv. 23; take Absalom for instance, 2 Sam. xviii. 19, &c.

(2.) Righteous men are kept from capital laws; for Daniel's adversaries 'could find no occasion or fault against him concerning the kingdom,' though they sought it, Dan. vi. 4.

(3.) Their name is not swallowed by the death of their body, Prov. x. 7.

(4.) The sting of death is pulled out to them, 1 Cor. xv. 55. So as their death is no death, but a sleep, 1 Thes. iv. 13.

(5.) They shall be raised to everlasting life, John v. 29.

1. This subjection of man to death gives just cause of walking humbly. Man, who at first was made like God, is now 'like the beasts that perish,' Ps. xlix. 12. Now he is 'dust, and to dust he shall return,' Gen. iii. 19. He who was created Lord over all, must now 'say to corruption, Thou art my father; and to the worm, Thou art my mother and my sister,' Job xvii. 14. This is the reward of sin; therefore for sin we ought especially to be humbled. When proud man is puffed up with the gay feathers of honour, wealth, wit, beauty, or any other like seeming excellency, if he cast his eyes upon his black feet of mortality, it may move him to cast down those gay feathers.

2. We may well think that many are far from making this use of their condition, in that they so live here, as if they should ever live here; as covetous persons, who are never satisfied with the things of this life, and proud disdainful persons, who scoff at the threatenings of God's word, Isa. xxviii. 14, 15; and hard-hearted oppressors, and all impenitent persons.

3. This condition of mortality instructeth us in sundry duties, which are,

(1.) To 'learn to number our days aright,' which is a lesson that God must teach us, Ps. xc. 12.

(2.) To provide for the time to come. This is the main scope of the parable of the steward, Luke xvi. 1, &c.

(3.) To trust in the living God. The psalmist, be-

cause his days were like a shadow, trusted in the Lord that endureth for ever, Ps. cii. 11, 12.

(4.) Not to fear man, who is but mortal.

4. This subjection to death is a matter of great comfort unto believers; and that,

(1.) In regard of the miseries of this world from which they are freed. 'There the weary be at rest,' Job iii. 17.

(2.) Against the plots and practices of men.

(3.) Against the remainder of sin in them, which maketh even them to complain and say, 'O wretched man that I am! who shall deliver me from the body of this death?' Rom. vii. 24. The death of the body will deliver believers from this body of death.

5. The extent and community of this condition, teacheth all of all sorts to apply all the forenamed uses to themselves. They who are 'gods on earth, shall die as men,' Ps. lxxxii. 6, 7; 'the wise man dieth as the fool,' Eccles. ii. 16; 'riches profit not in the day of wrath,' Prov. xi. 4; 'the rich man dieth,' Luke xii. 20 and xvi. 22. Such as are a staff in a state shall all be taken away, Isa. iii. 1-3.

Sec. 134. *Of dying but once.*

To the foresaid common condition of all men to die, the apostle addeth this limitation, *once*, which is to be taken, as before, exclusively, see ver. 26, Sec. 129. Hereupon Christ saith, that man when he hath killed the body, can do no more, Luke xii. 4. Experience giveth evidence to the truth hereof.

Obj. Many were raised from the dead and died again, as the son of the widow of Zarephath, 1 Kings xvii. 23; and the Shunamite's son, 2 Kings iv. 36; and another man, 2 Kings xiii. 21; and in the New Testament, Jairus's daughter, Mark v. 42; the widow's son, Luke vii. 15; Lazarus, John xi. 43; and Dorcas, Acts ix. 41.

Ans. 1. Some say that their souls slept in their bodies, and manifested no vigour or life at all. But this is not to be admitted, for then the raising of such from the dead had not been true miracles.

2. It may be supposed, that all that were raised from the dead were saints, and that they, to manifest the glory of God, were content to come into their bodies again.

3. For full answer to the point, this of dying but *once* is to be taken of the ordinary course of nature. The Lord of nature can order it, as it pleaseth him.

1. This is good encouragement against all that man can do, Luke xii. 5. Martyrs hereby were encouraged against their cruel adversaries, in that when they had once killed the body, they could do no more.

2. This instructeth us about well using the time of life, which God affordeth unto us. It is the day of grace, and time of repentance. If once a period be put to it, there is no returning again. Christ made advantage hereof, John ix. 4. The wise man giveth

advice so to do, Eccles. ix. 10. As a man once dieth, so for ever he abideth.

Sec. 135. *Of the ground of man's dying but once.*

The ground of man's dying but once is thus expressed, ἀπόκειται, *it is appointed*. The Greek word doth properly signify to lay aside, or to lay up. So it is used, Luke xix. 20; Col. i. 5; 2 Tim. iv. 8. Now because what God determineth beforehand is as a thing laid up firm and sure, it is here applied to God's decree. He hath set it down, as an inviolable law.

This law or decree of God is to be extended, both to the condition itself, *that men must die*, and also to the limitation thereof, *but once*.

Some make the ground hereof to arise from nature, which consisteth of contrary qualities that destroy each other. But that destructive contrariety was not in man's primary nature as God made it; it came from sin. That decree therefore is of God, as a punishment of sin.

1. This demonstrates an inviolable necessity of the former points, concerning man's subjection once to death. The law of the Medes and Persians which altereth not, Dan. vi. 12, is not so firm, as this appointment or decree.

2. This teacheth us to make a virtue of necessity, which is willingly and comfortably to yield to that which cannot be avoided. Malefactors, by light of nature, are taught to make this use of necessity; namely, quietly to submit themselves to execution. That we may do it with the greater comfort, let us acquaint ourselves with the end and benefits of death to believers, whereof see before, Sec. 133.

Sec. 136. *Of judgment immediately following death.*

The word κρίσις, here translated *judgment*, is oft put for that general judgment that, in the last day of the world, shall pass upon all men; which day is styled ἡμέρα κρίσεως, *the day of judgment*, Mat. x. 15, and xi. 22, 24, and that judgment is styled κρίσις μεγάλη, *the judgment of the great day*, Jude 6.

It is also put for that estate wherein a man is set immediately upon his death. Thus is it here taken, as is evident by this phrase, μετὰ τοῦτο, *after this*, which intendeth the time of a man's death, so as judgment immediately followeth a man's death; so soon as he dieth, he receiveth his doom.

There are two sorts of people that die.

1. The elect. Concerning such an one, Christ said upon the day of his death, 'To-day shalt thou be with me in paradise,' Luke xxiii. 43. Such an one was he who said, 'I desire to part, and to be with Christ,' Philip. i. 23. Such an one also was Lazarus, who 'died, and was carried by the angels into Abraham's bosom,' Luke xvi. 22.

2. The reprobate. Such an one was Dives, who died and fell into hell, Luke xvi. 27.

This life is the only time of probation; when that is ended, nothing remains but judgment.

Obj. 1. He that believeth shall not come ἐς κρίσιν, *unto judgment*, John v. 24. The same word is there used that is used in this place.

Ans. There are two kinds of judgment, one of absolution, the other of condemnation. This word signifieth the one and the other. Our translation in that place of John turneth it to *condemnation*. So is the verb used, and thus translated, he that believeth on him οὐ κρίνεται, *is not judged*, or *not condemned*. The simple verb, κρίνω, and noun, κρίσις, is in both places put for the compound κατακρίνω, *condemno*, κατακρίσις, *condemnation*.

Obj. 2. Christ expressly saith 'that he that believeth is not condemned already,' even in his lifetime.

Ans. In judgment we must consider, 1, desert; 2, guilt; 3, apprehension of condemnation in the conscience of the malefactor; 4, the denunciation of the sentence of condemnation. Of this latter, that speech is not to be taken, but in regard of the desert, and of the guilt, he is condemned, and may also be in his own conscience condemned. We say of a traitor, that peremptorily refuseth the king's pardon, he is condemned already, though he be not brought to the bar for trial.

Obj. 3. If judgment be immediately upon death, what need a solemn day of judgment.

Ans. 1. For our bodies, which rest till that time.

2. For declaration of the equity of God's just proceeding. In this respect that day is called 'the day of revelation of the righteous judgment of God,' Rom. ii. 5.

3. For confirmation of that judgment that hath passed upon men at their death. For by the sentence of the judge, they know that there is no alteration thereof.

By this point of judgment immediately after death, two popish errors are directly refuted.

1. Their conceit of purgatory.

2. Of praying for the dead. Of these two, see more in *The Whole Armour of God*, on Eph. vi. 18, Secs. 39, 40.

Sec. 137. *Of the certainty of judgment to come.*

The apostle, by inferring judgment as well as death upon God's appointment and decree, giveth us to understand, that judgment is most certain, and cannot be avoided, no more than death. As this is true of the judgment that passeth upon the soul, immediately upon the dissolution of it from the body, so also of that judgment which shall pass upon body and soul at the great and last day; for as the soul is judged at death, so shall body and soul be judged after the resurrection. That therefore which is said of the one, may be applied unto the other. The last judgment is as sure as death. Of judgment, saith the apostle, 'God hath appointed a day in which he will judge the world,' Acts xvii. 31. And to like purpose

the wise man saith, 'God shall bring every work unto judgment,' Eccles. xii. 14. And a *must* (which implieth a necessity) is put upon it, 2 Cor. v. 10. 'We *must* all appear before the judgment seat of Christ.' This was foretold by Enoch, who lived in Adam's time, for Adam lived 930 years, and Enoch was born 622 years after Adam was created, so as he lived 306 years in Adam's time. And that prophecy which he uttered concerning Christ's coming to judgment (whereof the apostle Jude maketh mention, ver. 14, 15), might be uttered in Adam's time, and from thence continued to the apostle's time, for this word *Maranatha* is taken to be the beginning of Enoch's prophecy, 1 Cor. xvi. 22. They signify thus much, *our Lord cometh*. It was part of that solemn denunciation of judgment which the church made against impenitent sinners, whereby they gave over such a sinner to the last judgment of Christ, as if there were left no pardon for him. Ever since the apostle's time, this article of Christ's coming to judgment hath been held in the church, and so will be so long as there is a Christian church on earth.

There is a necessity of a future judgment, for a clear manifestation of the justice of God. Though God be most just in all his ways, Ps. cv. 17, yet in this world is it not so evidently discerned, because God in wisdom oft suffereth the wicked to prosper, yea, and to domineer over the righteous. But then shall every one be manifested in his own proper colours, and God 'will render to every one according to his deeds,' Rom. ii. 6. Did mockers believe this, they would not say, 'Where is the promise of his coming?' 2 Pet. iii. 4.

1. This point of judgment after death discovereth the gross error of those who imagine that death is an utter destruction of body and soul. The heathen discerned that the soul was immortal by the spiritual substance thereof, and by the properties and effects of it; we have further evidence hereof by the light of God's word.

The resurrection of the body seemed to them a strange doctrine, and when it was preached to them, they mocked; for it is indeed an article of faith, which cannot be demonstrated by reason, but is believed, because it is expressly revealed in the word. See more hereof Chap. vi. 2, Sec. 20.

2. This cannot be but a matter of great terror to obstinate and impenitent sinners. To such may be applied this caveat, 'Know thou, that for all these things, God will bring thee into judgment,' Eccles. xi. 9. To aggravate this terror, Christ Jesus, whom impious persons¹ while here they live, and whom they reject, yea, and persecute in his members, shall be their judge. This judge said to the impious priests and others who crucified him, 'Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven,' namely to judge them, Mark xiv. 62; yea,

¹ Some verb is here omitted, as 'refuse,'—En.

one end of his coming is 'to execute judgment upon all that are ungodly,' &c., Jude 15, 2 Thes. i. 8. Hence is it that such are called upon to 'weep and howl,' for the miseries that shall come upon them, James v. 1. No marvel that Felix trembled when he heard Paul preach of judgment to come, Acts xxiv. 25; and that Judas hanged himself, Mat. xxvii. 5; and that they who beheld the Lamb sitting as a judge, said to the mountains and rocks, 'Fall on us, and hide us from the face of him that sitteth on the throne,' Rev. vi. 16. If anything be of force to make men wish Balaam's wish, that they may 'die the death of the righteous, and their last end be like theirs,' Num. xxiii. 10, this is of force. Oh that it might be of force to move them to live the life of the righteous!

3. This on the other side ministereth much matter of comfort to such as believe in Christ, and make conscience of well ordering the whole course of their life. Here in this world they have many discomforts and discouragements, for,

(1.) They are subject to the same outward condition as others are, Eccles. ix. 2.

(2.) They are in this world as sheep among wolves, Mat. x. 16.

(3.) Their integrity is either not seen, or not regarded, but depraved and scorned.

(4.) Such is their estate in this world, as the apostle saith, 'If in this life only we have hope in Christ, we are of all men most miserable,' 1 Cor. xv. 19.

But in that day they shall be pronounced blessed, and accordingly they shall be for ever blessed, so as a full recompence shall be returned for all their sufferings here. This is enough to make believers content in any estate, as Paul was, Philip. iv. 11, and to bless God for taking away, as Job did, Job i. 21, and quietly to sleep in chains and fetters, as Peter did, Acts xii. 7, and to rejoice in suffering shame for Christ's name, Acts v. 41, and to sing when they are whipped, put in the stocks in an inner prison, and that at night, as Paul and Silas did, Acts xvi. 13, 24, 25.

4. The foresaid point instructeth us in sundry duties, as,

(1.) To have an holy conversation, 2 Peter iii. 11.

(2.) To repent, Acts xvii. 31, 32.

(3.) To take heed of all sin, Eccles. xii. 14, Mat. xii. 36.

(4.) Faithfully to employ our talent, Mat. xxix. 19.

(5.) To judge ourselves, 1 Cor. xi. 31.

(6.) To take heed of judging others rashly, 1 Cor. iv. 5, Rom. xiv. 10.

(7.) To take heed of doing wrong, 2 Thes. i. 6.

(8.) To abound in works of mercy, Mat. xxv. 35.

(9.) Patiently to endure, James v. 8, 9.

(10.) To long for this day, Titus ii. 13.

S. c. 138. *Of repeating the same things.*

In the 28th verse is the second part of the afore-said comparison, as is evident by this note of reddition

or application, *ὥτως*, so, wherein two things in Christ are manifested to be answerable to the two things noted of man.

1. Man dieth but *once*, *ἄπαρ*, and Christ was but *once* offered.

2. After man's death cometh judgement, and Christ having offered himself, will appear the second time in judgement.

The principal point for [which] this comparison was produced, was to prove that Christ was offered but *once*. This is here directly concluded. It was thrice before affirmed, namely, Chap. vii. 27, xii. 5, Sec. 60, and 26, Sec. 120 of this chapter. Here the fourth time, and again Chap. x. 10.

The apostle knew that it was a true, sure, and weighty point; and he foresaw that it would be much questioned and contradicted, as it is by the papists in their mass, wherein they say, that the very body of Christ is daily offered up.

Hereby we see that matters of moment may be again and again repeated.

1. This checks the pride of such ministers as scorn to utter what hath been before delivered by themselves or others. Many errors arise from affecting new matter.

2. It manifesteth that such hearers as cannot endure to hear the same things again, have itching ears. It sheweth that they have more desire to have their ear tickled, than their heart wrought upon.

3. It teacheth ministers wisdom in putting difference betwixt points of greater and lesser weight, and so to press the weightier matters as their people may not let them slip.

4. It admonisheth people both to be patient in hearing the same things again, and also to confer with one another, yea, and to meditate with themselves thereabout; for knowledge and faith come not to us, as revelations and inspirations did to prophets; we must use means for attaining them.

Of repeating the same thing, see Chap. iii. 15, Sec. 158.

Sec. 139. *Of Christ's bearing men's sins.*

The main point here proved, is that Christ is offered, *προσενεχθείς* *ἀπὸ προσφύγου*, *offero*, and that but *once*.

Of these two points, see Chap. vii. 27, Sec. 115.

Here is further set down, the end why he offered himself, namely, *to bear sins*.

The word, *ἀνενεχκεῖν* *ἀπὸ ἀναφύγου*, translated *to bear*, is a compound, and that with the same simple verb, *φύγω*, that the former compound, translated *offered*, was. But the prepositions in the one, *πρός*, and the other, *ἀνα*, are different. Of the difference between these two compound verbs, see Chap. vii. 1, Sec. 6.

Whereas in verse 26 it is said that Christ 'put away sin by the sacrifice of himself,' and here that he 'bare sins,' this latter setteth down the means whereby the former was effected; for Christ, by taking our sins

upon him, and so bearing them, took them away from us. This was typified by the sin-offering, and also by the scape-goat, Lev. xvi. 21, 22. The goat which, being slain, was called 'the sin-offering,' was so called because it was a sacrifice for sin. Over the scape-goat, which also typified Christ, who, by his divine nature, had victory over death, sin was confessed, and that goat is said to 'bear all their sins.' Expressly was this foretold, Isa. liii. 4, 5, and it is most clearly revealed to be accomplished, 1 Peter ii. 24, where the word of text, *ἀνενηνεχκεῖν*, is used. In this respect Christ is said to 'take the handwriting that was contrary to us out of the way, nailing it to the cross,' Col. ii. 14, yea, he is said to 'be made sin for us,' 2 Cor. v. 21, and 'a curse for us,' Gal. iii. 13.

Quest. How did Christ bear sins?

Ans. 1. As sin was a debt, and Christ our surety, that debt was imputed to him; thus was he 'made sin,' 2 Cor. v. 21.

2. He endured the punishment of sin; thus was he a curse, Gal. iii. 13. Thus he did to free us from sin and the punishment; thus we are said to be healed by his stripes, Isa. liii. 5, 1 Peter ii. 24, and to be freed from the curse, Gal. iii. 13.

This also he did, 'that we might be made the righteousness of God in him,' 2 Cor. v. 21. Oh blessed change! Christ took upon him our sins, and freed us with his righteousness.

1. This burden of sin that lay on Christ should deeply humble us, who are the cause thereof. It was such a burden, as we had sunk everlastingly under the burden of it, if he had not borne it. If ever thou wilt behold sin in the horribleness of it, behold it lying on the Lord Jesus, and making him lie grovelling on the ground, sweating drops of blood, praying thus, 'Father, if it be possible let this cup pass,' and crying, 'My God, my God, why hast thou forsaken me?' It is something to behold sin forcing Adam out of paradise, and pressing the evil angels down to hell, and in the manifold judgments that God hath inflicted on sinners, and in the terrors of a despairing conscience, and in the tortures and torments of the damned; but all these come far short of the burden that lay upon the Son of God, who knew no sin, and yet was made sin for us; who was the most blessed one, and yet was made a curse for us.

2. This doth much aggravate the wretched disposition of them who continue to add sin to sin. What is this but to add load unto load, to press their surety the more, or else to press themselves more deeply into hell? This causeth the Lord thus to complain, 'Behold, I am pressed under you, as a cart is pressed that is full of sheaves,' Amos ii. 13.

O ungrateful and foolish persons! ungrateful in slighting the great burden of their surety, foolish in depriving themselves of the benefit thereof.

3. This ministereth much comfort to such as are pressed with the burden of their sins. Here is a

means of ease. As he that beheld the serpent of brass that Moses lifted up was eased and cured, Num. xxi. 9, so shall he be that by faith looketh on Christ. This surety of ours, who bare our sins, inviteth 'all that labour and are heavy laden' to come unto him, and promiseth to give them rest, Mat. xi. 28. Rest therefore with confidence on this thy surety. Know that the just God will not exact a debt twice. He will not exact that of such as believe in Christ, which Christ, their surety, hath borne and discharged for them.

Thus believers have two strong pillars to rest upon, God's infinite mercy and perfect justice.

4. Christ bearing our sins may be a matter of imitation, and that in two things especially.

(1.) In bearing Christ's cross. In reference to Christ's bearing of our sins, Christ had just cause to say, 'He that taketh not his cross, and followeth after me, is not worthy of me,' Mat. x. 38. Hath Christ borne our sins, our curse, and shall not we bear his cross?

(2.) In bearing one another's burden. To this very purpose doth the apostle press this very example of Christ, Rom. xv. 1-3, Gal. vi. 1, 2.

Sec. 40. *Of Christ's bearing the sins of many.*

The persons whose sins Christ did bear are said to be *πολλοί*, *many*. See Chap. ii. 10, Sec. 91, and Chap. vi. 14, Sec. 107. This implieth both an extent, as opposed to *few*; and also a restraint, as opposed to *all*. In this double respect it is oft used, as Isa. liii. 12, Mat. xx. 28, and xxvi. 28.

We may from hence infer that the number of those whose sins Christ hath borne is great; they are in number many. The 'thousand thousands' that ministered to Christ, and 'ten thousand times ten thousand' that stood before him, may be comprised under this indefinite particle *many*, Dan. vii. 10, and that 'great multitude which no man could number,' Rev. vii. 9.

Herein God would manifest both his rich mercy, and also the infinite value of Christ's death.

Obj. It is said that 'few there be that find' the way to life, Mat. vii. 14; and that 'many are called, but few chosen,' Mat. xx. 16; and that Christ's flock is 'a little flock,' Luke xii. 32.

Ans. Those places are to be taken comparatively, in reference to the number of reprobates who perish. The number of the elect that are redeemed by Christ, simply considered in itself, is a very great number; but compared with the number of those that are and shall be condemned, it is but a small number.

That Christ did bear the sins of many, and that they are many that shall be saved, is a great encouragement to go to Christ for pardon of sin, and for freedom from the punishment thereof. Let none think that they shall be driven back, because there are many that do partake of the benefit of Christ's

sacrifice. Let them rather be moved to go to Christ, because their going may be an evidence of the truth of this, that Christ did bear the sins of many. Tho means of partaking of grace are not like to the pool at Bethesda, wherein only one, and that at a certain time, was cured of his malady, John v. 4. The pool of Christ's blood, that cleanseth from all sin, is continually open, and all that come unto it are cured. At one sermon three thousand were cured, Acts ii. 41, at another five thousand, Acts iv. 4.

Sec. 141. *Of Christ's not dying for all.*

The restraint of this particle *many*, as opposed to *all*, giveth us to understand that Christ did not bear the sins of all, none excepted. In this restraint it is said that 'he bare the sins of many,' Isa. liii. 12.

1. This is not to be taken of the value, worth, and sufficiency of Christ's sacrifice; for it was of infinite value, and sufficient to have redeemed all the men that ever were and shall be; yea, and more worlds too, if God should make them.

2. It is not to be taken of the external ministerial offer of Christ and his sacrifice.

It may safely be granted that the offer is general, because it is made by such as know not the secret counsel of God.

Though there be no contrariety betwixt God's secret and revealed will, yet there is a difference betwixt the determination of God's counsel and dispensation thereof.

Many things are determined which are not revealed, as the day of judgment, Mark xiii. 32.

In the manner also of revealing God's will, many things are so ordered, as they do not directly declare what is determined. For instance, God commanded Abraham to offer up his son Isaac, Gen. xxii. 2, but did not reveal that his purpose was only to try Abraham's faith and obedience therein. So it was revealed to Jonah that Nineveh should be overthrown, but God did not make known that the end of that threatening was to bring them to repentance, Jonah iii. 4, &c.

God oft concealeth part of his counsel purposely, to effect what he intended.

To apply this to the point in hand; though Christ be, by the outward dispensation of God's ordinances, offered to all, yet may it not thence be inferred that Christ actually died for all. The offer is made to all, without exception of any, that, among those all, they for whom Christ was indeed given might believe, and others made inexcusable.

The question, therefore, is of the very act and intent of Christ in offering himself, whether his death were an actual satisfaction for the sins of all and every one, and whether he so took the sins of all upon him, as he intended to stand a surety for all, and so discharged the debt of all.

1. Sundry scriptures prove the negative, in that

they appropriate Christ's death to the elect, and restrain it to a peculiar people. Of these scriptures, see Chap. ii. 9, Sec. 81.

2. God's gift is made the ground of redeeming those who are redeemed; for Christ 'sanctifieth himself; that is, setteth himself apart, and consecrateth himself to be a priest and sacrifice for them that are given to him of his Father, John xvii. 19; but all are not so given unto him; for they are given 'out of the world,' being called out from the rest of the world. Besides, all that are given to Christ come to him, and he casteth them not away: for 'it is the will of him that sent him, that of all which he hath given him, he should lose none,' John vi. 37, 39.

3. Christ expressly denieth to pray for all, John xvii. 9. This sheweth that his intercession appertaineth not to all. Now satisfaction and intercession are two inseparable parts of Christ's priesthood, and fruits of his sacrifice. He maketh intercession for whom he hath made satisfaction,¹ and for whom he maketh no intercession he hath made no satisfaction.

4. Christ's blood is the most precious thing that can be, 1 Pet. i. 18, 19. It is too precious to be spilt in vain; but spilt in vain it must be in reference to them who partake not of the benefit thereof, if it were shed for them. Objections made against this point are such as these:

Obj. 1. Such places of Scripture as set out the generality of the redeemed under this general particle *all*, thus, 'He died for all,' 2 Cor. v. 15; 'He gave himself a ransom for all,' 1 Tim. ii. 6.

Ans. Of the divers limitations of this general particle *all*, see Heb. ii. 9, Sec. 81.

Obj. 2. Christ's death is extended to the world, John i. 29, iii. 16, and vi. 51.

Ans. 1. The *world* doth not always comprise every man under it; for Christ maketh a difference betwixt them for whom he prayed and the *world*, John xvii. 9; so as they were 'not of the world.' And a difference also is made betwixt the Jews and the world, Rom. xi. 15.

Ans. 2. The word *world* is an indefinite word, and compriseth no more than mankind; therefore there is no necessity of extending it to every one. It is sufficient that they to whom it is applied be in the world, and appertain thereunto; and enough it is to satisfy that phrase that Christ died for such as are in the world.

Obj. 3. Christ is the 'propitiation for the sins of the whole world,' 1 John ii. 2.

Ans. That phrase, *whole world*, is there used exclusively, and that in reference to all nations, even among the Gentiles, who were excluded from means of salvation before Christ's time; but Christ being exhibited, he was offered to the whole world, that is, to all sorts of people, Jews and Gentiles.

¹ Interpellat pro te in cœlo, qui mortuus est pro te in terra. —Aug.

Obj. 4. Christ's death is extended to as many as Adam's fall, in these words, 'As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life,' Rom. v. 18.

Ans. This comparison betwixt Adam and Christ is to be applied to all the branches of each stock; for as Adam is there set out as one stock, from whence all mankind sprouted, so Christ is another stock, from whence all the elect of God do sprout. That thus this comparison must be taken is evident by the benefit that is applied to those that appertain to Christ, which is justification.

Obj. 5. Christ died for such as perish; therefore he may die for all, elect and others. To this purpose this text is produced, 'destroy not him with thy meat for whom Christ died,' Rom. xiv. 15; and this, 'denying the Lord that bought them,' 2 Peter ii. 1.

Ans. 1. The former text is but an admonition, or a caveat. It is no express assertion.

Ans. 2. The other place is spoken of a mere profession. By their profession they made many in charity to judge that they were bought by Christ.

Obj. 6. If Christ died¹ for all, many are mocked in the offer of his death to them; yea, God's ministers are but liars in offering that to men which belongs not to them.

Ans. He is not absolutely offered, but to such as receive him. According to this limitation, 'whosoever believeth in him shall not perish,' John iii. 16. Ministers' indefinite offering of Christ is like the servants inviting to a marriage feast many that came not, Mat. xxii. 3. Ministers, in tendering grace to such as partake not of it, are no more liars than Jonah was in denouncing judgment against those upon whom it was not executed, Jonah iii. 4, &c.

Quest. Why is Christ offered indefinitely to all of all sorts?

Ans. 1. The elect in this world are mixed with others, and not known by ministers. Therefore, as a means to draw the elect, the offer is general.

Ans. 2. By this means they that refuse grace are made inexcusable. Thus this general offer tends to a clear manifestation of God's mercy to the one, and of his justice to the other.

Quest. How can they which refuse the offer be made inexcusable, seeing the grace is not intended unto them?

Ans. Even as Pharaoh was, Exod. v. 1, 2. For they who refuse know not the counsel of God towards them, whether it be intended towards them or no; and their rejecting of the offer ariseth from a light esteem, if not from a plain contempt, of the grace that is offered. They wittingly and wilfully reject the same.

Sec. 142. *Of Christ's conspicuous appearing.*

A consequence of Christ's *once* offering himself is

¹ Qu. 'died not'? —ED.

set down in these words, 'unto them that look for him shall he appear,' &c. The consequence is, that 'he shall appear' again. The word *ἐπιφανέσθαι*, translated *appear*, is of the same verb that is translated *we see*, *ὁρᾶμεν*, chap. ii. 8, Sec. 68. It implieth so clear a manifestation as may visibly be seen and discerned. It is here used in the passive voice and future tense, as if it had been translated *he shall be seen*.

It is spoken of Christ in reference to his descent from heaven at the last and great day of judgment, when he shall be seen not only of the spirits now in heaven, but of all angels and men, good and bad; yea, even of the damned men and devils in hell; for all shall be cited before him. The spirits in heaven shall from thence accompany him, Mat. xxv. 31. The dead shall arise out of the places where they lie, Rev. xx. 12, 13. The then living shall suddenly be rapt up to meet the Lord in the air, 1 Thes. iv. 17. The damned in hell shall also be drawn before him, to hear their final, woful doom solemnly and irrevocably ratified, Rev. xx. 10. Hereby it appeareth that the Lord Jesus shall conspicuously manifest himself, namely, at the day of judgment. The word of the text doth intend as much. The word *παρουσία*, translated *coming*, 1 Thes. iii. 13, spoken of this appearance, implieth a personal presence of the Lord. There is another word, *ἐπιφάνεια*, used, 1 Tim. vi. 14, which is translated *appearing*, which, according to the notation of the word, signifieth an appearance above others: such an appearance as shall shew him to be above others, and so make him conspicuous to all. The simple noun importeth a clear or bright appearance. This word is six times used in the New Testament, and in every place applied to the appearing here intended, 2 Thes. ii. 8; 1 Tim. vi. 14; 2 Tim. i. 10, and iv. 1, 8, and ii. 13. Both these latter words that set out a personal presence and a conspicuous appearance of Christ are joined together, *ἐπιφάνεια τῆς παρουσίας*, 2 Thes. ii. 8; and glory is added to his bright appearance, thus, *ἐπιφάνεια τῆς δόξης*, 'the glorious appearing,' or 'the appearing of glory,' Titus ii. 14. This is that appearing whereof Enoch prophesied, Jude 14, and whereof Christ himself and his apostles makes frequent mention. If the manner of Christ's coming be duly weighed, we shall discern that it will be a most conspicuous appearing. Among other evidences, these are some:

1. He shall descend from heaven, 1 Thes. iv. 16, not, as at first, invisibly, but visibly in his human nature, Acts i. 11. Heaven being on high, the opening of, and his coming out of it, must needs be conspicuous.

2. He shall come with an innumerable company of angels attending him, Mat. xxiv. 31. This troop must needs make him conspicuous.

3. There shall be then a loud shrill sound of an archangel, which shall pierce through all corners of

the world; yea, even to the depth of the earth, and of the sea, and of hell itself, which not only the then living, but the dead also, shall hear; for it shall raise them: and withal a great shout of the inhabitants of heaven, that shall make all the world to ring again with the noise thereof, 2 Thes. iv. 16.

4. He shall sit upon a throne, and that throne shall be a throne of glory, Mat. xxv. 31. Thrones are set on high, that all may behold him that sitteth thereon.

5. All nations shall be gathered before him, Mat. xxv. 32. Not only the righteous, but the wicked also shall see him. The righteous shall rejoice to see him; the wicked shall wish that the rocks and mountains might fall upon them, and hide them from him whom they see.

6. He shall judge every one. For that end every one is to appear before his judgment seat, Rom. xiv. 10. Do not all these, yea, every of them, shew that he shall conspicuously appear?

Thus will Christ appear both in regard of believers and others.

1. Among believers, many never saw him; and many who saw him, saw him as a man despised, Isa. liii. 3. That they might now see that their faith was not misplaced, but set upon one that was worthy to be believed on, to be loved, and to be obeyed, he will so conspicuously appear.

2. Wicked ones took occasion of despising him, either because while he was on earth he appeared in a mean condition, or because in heaven he doth not visibly manifest himself. Thus, as they regarded not his person, so they despised his ordinances, derided his members, oppressed such as professed him. That such might be the more affrighted and confounded when they behold him, he appeareth conspicuously in glory, and with power. Hereupon it is said that he will 'come in flaming fire, taking vengeance on them that know not God,' and that he will 'come to be glorified in his saints, and to be admired in all them that believe,' 2 Thes. i. 8, 10.

1. This cannot but minister singular comfort and encouragement to the faithful. Though their confidence be placed on him whom they never saw, yet at length, when the day of recompence cometh, they shall conspicuously see him. In the mean while, as their faith is manifested to be more sound, so will it be more acceptable to him. 'Blessed are they that have not seen, and yet have believed,' John xx. 29. This was the excellency of Abraham's faith, John viii. 56, Rom. iv. 18.

2. On the other side this cannot be but terrible to the wicked, who, like the evil servant, Mat. xxiv. 48, take advantage from the Lord's absence to live in all looseness and licentiousness. Fearful is the doom that is denounced against such an one, Mat. xxiv. 50, 51.

Sec. 143. *Of Christ's last and second coming.*

The aforesaid appearing of Christ is here said to be the *second* appearing. This hath reference to a former appearing, mentioned ver. 26, Sec. 130. That was his first appearing, when he took flesh upon him. Never did Christ conspicuously and visibly in his own human nature manifest himself till the fulness of time, when he was made flesh. At sundry times before he gave some representations of himself in a visible shape, as when he appeared to Abraham, Gen. xviii. 2, &c., and to Moses, Exod. iii. 2, and to Joshua, Josh. v. 13, 14, but in the forenamed fulness of time, he took flesh unto the unity of his deity, whereby he was 'God manifest in the flesh,' 1 Tim. iii. 16. From that time he continued about thirty-three years and an half on earth, and there finished all matters of service and suffering requisite for man's redemption; he ascended into heaven, and there abides, never to come from thence 'till the restitution of all things,' Acts iii. 21, which will not be before the end of the world. This appearing, therefore, which is to be at the end of the world, is said to be *ἐκ δευτέρου*, the *second time*, so as from Christ's ascension to the last day, he will appear no more on earth. Indeed, he did appear to Stephen in his human nature, Acts vii. 56, and also to Paul, 1 Cor. xv. 8, but both those were in heaven. He did extraordinarily enable the visive faculty of Stephen's eye to see his bodily shape as far as heaven, and Paul knew not whether he was rapt into heaven or no, 2 Cor. xii. 2; but the appearing here mentioned is a general appearing unto all men, into some eminent place, where he shall gather all men and angels before him. This phrase of God the Father unto him, 'Sit thou at my right hand, until I make thine enemies thy footstool,' Ps. cx. 1, giveth proof that he shall remain in heaven till death be utterly destroyed, for death is 'the last enemy,' 1 Cor. xv. 26. But death shall not be destroyed till the last day; and this phrase, 'the heavens must receive him until the times of restitution of all things,' intends as much. The word *δεχέσθαι*, translated *receive*, signifieth also to *retain* the thing received, as where it is said, 'they received the word,' Acts xvii. 11, and 'receive the grace of God,' 2 Cor. vi. 1. The word of God and his grace must be retained.

The word *ἀποκατάστασις*, also translated *restitution*, Acts iii. 21, signifieth a bringing of things to that full perfection whereunto they are appointed. This 'restitution' is said to be *πάντων*, 'of all things,' but this shall not be till the last day. Therefore, till that day, Christ's human nature shall be contained in heaven.

It is one of the articles of a Christian's faith, set down in the three solemn forms of articles, which are commonly called creeds, as the apostles' creed, the Nicene creed, Athanasius's creed, and others, that Christ shall continue to sit in heaven at God's right hand, till he comes to judge the quick and the dead, which will not be till the last day.

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That personal appearance which many conceive shall be of Christ a thousand years before the last day, is apparently against the foresaid scriptures.

But I would further demand, *Cui bono?*¹ 'to what end' should he personally appear on earth? What good would come thereby? His royal throne and seat whereon he sits being in heaven, he can and doth behold the whole earth in every part and corner thereof; and in it, his whole militant church, and all particular congregations; yea, and members thereof. Being in heaven, he can and doth provide for all churches, and for every particular person, all needful, temporal, spiritual, and eternal blessings, and protect them from all temporal, spiritual, and eternal enemies and miseries. What more can be expected to be done by his personal appearing on earth? Yea, on earth could he so well do all that that he doth in heaven?

1. This express mention of Christ's appearing the second time is directly against the opinion of the Ubiquitaries, who hold that Christ's body is on earth as well as in heaven, in all places continually. By this opinion, as, like the heretic Marcion, they destroy the human nature of Christ, and make his body to be no body; so they make the last appearing of Christ to be not *ἐκ δευτέρου*, the *second time*, but *ἐκ μυριάδων*, the *ten thousand times*, yea, the innumerable millions of time.

2. Papists inveigh against Ubiquitaries, yet their corporal presence of Christ in their mass cannot stand without it.

3. There have been, in all ages since Christ's ascension, that have imagined Christ to have been on earth. The Lord himself foretold that there should be such, and gave a good caveat to take heed of them, Mat. xxiv. 23, 24.

4. For our parts, seeing there is no other coming of Christ to be expected on earth till this second, which will be his last, let us observe Christ's caveat, that we be not deceived by believing any other appearances, but rather wait for this. Though he tarry long, yet let us patiently wait for this second coming, and faithfully employ the talents which he committeth unto us, that we may be accounted by him such servants as he was to whom the Lord said, 'Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord,' Mat. xxv. 21. Be neither like that evil servant that abused his fellow-servants, Mat. xxiv. 48, &c.; nor like the slothful servant, who hid his Lord's money, Mat. xxv. 18.

Sec. 144. *Of Christ's last coming without sin.*

It is said of Christ's last coming, that it shall be *χωρίς ἁμαρτίας*, *without sin*. Hereby this second coming is distinguished from Christ's first coming into the world, and appearing therein. The difference lieth herein;—

¹ Cassii argumentum.

He came at first to be a surety for sinners, and to bear the sins of many, as was shewed Sec. 139.

But now shall he appear in another estate.

1. Not bearing a burden, but bringing a discharge; not as a surety to discharge a debt, but as a pay-master that hath discharged it.

2. Not as a sheep to the slaughter, or a sufferer, but as a conqueror and deliverer from all sin and punishment.

3. In no manner of business, meanness, or weakness, occasioned by sin, but in glory and majesty, as triumphing over sin, death, and devil.

4. Not with a body subject to any affliction, but an impassible and glorious body.

5. Not in his own person only, but in his whole mystical body, full and complete in all the members thereof, *without sin*; even without spot or wrinkle, as Eph. i. 27.

Thus it appears that, at Christ's glorious coming to judgment, the utter abolishment of sin shall be manifested. He shall appear without sin. This is further evident by Christ then destroying the last enemy, which is death, 1 Cor. xv. 26; for then will he cast death itself into the lake of fire, Rev. xx. 14. The destroying of death presupposeth an utter abolishing of sin. This utter abolishing of sin is effected by the perfection of Christ's sacrifice and intercession. By the sacrifice, full satisfaction is made; by his intercession, a sufficient application thereof to every one of the elect, the number of whom shall be then fully accomplished.

1. If Christ's first coming in the flesh were a matter of great comfort and joy to the faithful, in that he came to take upon him our sins, that we might be freed from the same, what is this, which shall be without sin! Upon consideration of that first coming, saith God, 'Comfort ye, comfort ye my people,' Isa. xl. 1. And again, 'Rejoice greatly, O daughter of Sion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee,' &c., Zech. ix. 9. The very angels rejoiced at his first coming, Luke ii. 13. And they who lived to see him first exhibited, much blessed God, as old Simeon, and Anna the prophetess, &c., Luke ii. 20, 28, &c.

What comfort, then, and matter of rejoicing and praising God, doth this second coming minister unto us? especially if we well weigh the difference betwixt the one and the other, which was in part observed before.

2. A great encouragement this is to strive against sin, to stand against Satan, and not to faint, but to resist unto blood, as Chap. xii. 4. This coming of Christ without sin, gives assurance of full conquest to all his members.

3. It is a matter of terror to such as live and die in sin, and are not in this world freed from it. There can be no hope of freedom for such. This phrase, *without sin*, sheweth that Christ will no more come as a surety and a sacrifice. 'There remaineth no

more sacrifice for sins, but a certain fearful looking for of judgment,' &c., Heb. x. 26, 27.

Sec. 145. *Of believers looking for Christ's last coming.*

The foresaid appearing of Christ is here appropriated unto them that look for him.

The participle ἀπεκδέχουσαι, thus translated, *them that look for*, is a double compound, of two prepositions, ἀπό, ἐκ, and a verb, ἐκδέχουσαι; all which joined together, imply such an expectation as hath both a desire and also hope of receiving and enjoying that which is looked for.

This word is six times used in the New Testament, and always in this sense; for it is still applied to this second and glorious coming of Christ, and to the reward following thereon: as Rom. viii. 19, 23, 1 Cor. i. 7, Gal. v. 5, Philip. iii. 20, and here in this place.

There is another word, ἐκδοχή, coming from the same root, which is applied to that which a man fears, and would not have come; but then there is another word added thereto, which distinguisheth it from the proper ordinary acception thereof, as *fearful*, Heb. x. 27, φοβερὰ τις ἐκδοχή κρίσεως, 'a certain fearful looking for of judgment.'

There is another compound, περὶ ἐκδέχουσαι, of the same simple verb, from whence the word in my text is compounded, which signifieth to *look for*, and is taken in the better sense, Titus ii. 13. The word of my text, being appropriated to true believers, sheweth, that they with great desire and much hope look for the last coming of Christ. These are they of whom it is said, 'We ourselves, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body,' Rom. viii. 23; and of whom the apostle in another place saith, 'Ye wait for the coming of our Lord Jesus Christ,' 1 Cor. i. 7; and again, 'From heaven we look for the Saviour,' Philip. iii. 20.

Obj. 1. Many that believe are oft perplexed in soul through the apprehension of wrath, so as they cannot with desire and hope look for the coming of Christ unto judgment. David seemed to be in such a perplexed estate, Ps. vi. 1.

Ans. Some violent temptation or other hinders in them the work of faith at that time, as a cloud may hinder the bright light of the sun for a time. But as no cloud can so hide the sun, as no light at all should appear, so no temptation can clean take away all the light and comfort of faith; some vigour will remain, and sustain some hope and expectation of the coming of Christ. As the sun gathering strength dispels a cloud; and as a cloud vanishing away, the light of the sun more clearly appears; so is it in the case of a true believer assaulted with temptations. A cloud only hides and hinders the light of the sun, it takes it not away.

So temptations may hinder the work of faith, but not take it away.

Obj. 2. Unbelievers may be said to look for the coming of Christ; for they tremble, as Felix did, Acts xxiv. 26. There is 'a fearful looking for of judgment' in them, Heb. x. 27. Yea, 'the devils believe and tremble,' James ii. 19.

Ans. By an abusive use¹ of the word, they may be said to look for that day; that is, to fear that it will one day come. To speak properly, we fear that which we would not have come, though we think it will come; and in that respect may look for it, Job iii. 25.

Believers with desire and hope look for Christ's second coming, in reference to God and themselves.

1. To God, because then God's name shall be fully hallowed, and his kingdom perfected, and his will done every way according to his mind; then 'all things shall be subject unto him, and God shall be all in all,' 1 Cor. xv. 28.

2. To themselves, in sundry respects, for then,

(1.) There shall be a full restitution of all things, Acts iii. 21.

(2.) Then 'all tears shall be wiped away,' Rev. xxi. 4. Were it not for this day, believers would be of all men most miserable, 1 Cor. xv. 10.

(3.) Their bodies shall be then glorified and united to their souls; yea, they shall be made like to the glorious body of Christ, Philip. iii. 21.

(4.) Their faith shall be turned into sight, and expectation into fruition, 1 Cor. xiii. 12, 2 Cor. v. 7.

(5.) They shall receive the crown of righteousness, which, till that time, is laid up for them, 2 Tim. iv. 8. So the everlasting inheritance, 1 Peter i. 4.

(6.) They shall be with the Lord for ever, 1 Thes. iv. 17. This was a motive to induce the apostle to desire a dissolution, Philip. i. 23. How much more to desire Christ's second coming?

This is a matter of trial, whether in truth we believe in Christ, and place our whole confidence on him. If so, then we cannot but hope for, look for, desire, and love this second appearing of Christ. The spouse of Christ having heard him say, 'Surely I come quickly,' like a speedy resounding echo, taketh the word out of his mouth, and instantly replieth, 'Amen, even so come, Lord Jesus,' Rev. xxii. 20. Doth not this manifestly declare a desire and love of his coming; a longing and looking for it? Assuredly, if we be true members of that true church, we also shall be of the same mind; for every particular member is animated by the same spirit. But they that are incredulous, ἀπειθεῖς, and rebellious, knowing that 'the wrath of God abideth on them,' John iii. 36, and that Christ, when he cometh, shall come 'in flaming fire, rendering vengeance unto them,' 2 Thes. i. 8, can no more desire and love, and in that respect look for the appearing of Christ, than a murderer, a

¹ κατὰ χροῖαις. Hunc ego si potui tantum sperare dolorem.
—Virg. *Æned.* 4.

rebel, or traitor, desire, love, and look for the day of assizes, and appearing of the judge. Fitly, therefore, saith Christ, of unfaithful servants, 'The Lord will come in a day that they look not for him, and at an hour when they are not aware;' but of faithful servants he saith, 'They wait for their Lord,' Luke xii. 36, 46. Let this note of difference be well observed, that by our inward affection to Christ's coming, we may judge of our spiritual condition. The waiting for Christ's coming in the flesh was a note of faithful ones before that time, as, Luke ii. 25, 38, Mat. xiii. 17, 1 Peter i. 10. Much more the looking for his second coming.

Sec. 146. *Of salvation proper to those that look for it.*

The last phrase of this verse, εἰς σωτηρίαν, unto salvation, is so placed as it may have a fit reference either to the expectation of saints, who look for Christ unto salvation; or to the appearing of Christ, which shall be unto salvation. Both applications are true, sound, fit, and proper; yea, both may stand together. For in that Christ appeareth unto salvation, that is, to bring salvation to them that look for him, they look for him to salvation, because they know and believe that he will appear unto salvation. It is therefore the best and safest to apply it to both; so as,

1. It is salvation that believers look for.

2. The salvation which believers look for, they shall enjoy at Christ's second coming: he will appear unto salvation. Of the word σωτηρία, translated salvation, see Chap. i. 14, Sec. 159.

It was shewed in the former section that believers are they who look for Christ's last coming. Here the reason thereof is rendered, because he cometh with salvation. To them I say exclusively, 'Christ shall come to be glorified in his saints, and to be admired in all that believe,' 2 Thes. i. 10.

Observe the differences which in Scripture are put in that day betwixt believers and others, and it will clearly appear that the benefit of Christ's last appearing is proper to them.

1. Believers are resembled to precious sheep, others to pernicious goats.

2. Believers are set on the right hand of the Judge, others at his left.

3. Believers are invited to come to Christ, others cast out of his presence.

4. Believers are pronounced blessed, others cursed.

5. Believers are estated in an heavenly inheritance, others cast into hell fire.

All these differences are expressly set down, Mat. xxv. 32.

6. Believers shall enter through the gates into the city, others shall be cast out, Rev. xxii. 14.

7. To believers glory, honour, and peace is given; upon others shall be tribulation and anguish, Rom. ii. 9, 10.

The ground of this difference ariseth from the free grace and great love of God the Father and of his Son Jesus Christ to them, John iii. 16, Eph. v. 25-27. Faith and other graces are but fruits and signs of the aforesaid grace and love of God the Father and his Son.

1. The folly of such as miss of this salvation brought by the second coming of Christ is hereby manifested. These are of sundry sorts :

(1.) They that are mockers, and say, 'Where is the promise of his coming?' 2 Peter iii. 3.

(2.) They that put it off, and think it not near, Mat. xxiv. 48.

(3.) They who are secure and careless, going on in sin, as if they were never to be called to an account, Eccles. xi. 9.

(4.) They who set their hearts on this world, and say with Peter, Mat. xvii. 4, 'It is good to be here.' Such an one was the rich fool, Luke. xii. 19.

(5.) They who give themselves to gluttony, drunkenness, riotousness, and such things as intoxicate the brain, Luke xxi. 31.

(6.) They that sin against knowledge and conscience, wittingly and willingly, Heb. x. 26, 27.

(7.) All impenitent sinners, Luke xiii. 5.

None of these can be imagined to look to Christ's second coming unto salvation.

2. This sheweth that it is not in vain to look for the coming of Christ, for it is unto salvation. To incite us the more earnestly, constantly, and patiently thereunto, let the following considerations be duly observed, as,

(1.) The certainty of salvation, Rev. xxii. 20, 2 Cor. v. 10.

(2.) The ground of this expectation, which is God's promise, and his truth and faithfulness in accomplishing his promises. Promises have been made hereof from Enoch's time, Jude 14; and they have been so oft renewed, as mockers could not but take notice thereof, 2 Peter iii. 3, 4.

(3.) The uncertainty of the time of coming, and suddenness thereof, should make us with patience, and without ceasing, to look for it, Mark xiii. 32, 33.

(4.) The benefit of waiting :

[1.] It will make men conscionable of all duties, Mat. xxv. 4, 16, 17.

[2.] It will make us careful in forbearing all sin. He who waits thinks his Lord may come very suddenly, and desires that he may be found doing what his Lord enjoined, Mat. xxiv. 46. He is loath that he should be found in sin; that would provoke the Lord to cast him into hell. Assuredly the sinner in his sin thinketh not that in that very act the Lord will come in judgment.

[3.] It makes men ever prepared, so as they shall never be suddenly surprised. When they lie down, when they rise up, when they eat and drink, when they go to the work of their calling, when they go abroad, when they tarry at home, yea, when they go

to their lawful recreations, they will commend themselves to God, knowing that in all these cases Christ may come to judgment.

(5.) The damage of not waiting :

[1.] It makes secure and negligent, Mat. xxv. 3.

[2.] It opens flood-gates to all impiety and iniquity, Mat. xxiv. 48, 49.

[3.] It causeth destruction to come upon them suddenly, Prov. i. 27, Luke xvii. 26 and xxi. 34.

Sec. 147. Of salvation bestowed on those that look for it.

As this great benefit, salvation, hath reference to Christ's last coming, it sheweth that believers shall then enjoy salvation; they shall have that performed which they looked for. Christ cometh for that end. Then the Lord will give rest, 2 Thes. i. 7. The Lord will then give 'the crown of righteousness' unto them 'that love his appearing,' 2 Tim. iv. 8. Then Christ bringeth 'his reward with him,' Rev. xxii. 12.

1. This is the appointment of the Father, 1 Thes. v. 9, John vi. 39.

2. This is that which the Son himself hath purchased, Eph. i. 14.

3. Many promises are made hereof, 1 Tim. iv. 8, Titus i. 2.

4. This is the end of the believer's faith, 1 Peter i. 9; and of his hope, Titus i. 2, 1 Thes. v. 8.

1. This manifesteth the ground that believers have of the assurance of their salvation. It is one end of Christ's coming the second time, and that in glory, namely, to give salvation to them that have looked for it.

2. This is a forcible motive to stir us up to look for this coming of Christ. The reward, which is salvation, and the assurance thereof, which is the end of Christ's coming to satisfy those that have looked for him, and to give them salvation looked for, will to the full satisfy those which have the longest and most patiently looked for it.

Sec. 148. Of the resolution of, and observations from, Heb. ix. 27, 28.

Ver. 27. And as it is appointed unto men once to die, and after this the judgment;

28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

The sum of these two verses is a proof of Christ's offering himself but once. The proof is taken from the common condition of men, which is to die but once. It is set down by way of comparison, as appeareth by the notes of a comparison, *as, so.*

The comparison is full, and consisteth of two parts :

1. A proposition, ver. 27.

2. A reddition, or application of the comparison, ver. 28.

In the proposition,

1. The main point is laid down, whereof are two branches :

(1.) The common condition of men, *to die*.

(2.) The time how oft, *once*.

2. It is amplified two ways :

(1.) By the ground of it, an inviolable law, *it is appointed*.

(2.) By a consequence following thereupon. Wherein observe,

1. The kind of consequence, *the judgment*.

2. The time when it falls out, *after this*.

In the reddition two acts of Christ are set down, the latter being a consequence of the former.

The first act is, that he *was offered*, namely, by himself.

The second, that he *shall appear*.

The former act is amplified two ways :

1. By the time, how oft he was offered, *once*.

2. By the end of his offering himself, to *bear the sins of many*. Here observe,

1. An act, *bear*.

2. The subject, what he did bear, *sins*.

3. The object, whose sins he did bear, *the sins of many*.

The second act of appearing is amplified.

1. By the time, *the second time*.

2. By the manner of appearing, *without sin*.

3. By the persons for whose sake he shall appear, *unto them that look for him*.

4. The end of his appearing to them, *unto salvation*.

Doctrines.

I. *There is a death*. This is here taken for granted in this word *die*.

II. *All men are subject to death*. This is implied under this indefinite particle *men*. Of these two doctrines, see Sec. 133.

III. *Men have but one death to die*. The word *once* being exclusive, intendeth so much. See Sec. 134.

IV. *There is no avoiding of death*. An inviolable

order and decree is set upon it, *it is appointed*. See Sec. 135.

V. *There is a judgment to come*. The word *judgment* here mentioned, declares as much. See Sec. 136.

VI. *Man's certain judgment is after death*. Under this phrase, *after this*, he meaneth, death. See Sec. 137.

VII. *Christ was offered up*.

VIII. *Christ was but once offered up*. These two are plainly expressed. See Sec. 38.

IX. *Christ did bear men's sins*. This is set down as the end of his suffering. See Sec. 139.

X. *There were many whose sins Christ did bear*. This is plainly expressed. See Sec. 140.

XI. *Christ died not for all*. This followeth by just consequence. See Sec. 141.

XII. *Christ by bearing men's sins took them away*. This is gathered by comparing this phrase of bearing sins with the phrase of putting away sin, ver. 26. See Sec. 139.

XIII. *Christ will conspicuously manifest himself*. The word translated *appear*, implieth as much. See Sec. 142.

XIV. *Christ's last coming is but a second coming*. This word *second* hath reference to his first coming in the flesh, so as no other is to be expected till the last day of the world. See Sec. 143.

XV. *At Christ's last coming, sin shall be utterly abolished*. Thus much is intended under this phrase *without sin*. See Sec. 144.

XVI. *Believers wait for Christ's last coming*. This is implied under this phrase, *they look for him*. See Sec. 145.

XVII. *Salvation belongeth to those that look for it*. They are here said to look for Christ *unto salvation*. See Sec. 146.

XVIII. *Christ will come to settle believers in salvation*. Thus much is here intended in these words, *he shall appear unto salvation to them that look for him*. These are believers. See Sec. 147.

CHAPTER X.

Sec. 1. *A general analysis of the tenth chapter to the Hebrews*.

The main scope of this chapter is to set out the excellency of Christ's sacrifice.

There are two general parts thereof.

The first layeth down the main point, which is the excellency of Christ's sacrifice, from the beginning to ver. 19.

The second informeth us in the use thereof, from ver. 19 to the end.

The excellency of Christ's sacrifice is set down comparatively.

The comparison is betwixt the sacrifices which God instituted under the law, and Christ's sacrifice. They

were excellent sacrifices in their kind, but this is more excellent, therefore it must needs be very excellent.

Of this comparison, there are two parts.

1. A deficiency of legal sacrifices.

2. The sufficiency of Christ's.

The deficiency of the legal sacrifices is manifested,

(1.) By their use. They were as shadows, ver. 1.

(2.) By their reiteration, or oft offering them, ver. 2.

(3.) By the frequent remembrance of sin, in and by them, ver. 3.

(4.) By the kind of them. They were of beasts, ver. 4.

(5.) By God's rejecting them.

This last is expressed in a divine testimony, which is brought in as a transition from one part of the comparison to the other.

That testimony is, 1, propounded; 2, explained.

Of the testimony as propounded, there are two parts.

1. God's rejecting legal sacrifices, ver. 5, 6.

2. Christ's offering his sacrifice to effect what the former could not, ver. 7.

In the explanation of the foresaid testimony there is,

1. A repetition of the testimony itself, ver. 8, 9.

2. An application thereof to the point in hand.

In the application is couched the first proof of the sufficiency of Christ's sacrifice. It was established in the room of the legal sacrifices, ver. 9.

A second proof is taken from the efficacy of Christ's sacrifice, in this word *sanctified*, ver. 10.

A third proof is drawn from Christ's *rest* after he had offered himself, ver. 12.

This is amplified,

1. By inferring it upon a contrary course of the legal priests. They stood daily ministering, ver. 11.

2. By the continuance of his rest, ver. 13.

A fourth proof is raised from the perfect effect, ver.

14. This is confirmed by a divine testimony, which is,

1. Propounded, ver. 15-17.

2. Applied to the point in hand, ver. 18.

Hitherto of the first part.

The latter part is joined with the former, by an elegant transition, wherein the main points of the former discourse are repeated, to make way to the practical part of this epistle.

In this transition are set down three points.

1. The great benefit of Christ's sacrifice, which is, *entrance into the holy rest*, ver. 19.

2. A *way* made for that entrance, ver. 20.

3. A *priest* afforded to conduct us thither, ver. 21.

The second part of this chapter is exhortatory, and that in general to manifest the truth of their holy profession.

For this end he layeth down,

1. Duties to be performed.

2. Means to accomplish them.

3. Motives to enforce the same.

The duties respect,

1. Ourselves, and that in a double respect:

(1.) To obtain what we want, ver. 22.

(2.) To retain what we have, ver. 23.

2. Our brethren. About them is declared,

(1.) What we should do, *consider one another*, &c., ver. 24.

(2.) The means of performing the foresaid duty, which is Christian communion.

(3.) The motives to enforce the duty. They are of two sorts.

1.] Minatory; 2.] Exhortatory.

[1.] The minatory motive is taken from the fearful issue of apostates. This is,

First, Propounded, ver. 26, 27.

Secondly, Confirmed, and that two ways:

First, Comparatively, by an argument from the less to the greater, namely, from the issue of those that despised Moses's law, to those that despise the covenant ratified by Christ's blood, vers. 28, 29.

Secondly, Simply, a divine testimony, ver. 30. Whence is inferred as a conclusion the fearful issue of apostates, ver. 31.

[2.] The exhortatory motive consisteth of two parts:

First, The kind of motives.

Secondly, The means to effect that whereunto they are exhorted.

The kinds of motives are of two sorts.

One is taken from their former good beginning, vers. 32-34.

This is exemplified in four particulars:

1. Their enduring of afflictions, ver. 32.

2. Their bearing reproaches, amplified by the cause thereof, which was associating themselves with others that were so used, ver. 33.

3. Their compassion of other's bonds, ver. 34.

4. Their joyful suffering the spoiling of their goods, ver. 34.

The other motive is taken from their future reward, ver. 35.

The means of performing the duty whereunto they are exhorted are of two kinds.

1. *Patience*, ver. 36. Amplified by the ground thereof, which is Christ's speedy coming, ver. 37.

2. *Faith*, which is expressed in a divine testimony.

Enforced by the issue of backsliders, ver. 38.

This is illustrated by the difference betwixt backsliders and believers.

1. Backsliders 'draw back unto perdition,' ver. 39.

2. Believers take the way to 'save their souls.'

Sec. 2. *Of the law, a shadow, but not the very image itself.*

Ver. 1. *For the law having a shadow of good things to come, and not the very image of the things, can never with these sacrifices which they offered year by year continually make the comers thereunto perfect.*

This verse, with some others following, depends on the former chapter, as a proof or reason of that which was delivered therein; this is evident by the causal particle *γὰρ*, &c. This dependence is either particular to that which immediately went before, concerning Christ's being offered to bear our sins. Thus the reason is taken from the insufficiency of the law; Christ undertook what he did, for, or because, the law could not do what he did. Or otherwise, this dependence may be general and more remote, namely, to the main point in hand, which is, the excellency of Christ's sacrifice above legal sacrifices. For matters of the law were but shadows, but Christ was the substance of them.

Of the derivation of the word *νόμος*, translated *law*, and of the distinction betwixt the law moral, cere-

monial, and judicial, see Chap. vii. 12, Sec. 68, &c., and ver. 16, Sec. 80.

The ceremonial law is here meant. This is here said to 'have a shadow of good things to come.' Of the Greek word *σζία*, translated *shadow*, see Chap. viii. 5, Sec. 12.

A shadow signifieth a dark representation of a bodily substance, but every way proportionable and fit unto it. This metaphor, *shadow*, giveth proof of the meanness of that law.

This phrase *τῶν μελλόντων ἀγαθῶν*, of good things to come, manifesteth the excellent use of that law; though it were but mean in itself, yet it shadowed out most excellent things.

Of this phrase, *good things to come*, see Chap. ix. 11, Sec. 53. Christ, and all that he undertook, did, and endured for man's full redemption and eternal salvation, are comprised under this phrase *good things to come*. Christ therefore must of necessity do and endure what he did, for the law shewed that such things must be done, but itself could not do them.

That the law could not do these things, is evident by this negative phrase, *not the very image of the things*. The principal verb *ἔχων*, *having*, is here understood, thus, 'and not having the very image,' &c.

The word translated *image* is derived from a verb that signifieth to be like, *ἴζω*, *similis sum*; inde *ἔζων*, *imago*, *similitudo*, and this word is put for a likeness or resemblance.

It is sometimes indefinitely taken, as where Christ saith, 'Whose is this image?' Mat. xxii. 20; and sometimes restrictively, and that in two eminent respects:

1. As it is opposed to the first draught of a thing, which useth to be but dark, obscure, and impolished. Thus *image* setteth out a full, lively, and perfect representation of a thing, as when a limner draweth a man's picture, first he draweth it out with a coal or black lead; this is the shadow of it. Then he setteth it out in all the proper colours so lively, as any may know whose picture it is. Thus it is used in this phrase, 'An image made like to corruptible man,' Rom. i. 23.

2. As it is put for the pattern whereto other things are resembled. Thus a living man is said to be the image of those pictures which are made to set him out; and a father having many children like him, is said to be the image of them all. Thus God hath made those whom he hath chosen to be 'conformed to the image of his Son,' Rom. viii. 29.

In these latter restrictive senses *image* is here used, and that in reference to the truth and substance which was prefigured under the law, and is revealed in and by the gospel.

In the law it was as it were with a black coal shadowed. In the gospel it is fully, lively, conspicuously revealed. Under the gospel therefore we have not the *shadow* but the *image*, a most clear revelation of Christ.

The word *shadow*, whereunto *image* is here opposed,

sheweth that the first restrictive sense is here meant, and the relative particle, together with the article *αὐτῇ τῇ*, thus translated *the very*, shew that the latter is meant.

The word *τῶν πραγμάτων*, *things*, added unto *image*, hath reference to good things before mentioned, and intendeth the same. Thus it doth in general and negatively set out the same thing that that particular and affirmative clause did, 'a shadow of good things to come,' and both phrases demonstrate that legal types did prefigure such necessary good things to come, as they did not contain in themselves.

Herein is manifested a main difference betwixt the law and the gospel, even as great a difference as betwixt shadows and substances; herein is confirmed that which is noted concerning the better things under the gospel. Chap. ii. 3, Sec. 21.

Sec. 3. *Of the insufficiency of legal sacrifices to make perfect.*

From the foresaid nature of the law, set down affirmatively under the metaphor of a *shadow*, and negatively, *not the very image*, and from the use of the law, which was to foreshew *good things to come*, the apostle inferreth the main conclusion about the impotency of the law, that it *can never make perfect*. No, not those who came to it, and observed the rites thereof; the principal whereof were 'sacrifices,' and those 'offered up,' and that 'year by year continually.'

To make perfect, *τελειῶσαι*, is to work such grace in one, as may bring him to glory; this the law could not do. See Chap. vii. 19, Sec. 86.

Among manifold rites of the law, the apostle mentioneth *θυσίαι*, *sacrifices*, which would have done the deed if any other rite could have done it; for sacrifices were of creatures that were slain, and that for sin.

Of sacrifices, and of the difference between them and gifts, see Chap. v. 1, Sec. 7.

Of those sacrifices it is said that they were *offered*, namely, to God. Hereof see Chap. v. 1, Sec. 6.

Though they were so offered, and that by God's appointment, yet they could not make perfect.

It is added, that they were offered, *κατ' ἐνιαυτόν*, *year by year*. Of this phrase, see Chap. ix. 7, Sec. 41.

The Greek word *ἐνιαυτός*, so translated, hath its notation from ending in itself, like a ring, which ends where it begins.¹ This circumstance of time is here set down, to give proof of the insufficiency of the legal sacrifices, which were oft offered up. So much is intended under the adverb *continually*, added hereunto. Of the Greek phrase, *εἰς τὸ ἀμνησίς*, translated *continually*, see Chap. vii. 3, Sec. 26.

The former expression of the time hath reference to that solemn day, wherein the high priest once a year entered into the most holy place, Lev. xvi. 2, as was shewed, Chap. ix. 7, Sec. 41. And to manifest that that custom continued not only while the Israelites

¹ Quasi, εἰς ἑαυτὸν ἵπαι.

were in the wilderness, or till the temple was built, but so long as the polity of the Jews remained, even till Christ himself were actually offered, the other word *continually* is added.

The sacrifices offered up on that yearly day, are here synecdochically put for all the legal sacrifices; but special relation is had to the sacrifices offered on that day, because they were the most solemn sacrifices; and if any could have done the deed, then they especially.

Both these circumstances of time have reference to the insufficiency of legal sacrifices. Hereof see Chap. vii. 27, Sec. 112. The apostle himself sheweth that the reiteration of those sacrifices implied imperfection, in that he saith, 'they would have ceased to be offered,' if once offering had made perfect; see ver. 2, Sec. 4.

That sufficiency is further manifested by the persons whom those sacrifices especially concerned, thus expressed, *προσέγγοντες, the comers thereunto*. Hereby are meant such as observed the ordinance of God, and thereupon came to the altar, where the sacrifices were offered up, to partake of all the benefits that God's people might be made partakers of. In this respect they are said to come unto God, Chap. vii. 25, Sec. 104.

If any might have been made perfect, surely these. These are said to do the services. So as the fault was not in the person's failing to do his duty, but in the thing done. The ordinance itself that was observed could not do the deed; therefore there is an emphatical negative, *οὐδέποτε*, added, which we translate *never*, and a verb of power, *δύναται*, translated *can*, from which all power is taken by the negative, *never*, added thereunto.

The sum of all is, that the best means under the law were not sufficient to make perfect those that were most strict in the observing of them.

All and every the forementioned points have been before handled in this epistle, as is evident by the several references before mentioned; but the apostle thought that he could not strike too much upon this string; for questionless these Hebrews, though they professed the Christian faith, stood too much upon the necessity of legal rites. The like earnestness against them is manifested in the Epistle to the Romans, chaps. iii. and iv., and to the Galatians throughout the whole epistle: the like zeal doth the prophet Jeremiah manifest against the superstition of the Jews in his time, Jer. vii. 4, &c. And another prophet against their idolatry, Isa. xl. 18, &c. So other prophets, and Christ himself against sundry superstitions of the Pharisees, Mat. xxiii. 13, &c.

By such holy zeal and earnestness, a secret terror may be wrought in men's souls, whereby they will be moved to renounce their idolatry, superstition, impiety, and iniquity; or else made the more inexcusable.

But on the contrary, if such errors or corruptions

be winked at, or slightly reproved, maintainers of them will be the more emboldened.

What cause have we in our days to be instant and earnest against the mass of popish heresies and superstitions! and so against the revived errors of Pelagians and semi-Pelagians, about election upon foreseen grace, universal redemption, universal graces, free will, total and final apostasy of saints, and other like erroneous and pernicious doctrines? The Lord give wisdom, courage, and zeal to his ministers in these and other like cases; and understanding, patience, and obedience, in people to his truth.¹

Of repeating and inculcating the same things, see Chap. iii. 15, Sec. 158, and Chap. ix. 28, Sec. 138.

Sec. 4. *Of oft offering legal sacrifices.*

Ver. 2. *For then would they not have ceased to be offered? because that the worshippers, once purged, should have had no more conscience of sins.*

This verse is added as a proof of the reason concerning the impotency of the foresaid legal sacrifices. The reason was taken from the reiteration of those sacrifices, whereby it was manifest that they could not make perfect. The argument may be thus framed. That which makes perfect ceaseth, when it hath made perfect; but the sacrifices which were offered up year by year continually, ceased not; therefore they could not make perfect.

The manner of expressing this point is very emphatical, it being with an interrogation, thus, *would they not have ceased, &c.*? Of the emphasis of an interrogation, see Chap. i. 5, Sec. 46, and ver. 14, Sec. 155.

By this inference, *would they not have ceased?* the apostle proveth, that reiteration of sacrifices argueth an imperfection in them. Hereof see Chap. vii. 27, Sec. 112.

If one offering make perfect, what need another offering? if no need, then in vain. Philosophers say of nature, that it doth nothing in vain. Much less will the God of nature suffer holy ordinances to be continued in vain.

The word *παύσαντο*, translated *ceased*, being of the middle voice, signifieth to *forbear* to do that which was done before. The active, *παύω*, *coerceo*, signifieth to *refrain*, 1 Peter iii. 10. But the middle voice, *παύμαι*, *cesso*, is most frequently used and applied to men, and to other creatures.

To men it is applied, in respect of their speeches and actions. Of Christ it is said, 'he left speaking,' Luke v. 4. He means preaching; so it is said of him, that he ceased to pray, Luke xi. 1. It is also applied to tumultuous uproars, Acts xx. 1.

In reference to men's actions, it is said of the Jews, that 'they left beating of Paul,' Acts xxi. 32.

In reference to other creatures, it is said of the

¹ Qu. 'to his people in truth'?—Ed.

wind and water, that 'they ceased,' Luke viii. 24 ; namely, to rage or be tempestuous.

Here it is applied to sacrifices, and that in the negative, 'they ceased not ;' for though they could not make perfect, yet they had their use ; which was, to prefigure that sacrifice which could make perfect ; and in that respect, were useful till that sacrifice which they prefigured was offered up.

This phrase, 'then would they not have ceased,' as it implieth an imperfection in the sacrifices ; so also it implieth a need of a frequent use of them. For therefore they ceased not, because there was still use of them. Hereof see Chap. vii. 27, Sec. 112.

Sec. 5. *Of the quiet conscience of such as are truly purged.*

A consequence following on a perfect sacrifice is thus expressed, *the worshippers, once purged, should have had no more conscience of sin.* This is here brought in as a reason why the legal sacrifices ceased not ; namely, because they could not free the conscience from sin.

The preposition joined with the infinitive mood, διὰ τοῦ ἔχειν, and translated *because*, sheweth that this consequence is a reason of reiterating legal sacrifices.

The word λατρεύοντες, translated *worshippers*, is that which is translated *who serve*, Chap. viii. 5, Sec. 12. For it is meant of observing divine services, and in that respect may be fitly translated *worshippers* ; see Chap. ix. 9, Sec. 49.

The adverb, ἅπασι, translated *once*, is like to that which is used, Chap. vii. 27, Sec. 115, and Chap. ix. 12, Sec. 60. It implieth a kind of perfection, as if he had said, *once for all*, so as there needed no more purging. The word καθαθαζμένους, translated *purged*, is that, καθαρίζει, which is used, Chap. ix. 14, Sec. 82, only this is a participle derived from that verb.

Of conscience, συνείδησις, see Chap. ix. 14, Sec. 83. The meaning of this phrase, μηδεμίαν ἔχοντι συνείδησιν ἁμαρτιῶν, 'should have had no more conscience of sin,' intendeth thus much, that there would have remained no sin in them, to have accused and troubled their conscience.

Obj. They might have been fully freed and purged from the sins whereof they stood guilty at the time of their offering, and yet afterwards commit other sins which might accuse their conscience and trouble them, and in that respect stand in need of other sacrifices.

Ans. The apostle meets with this objection two ways :

1. In that he expresseth, ταῖς αὐταῖς θυσίαις, 'the same sacrifices,' ver. 1, meaning the same in nature and kind, though they were not the same in number.

2. This phrase, 'there is a remembrance again,' ἀνάμνησις, ver. 3, implieth that they were not purged of the present sins whereof they stood guilty.

Obj. 2. Such as were unclean were by those sacrifices cleansed under the law, Lev. xiv. 20, Num. xix. 12.

Ans. They were only legally clean, 'to the purifying of the flesh,' Chap. ix. 13, Sec. 75.

Obj. 3. David saith, 'Purge me with hyssop, and I shall be clean,' Ps. li. 8.

Ans. 1. That is spoken metaphorically in reference to the law, Exod. xii. 22, Lev. xiv. 4.

2. Hyssop is used by David metonymically ; the adjunct or means of sprinkling blood put for blood itself, and that in special reference to the blood of Christ.

3. The phrase is synecdochically to be taken ; the type put for the truth also.

Obj. 4. This maketh no more against the legal sacrifices than against Christ's sacrifice ; for notwithstanding Christ hath actually offered up himself, yet believers have still conscience of sin, that is, they have sin in them to trouble their conscience ; and thereupon they do, day after day, make mention of their old sins.

Ans. If they perform the duties aright, they do not acknowledge a present guilt of their sins past, but only that they have been guilty of them, to be thereby the more put in mind of God's tender compassion towards them in pardoning their sins ; for true faith worketh peace and quietness of conscience, Rom. v. 1, but in the legal sacrifices there was an acknowledgment of a present guilt.

Obj. 5. The believing Jews had the guilt of their sins taken away as well as believing Christians.

Ans. True ; but not by those sacrifices. They rather manifested a guilt.

The main point here intended is, that the guilt of sin once taken away, remains no more to accuse the conscience. That to this purpose may be applied, which Christ said to Peter, 'He that is washed needeth not save to wash his feet, but is clean every whit,' John xiii. 10.

The cause being taken away, the effect followeth, *Sublata causa, tollitur effectus.*

Obj. The cause may be recalled.

Ans. Not by the wise and immutable God, 'whose gifts and calling are without repentance,' Rom. xi. 29.

This might be urged against the Arminian error of excision or abscission, and abjection from Christ, or a total falling away of true believers. Hereof see more, Chap. iii. 12, Sec. 132, &c.

Sec. 6. *Of the meaning of the third verse.*

Ver. 3. *But in these sacrifices there is a remembrance again of sins every year.*

The first particle, ἀλλά, *but*, is here the note of an assumption.

The proposition may be gathered out of the former verse, and thus framed :

If the legal sacrifices had perfected the offerers, there would have been no more conscience of sin ;

But in the legal sacrifices there was a remembrance again of sin ;

Therefore the legal sacrifices did not perfect the offerers.

The sacrifices here meant are the same that were intended, ver. 1.

The noun ἀνάμνησις, *recordatio*, translated *remembrance again*, is a compound, and derived from a simple verb, μνησκόμαι, that signifieth *to be mindful of*, and a preposition, ἀνά, that signifieth *again*. The compound verb signifieth to call to mind, or bring to mind, 1 Cor. iv. 17. Our English translators have well added this preposition *again*, to set out the full meaning of the composition, *a remembrance again*. Some Latin interpreters turn it *repetita mentio*, a repeated mention.

The things again and again remembered are here said to be, ἀμάρτιων, *sins*.

It is the same word that was used in the former verse.

In all sin-offerings, people used to make acknowledgment of their sins, both to shew that they were mindful of their sins, and also that they believed the pardon of them. The type and outward rite manifested their mindfulness of sin; the truth and inward substance gave them assurance of the pardon of their sin.

The sacrifices which the apostle here in special intendeth, were those solemn sacrifices which were offered up on their annual day of humiliation, Lev. xvi. 5, &c., as is evident by the last phrase in this verse, *κατ' ἐνιαυτόν, every year*, which is the same that was used ver. 1, Sec. 3.

Sec. 7. *Of remainder of sin in the regenerate.*

That which the apostle inferreth from the frequent offering of sacrifices, that *there is a remembrance again of sins*, giveth us to understand that remembrance of sin implieth a remainder of sin. On this ground, that we may know that sin remains in us so long as we remain in this world, the Lord, that prescribed the Lord's prayer for all his saints, hath inserted this petition to be daily made, 'forgive us our trespasses,' Mat. vi. 12.

Quest. How can this stand with Christ's taking away the sins of believers?

Ans. By distinguishing betwixt the guilt, the condemnation, reigning power, and remainder of sin. Christ taketh away,

1. The guilt of sin from believers, Rom. iv. 7, 8.

2. He freeth them from condemnation, Rom. viii. 1.

3. By his Spirit he so subdueth the power of sin, as it reigneth not in believers, Rom. vi. 6, 11.

Yet there may be, and there are, remainders of sin in the very best. Experience of all ages gives evidence hereof. In reference hereunto, Christ saith of justified persons, 'He that is washed needeth not save to wash his feet,' John xiii. 10. This phrase of limitation, 'save to wash his feet,' implieth a remainder of

sin in him that is 'clean every whit,' in regard of justification.

Had there been no sin in them, what needed a remembrance again of sin? that had been but a plain mockage.

1. Doctrines delivered by many about perfection of sanctification in this world, appear hereby to be false and presumptuous doctrines.

2. This may afford unto us a good direction for setting ourselves apart, and examining ourselves concerning such sins as remain in us, that we may see what they are, and what cause there is of remembrance again of sin. Wherefore, 'commune with your own heart upon your bed,' Ps. iv. 4; and 'let us try and search our ways,' Lam. iii. 40. Sin lieth close, and the heart is deceitful; they who are most careful in searching themselves hardly find out all. Some idols may remain, as there did in Jacob's family, Gen. xxxi. 35, and xxxv. 2; what hope then can there be of finding out all, if no search at all be made?

3. Upon finding out sin we ought to be humbled for it. A due consideration thereof will make such as are duly affected therewith to cry, 'Unclean, unclean,' Lev. xiii. 45; and 'O wretched man that I am! who shall deliver me from the body of this death?' Rom. vii. 24.

4. Upon sight and sense of sin, and due humiliation for the same, it will be our wisdom to look up unto Christ, who is 'an advocate with the Father,' and 'the propitiation for our sins,' 1 John i. 1, 2. Thus, as the Israelites were healed, by looking up to the brazen serpent, Num. xxi. 9, so may such as by faith look upon Christ be cured of their sins, John iii. 14, 15. In this case we may say to God as Jehoshaphat did, 'We know not what to do, but our eyes are upon thee,' 2 Chron. xx. 10. They who rightly meditate on God's name, Christ's merit and mediation, cannot but find sure ground of much comfort.

5. Upon this ground we may and ought to be bold in craving pardon, because prayer is a means sanctified for obtaining the same, and that first, generally, 'ask and ye shall have,' Mat. vii. 7, and then particularly concerning pardon of sin, Mat. vi. 12, James v. 15.

6. In craving pardon for sins past, repentance must be truly intended. This is a proviso annexed to one man's forgiving another, Luke xvii. 4. Much more doth God expect repentance of those whose sins he pardoneth. True repentance moveth God to repent of his wrath. God hath said it and sworn it, 'As I live, I have not pleasure in the death of the wicked; but that the wicked turn from his way,' &c., Ezek. xxxiii. 11.

7. To repentance for sins past, watchfulness against sin for the future must be added. There is a proneness in our nature to sin, that if we be not the more watchful over our sins, we shall soon fall into sin again. Hereupon Christ gave this caveat to one whom

he absolved, 'Go and sin no more,' John viii. 11. Satan, if he be cast out, will do what he can to return again whence he came out, and if he find that place empty, and that party secure, he will take with him seven other spirits more wicked than himself, and they all enter in and dwell there, Mat. xii. 44, 45.

Sec. 8. *Of remembering again sins which remain in men.*

The means used under the law of remembering sin again, sheweth that sins remaining must be remembered again. The main injunctions under the law for confessing sin, give good proof hereunto, as Lev. v. 5, Num. v. 7, Joshua vii. 9. Answerable hereunto hath been the practice of God's saints in all ages, as Gen. xlii. 21, Judges x. 15, 1 Sam. ii. 19, 2 Sam. xii. 13, Dan. ix. 20, Ezra ix. 6, Neh. i. 7.

1. Promise of forgiveness is made to this kind of remembrance, Prov. xxviii. 13, 1 John i. 9.

2. Upon right observing of this duty, God's promise of forgiving hath been performed, 2 Sam. xii. 13, Ps. xxxii. 5.

3. Threatenings are denounced against those that confess not their sins, Prov. xxviii. 13, 1 John i. 8-10.

1. This manifesteth one reason of sin, lying on many men's conscience, festering in the soul, and over-pressing it. The reason is, because it is not remembered, not confessed or acknowledged, but hid, concealed, and smothered, Ps. xxxii. 3. Sin is of a festering nature, it is as corruption in a wound closed; yea, as an hot vapour in a cloud, which causeth thunder, or in the earth, which causeth an earthquake. Hot things kept close wax violent. They are as fiery darts, Eph. vi. 16. The apostle in that phrase alludes to poisoned darts and bullets, which are of all the most dangerous. How this duty of confessing sin is to be performed to God, and how to man, is distinctly shewed in *The Guide to go to God, or Explanation of the Lord's Prayer*, petit. 5, sees. 127-129.

The mention of the time here intended under this phrase, *every year*, sheweth that the people of God had a set time of confessing their sins; for that circumstance of time hath reference to their annual solemn day of humiliation and reconciliation, Lev. xvi. 2, &c. A like solemn rite tending to the same purpose, is mentioned, Deut. xxvi. 5, &c.

By way of resemblance Christians may take such courses. When persons of years were baptized, at that solemn time they made confession of their sins, Mat. iii. 6. The like course they took upon administering the Lord's supper, 1 Cor. xi. 28-31. So on Sabbath days, fasting days, and other solemn occasions.

Sec. 9. *Of the impotency of external rites about spiritual matters.*

Ver. 4. *For it is not possible that the blood of bulls and of goats should take away sin.*

This verse may be taken as a distinct argument to confirm the impotency of the legal sacrifices, because they consisted of the blood of brute beasts, which could not expiate sin; or it may have immediate reference to the third verse, as shewing a reason why in those sacrifices there was a remembrance again of sin, namely, because those sacrifices were of brute beasts, which could not take away sin, so as sin remained notwithstanding those sacrifices, and therefore there was a remembrance again of them.

Both references tend to the same purpose, and may both be comprised under this causal conjunction *γὰρ, for*.

The word *ἀδύνατον*, translated *not possible*, is the very same that is translated *impossible*, Chap. vi. 18, Sec. 141.

Of the derivation and divers acceptions of the Greek word, see Chap. vi. Sec. 38.

Here it is taken for an impossibility, in regard of an impotency in the nature of the thing itself. There is such an impotency in the blood of beasts, as it is impossible that sin should be taken away thereby.

By blood he meaneth that which was shed when the beasts were offered up for sacrifices, whereby was typified the blood and death of the Lord Jesus.

Under these two creatures, 'bulls and goats,' all other clean creatures that were offered up for sacrifices are synecdochically comprised; for they were all of the same kind. These two are here mentioned in reference to the solemn annual sacrifice that was offered up for sin on the day of reconciliation, Lev. xvi. 11-15. These were called 'sin-offerings,' because they were types of Christ's sacrifice, which did indeed take away sin, but they themselves could not, and that by reason of the disproportion betwixt the means of cleansing on the one side, and the thing cleansed, together with the filth cleansed away, on the other side.

The means were merely external, earthly and carnal, namely, the blood of beasts; the thing to be cleansed was the soul of man, which is a spiritual substance.

The filth to be taken away was sin, which is a spiritual pollution. It is in a manner of an infinite kind, because it is committed against an infinite majesty. By it God's wrath, which is infinite, is provoked. Now what is there in the blood of beasts, to pacify such wrath, to wash away such pollution as sin, and to purge such a spiritual substance as the conscience, spirit, and soul of man is? It is not possible that so great a work should be wrought by so mean a means.

External and carnal things cannot work internal and spiritual effects. See more hereof, Chap. ix. 9, Sec. 49. Had not Christ's human nature been united to his divine nature, it could not have merited and done so great works as it did. It is in reference hereunto that Christ saith, 'the flesh profiteth nothing,' John vi. 63. On this ground it is said, that 'Christ, through the eternal Spirit,' that is, his divine nature, 'offered himself,' &c., Chap. ix. 14, Sec. 77.

We may from hence infer, that the opinion of our

adversaries concerning the sacraments, conferring grace by the very work done, is erroneous and pernicious. What is water in baptism? What is bread and wine in the Lord's supper, simply considered in themselves, more than the meats and drinks, and washings under the law; yea, than the blood of bulls and goats here mentioned? What are ministers of the gospel, in regard of their persons, and mould, and outward condition, more than priests and Levites under the law? The first preacher of the gospel, who was Christ's forerunner, acknowledged that he was 'not worthy to bear Christ's shoes,' and that he 'baptized with water,' Mat. iii. 11; all that he could do was to use the outward element. Other ministers are no more worthy than he, nor can do any more than he did. When Paul and Barnabas were by the heathen accounted gods, they acknowledge themselves to be 'men of like passions with others,' Acts xiv. 15. Though apostles were planters, and evangelists waterers, yet 'neither is he that planteth anything, neither he that watereth, but God that giveth the increase,' 1 Cor. iii. 7.

Indeed, it is true, that in regard of the office that John the Baptist had, to be the forerunner of Christ, and plainly to declare him, saying, 'Behold the Lamb of God that taketh away the sin of the world,' John i. 29, there rose not a greater than he before this time, Mat. xi. 11. And in some circumstances it may be granted, that the sacraments of the New Testament have an excellency above all the rites of the Old Testament; for they are not so many in number, so cumbersome, so burdensome, so painful, so gross, so dark; but fewer in number, more easy in performance, more perspicuous and clear for understanding; they are memorials for things past, not types of things to come. Yet in the main substance, their ministers and their sacraments were as ours. Unto them was the gospel preached: Heb. iv. 2, 'They did eat the same spiritual meat, and drink the same spiritual drink,' namely, that we Christians do; for 'they drank of that spiritual Rock which was Christ,' 1 Cor. x. 3, 4. There is no more supernatural virtue in our sacramental elements than was in theirs. It is as impossible for water to cleanse the soul, as for the blood of beasts to take away sins.

If this be true of ordinances instituted by Christ, how much more impossible is it that human inventions should purge the soul, or take away sin.

Learn we hereby in the use of all external ordinances to raise up the eyes of our soul above the external visible thing; even unto Christ himself, and to the things which he hath done and endured for the saving of our souls.

Sec. 10. *Of the resolution of Heb. x. 1-4.*

Ver. 1. *For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect:*

2. *For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.*

3. *But in those sacrifices there is a remembrance again made of sins every year.*

4. *For it is not possible that the blood of bulls and goats should take away sins.*

The sum of these four verses is, a declaration of the impotency of the law.

This is set out four ways:

1. By the end or use of the law, ver. 1.

Hereabout are set down,

1. The use itself.

2. A consequence following thereupon.

The use is propounded two ways: 1, affirmatively; 2, negatively.

The affirmative manifesteth,

1. The meanness of the use, in this word *shadow*.

2. An excellency in that meanness, in this phrase, *of good things to come*.

The negative removeth from the law a special excellency, in this phrase, *not the very image of the things*.

The consequence is, that it could not make perfect. This is amplified,

1. By the means which could not do it, the sacrifices. These are described,

1. By the act done, *offered*.

2. By the time when; this in two branches:

(1.) *Year by year.*

(2.) *Continually.*

2. By the persons whom they could not make perfect, *the comers thereunto*.

2. The impotency of the law is set forth by the frequent use of the same things. This is,

1. Propounded. 2. Confirmed.

In the proposition we may observe,

1. The manner of setting it down, by way of interrogation, *would they not?*

2. The matter, *have ceased to be offered*.

The confirmation is taken from sin remaining in the conscience.

Hereabout two things are noted:

1. A description of the persons, and that by their disposition, *worshippers*: and by a supposition, *once purged*.

2. A declaration of the sin remaining; *they should have had no more conscience of sin*.

3. The impotency of the law is manifested by a remembrance again of sins. This is amplified two ways.

1. By the same kind of sacrifices, *in those sacrifices*.

2. By the time, *every year*.

4. The impotency of the law is confirmed, by the kind of sacrifices. Hereabout four particulars are observable:

1. The intimation of the sacrifice, *blood*.

2. The kind of beasts that were sacrificed, *bulls and goats*.

3. The effect denied, *take away sins*.

4. The manner of expressing it, *it is not possible*.

Sec. 11. *Of observations raised out of Heb. x. 1-4.*

I. *Dangerous errors are to be rooted out of men's minds.* This ariseth from the apostle's much inculcating the law's impotency. See Sec. 3.

II. *Legal types were but shadows.* In this respect the law is said to have a shadow. See Sec. 2.

III. *The shadows of the law were of substantial truths.* These are here styled good things. See Sec. 2.

IV. *The good things shadowed by the law were not then actually exhibited.* They are here said to be good things to come. See Sec. 2.

V. *The law had not the truths themselves.* Thus much is meant under this phrase, *not the very image of the things*. See Sec. 2.

VI. *Legal rites could not make perfect.* This is plainly expressed. See Sec. 3.

VII. *The best of the legal rites failed in that which they prefigured.* These were sacrifices which prefigured reconciliation, but could not reconcile God to man. See Sec. 3.

VIII. *Legal sacrifices were yearly offered up.* This phrase, *year by year*, intendeth as much. See Sec. 3.

IX. *Legal rites continued till the truth was exhibited.* This is the intendment of the adverb continually. See Sec. 3.

X. *Diligent observers of legal rites were not perfected by them.* Those were such as are here styled comers thereunto. See Sec. 3.

XI. *God permits not holy ordinances to be continued in vain.* Had there not been use of sacrifices, they would have ceased to be offered. See Sec. 4.

XII. *In and by sacred ordinances God is worshipped.* In this respect observers of divine ordinances are here styled worshippers. See Sec. 5.

XIII. *Legal sacrifices did not purge the offerers from sin.* This is intended under this phrase, *once purged*, as here it is used. See Sec. 5.

XIV. *Guilt of sin once taken away, doth not trouble the conscience.* This is intended under this phrase, *should have had no more conscience of sin*. See Sec. 5.

XV. *Remembrance of sin implieth a remainder of sin.* The apostles prove that sin remained notwithstanding those sacrifices, because in them there was a remembrance again of sin. See Sec. 6.

XVI. *Sins remaining must be remembered again.* This was the reason why sacrifices were oft offered up. See Sec. 6.

XVII. *The Jews had a set time for solemn confession of sin.* This is implied under this phrase, *every year*. See Sec. 8.

XVIII. *Blood of brute beasts was offered under the law.* Such were *bulls and goats*. See Sec. 9.

XIX. *Sacrifices of brute beasts could not take away sin.* This is plainly expressed. See Sec. 9.

XX. *It is not possible for a thing to work above the nature thereof.* Blood of bulls and goats were external, earthly, and carnal things; but to take away sin was an internal, divine, and spiritual matter: thereupon the apostle puts an impossibility upon it. See Sec. 9.

Sec. 12. *Of reconciling Heb. x. 5-7, with Ps. xl. 6-8.*

Ver. 5. *Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:*

6. *In burnt-offerings and sacrifices for sins thou hast had no pleasure:*

7. *Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.*

[Ps. xl. 6-8. Ver. 6. *Sacrifice and offering thou didst not desire; mine ears hast thou opened (Heb. digged): burnt-offering and sin-offering hast thou not required.*

7. *Then said I, Lo, I come: in the volume of the book it is written of me,*

8. *I delight to do thy will, O my God.]*

The apostle further proceedeth to confirm the main point in question by a divine testimony. How sound a proof a testimony of Scripture is hath been shewed, Chap. i. 5, Sec. 46.

The testimony here quoted is taken out of Ps. xl. 6-8; and it concludeth both parts of the matter in hand, namely,

1. The impotency of legal sacrifices, vers. 5, 6.

2. The all-sufficiency of Christ's sacrifice, ver. 7.

There is some difference in words and phrases betwixt the apostle and the prophet, but both agree in sense, as we will endeavour to demonstrate.

The apostle holdeth close to the Greek translation of the Bible, which the churches then used, commonly called the LXX. Of this Greek translation, see Chap. i. 6, Sec. 72.

One small difference I find betwixt the apostle and that Greek translation; for where the LXX use a word that signifieth desire, thus, *ὅτι ἐζητήσας, thou hast not required*, the apostle expresseth it thus, *ὅτι ἐυδόκησας, thou hast had no pleasure*. This latter sheweth the ground of the former. God requireth not burnt-offerings, because he had no pleasure therein.

Penmen of the New Testament were not translators of the Old, but only quoted them for proof of the point in hand; so as they were not tied to syllables and letters, but to the sense.

Concerning the differences betwixt the Hebrew and the Greek, some say that that which the prophet speaketh of himself, the apostle applieth to Christ.

Ans. 1. There may be no repugnancy, no contrariety therein; for David, being an especial type of Christ, that may in history and type be spoken of

David, which in mystery and truth is understood of Christ. The like was noted concerning Solomon and Christ, Chap. i. 5, Sec. 63.

2. That which David uttered in the foresaid text is, unquestionless, uttered by way of prophecy concerning Christ, as appeareth by these reasons :

(1.) In David's time, God required sacrifice and burnt-offerings, and took delight therein ; for God answered David from heaven by fire upon the altar of burnt-offering, 1 Chron. xxi. 26. And David himself adviseth Saul to offer a burnt-offering, that God might accept it, 1 Sam. xxvi. 19.

(2.) David was not able so to do the will of God, as by doing it to make all sacrifices void. Therefore this must be taken as a prophecy of Christ.

(3.) In the verse before, namely, Ps. xl. 5, such an admiration of God's goodness is premised, as cannot fitly be applied to any other evidence than of his goodness in giving Christ, in reference to whom 'eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love him,' 1 Cor. ii. 9.

(4.) These words used by the apostle, *when he cometh into the world, he saith*, are meant of Christ, which argue that that which followeth was an express prophecy of Christ.

It is objected that there are in that psalm such passages as cannot be applied to Christ ; as this, 'mine iniquities have taken hold upon me, so that I am not able to look up,' &c., Ps. xl. 12.

Ans. 1. As Christ was a surety for sinners, and did bear the sins of others, those words may not unfitly be applied to Christ.

2. Though those words could not be applied to Christ, yet it followeth not that no other part of the psalm could belong to him. The like was noted of Solomon, Chap. i. 5, Sec. 63.

A second difference is this, where the psalmist saith, *אָזְנִי כָרַתְתָּ לִּי, mine ears hast thou opened, or digged, or bored.* The apostle saith, *σῶμα καταρτίσας μοι, a body hast thou prepared me.*

Ans. Some say that the LXX might read a word, *ἐξ*, that signified *a body*, instead of that Hebrew word *אָזְנִי*, that signifieth *ears* ; or else that some might put the Greek word *σῶμα*, that signifieth *a body*, instead of another Greek word, *ῥῶα*, that signifieth *ears*.

Such mistakings are not to be yielded unto. All copies in the Hebrew agree, and so do all in the Greek, as we now have them. Such conjectural mistakings would give too great advantage to atheists and papists, for exception against the perfection of the Scriptures.

Concerning the foresaid difference of words, it is not such, but in sense may agree ; for opening of the ear, and preparing a body, in general import one and the same thing, which is to make obedient. The phrase of the prophet may have a twofold relation : either to the law of boring a servant's ear, Exod. xxi. 6 ; or to

a man's natural condition, which is to be spiritually dead and deaf, Eph. ii. 1, Isa. xxxv. 5.

In the former respect it implieth such a kind of good service as the performer thereof never repenteth himself of it, and thereupon hath his ear bored in testimony of his perpetual and constant willingness to hold out in that service. In the latter respect it implieth both an ability and also a readiness to hearken unto that which shall be enjoined, that he may do it. An open ear implieth an ear prepared and made ready to hear ; yea, the Hebrew word *כָּרַת* signifieth *to prepare*, as well as to *dig*, or to *bore*, or to *open*. Thus the Greek word which the LXX and the apostle useth, *καταρτίσας*, doth answer the Hebrew in that sense ; and the ear, which is the ground of obedience, being synecdochically put for the body, both texts do well agree.

The apostle doth rather use this word *body* for these reasons :

1. Because he would not depart from that translation which the church then used, without great and just cause.

2. Because this word *body* was the more pertinent to his purpose. For, speaking of disannulling the sacrifice of the law, he uses this word *body* to set out a sacrifice, which should come instead of the legal sacrifices, to effect that which the legal sacrifices could not.

Some make a further difference, in that the psalmist speaketh of the manner of offering sacrifices, namely, that God rejecteth them because they were offered hypocritically, deceitfully, with a corrupt heart, and that the apostle speaketh of the very matter and substance of legal sacrifices in the best use that can be.

Ans. 1. The psalmist may speak of the very matter and substance of those sacrifices as well as the apostle. There is no ground to restrain the psalmist's words to the manner of offering. Indeed, in some places God rejecteth sacrifices by reason of an evil manner of offering them, as Isa. i. 11, &c. But no circumstance in this psalm intimateth any such thing.

2. If it were granted that the psalmist speaketh of the manner of offering, it would not follow that thereupon he should not intend an abrogation of the sacrifices themselves, for both may stand together. God may reject them in regard of the impotency of them in themselves, and also in regard of people's evil manner of offering them.

Thus we see that the apostle hath fitly quoted this testimony according to the mind and meaning of the prophet.

Sec. 13. *Of Christ's doing that for man which could not else have been done.*

The apostle inferreth the testimony, here set down, as a consequence following upon the impotency of the legal sacrifices, as appeareth by this particle of infer-

ence, *ὁδὸν*, *wherefore* (see Chap. xi. 12, Sec. 57), as if he had said, Because the blood of bulls and goats could not take away sin, therefore Christ offered himself to do it; so as Christ did that for man, which without him could not have been done. 'He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation,' &c., Isa lix. 16 and lxiii. 5.

1. His love and pity moved him to offer his aid.

2. His divine power made him able to effect what he offered.

This is a strong motive to induce us wholly and only to trust on Christ, and to rely upon him.

Sec. 14. *Of Christ's coming into the world.*

The time of Christ's offering himself to do what he did is thus expressed, *when he cometh into the world*, or word for word, *ἔσσεργόμενος*, *coming into the world*.

This phrase setteth out the incarnation of Christ. A like phrase was used to set out the same thing, Chap. i. 6, Sec. 66. But there it is attributed to the Father thus, 'when he bringeth in the first begotten into the world.'

There are two distinct Greek words translated *world*, in the one, *ὅλου*, and the other place, *κόσμος*.

Of the notation of the Greek word translated *world* in this place, see Chap. iv. 3, Sec. 29.

The very words of this text are applied to men's ordinary conception and birth, John i. 9. When a man is first born, he is said to come into the world, because he was not in the world before.

This sheweth that Christ came into the world as other men do. He 'took flesh,' John i. 14; he 'came out of the womb,' Luke i. 31 and ii. 7, and passed through his infancy, childhood, and man-age here on earth.

All this he did that he might be a fit surety and Saviour of man, and do and endure such things as were requisite for man's full redemption.

The foresaid phrase of *coming into the world* may have further reference to the union of Christ's human nature with the divine. In regard of his divine nature, and manifestation of the glory thereof, he may be said to be in heaven; but by assuming human nature he came into the world. Thus it is said, that 'he came down from heaven,' John iii. 13, and 'he descended into the lower parts of the earth,' Eph. iv. 9. Yea, himself thus saith of himself, 'I came forth from the Father, and am come into the world; again I leave the world, and go to the Father.' He came into the world by his incarnation, he left the world by his ascension into heaven.

This coming of the Son of God into the world giveth instance of the low degree of his humiliation; an evidence of his transcendent love of man. Should not this bind us to him, and stir us up to love him, to obey him, to put our trust on him, and to undergo any condition he shall call us unto?

Sec. 15. *Of Christ's willingness to offer himself.*

This word, *λέγει*, *he saith*, is by the apostle attributed to Christ, and it implieth a readiness or forwardness in him to do what he did. This is further manifested by this phrase attributed to him, ver. 7, *Lo I come*, especially as it is expressed, Ps. xl. 8, 'I delight to do thy will, O my God.' That metaphor which Christ himself useth, John iv. 34, doth more fully express his mind in this case, 'My meat is to do the will of him that sent me, and to finish his work.' If we observe the whole course of his life, we shall find it to be wholly composed unto his Father's will. When he was but a child he could say, 'Wist you not that I must be about my Father's business?' Luke ii. 49.

1. The respect which he bare to his heavenly Father put him on hereunto. For God's will was his rule: 'I seek not mine own will,' saith he, 'but the will of the Father which hath sent me,' John v. 30 and vi. 38. Yea, that was a law unto him, and he put a *must* upon it, thus, 'I must work the works of him that sent me,' John ix. 4. For he set himself to honour his Father.

2. That respect also which he bears to children of men, made him forward to do and endure what he did, because it was for their redemption out of all misery, and to bring them to eternal happiness.

1. This is a great encouragement to make us fly to Christ, and to rest upon him and upon his sacrifice. He being so ready and forward to do and endure what he did for us, can we doubt of his accepting us coming unto him? or may we question his Father's accepting of what he did?

2. This instructeth us in the kind of Christ's sacrifice. It was a free will offering, a willing, a cheerful gift. In this respect it is the more acceptable to God, the more available for us, and worthy of more praise to him.

3. We ought here to look unto Christ, and be followers of him, for he is set before us as an object of faith, and as a rule for practice. 'Let therefore the same mind be in us which was in Christ Jesus,' Philip. ii. 5. They who are guided by Christ's Spirit will be so minded; as David his princes and people were exceeding forward in offering to the Lord's house, and did what they did most willingly, 1 Chron. xxix. 6, &c.; and the Macedonians 'to their power, and beyond their power, were willing of themselves' to contribute to the necessity of the saints at Jerusalem, 2 Cor. viii. 3; and St Paul thus professeth his readiness even to die for Christ: 'I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus,' Acts xxi. 13. This forwardness, as it manifesteth good will, so it makes that which is done more acceptable unto God, and ministers much ground of confidence; as appeareth by this phrase, 'Accept, I beseech thee, the free-will offerings of my mouth, O Lord,' Ps. cxix. 108. See more hereof Chap. ix. 14, Sec 79.

Sec. 16. *Of God's rejecting legal sacrifices.*

The apostle further proveth the impotency and insufficiency of legal sacrifices by God's rejecting them, which he thus setteth down, *sacrifice and offering thou wouldst not.*

What sacrifices were hath been shewed Chap. v. 1, Sec. 7. Such a difference as was there made betwixt *sacrifices* and *gifts*, may be here put betwixt *sacrifices* and *offerings*. The word *προσφορά*, translated *offering*, is derived from the verb *προσφέρειν*, that signifieth *to offer*, whereof see Chap. v. 1, Sec. 6.

There are two other words in the next verse which do distinguish sacrifices, and are thus translated, *burnt offerings*, and *sacrifices for sin*.

The first translated *burnt offerings*, according to the notation of the Greek word, *ὅλοκαυτώματα*, signifieth *whole burnt offerings*, and is so translated, Mark xii. 33.

The Greek word is a compound, and that of a verb which in the active signifieth *to burn*, and in the passive, *to be burnt*, John xv. 6, and an adjective that signifieth *whole*.¹ The word *עֹלָה*, in Hebrew, that is put for a whole burnt offering, is derived from a verb, *עָלָה*, that signifieth *to ascend*, and that because the whole beast that was offered for a whole burnt offering was laid aloft upon the top of the altar, or because the smoke thereof being great, did like a thick cloud ascend to heaven.

The other word is in Greek thus expressed, *ἁμαρτίας*, for *sin*; but, to make up the sense full, our English, as well as other interpreters, have inserted this word *sacrifices*, and thus styled them, *sacrifices for sin*. For there were two sorts of sacrifices, one expiatory; these were for sin, namely, to prefigure Christ's sacrifice, whereby sin is taken away; the other gratulatory, which were evidences of their thankfulness to God for some especial favour of his to them.

Under these four heads: 1, sacrifices; 2, offerings; 3, burnt-offerings; 4, sacrifices for sin, are comprised all legal and external rites ordained by God to his church as external parts of his worship. All these are here to be understood singly and simply by themselves, without reference to their truths, whereof they were types. For in this respect Christ saith to God concerning them, *ὅτι ἡρέκασας*, *thou wouldst not*, namely, thou regardedst them not; and withal it is added, *ὅτι ἐδόκασας*, *thou hast had no pleasure in them*.

The former (to speak of God after the manner of man) hath respect to the *will* of God; he desires them not. See ver. 38, Sec. 149. The latter, to his *heart*, he took no delight in them.

The latter is added as a reason of the former. Because they were not such things as God could set his heart upon to delight therein; therefore he would not have them, but rejected them.

The two Hebrew words used by the psalmist, *יָשַׁח*

voluit, *ἠρέκα*, *petiit*, may in like manner be distinguished, and used in the same sense that the Greek words are.

The things here set down, not to be regarded of God (as sacrifices, offerings, burnt-offerings, and sacrifices for sin, together with other legal ordinances comprised under them), do evidently demonstrate that God regards not external things. He regards them not singly and simply in themselves, separated from their truth. In this sense saith God, 'I desired not sacrifice,' Hosea vi. 6, and again, 'I will not reprove thee for thy sacrifice,' &c., Ps. l. 8, 9.

God is a Spirit, John iv. 24. He delights in the things that are spiritual; therefore the external things of the law are called carnal, Chap. vii. 16, Sec. 80-82.

Quest. Why did then God ordain them?

Ans. In regard of man's need. For they were shadows, types, and looking-glasses to shew Christ unto them, and steps to raise them up to behold Christ afar off, and schoolmasters to bring them to Christ.

This discovereth the perverse disposition of men, who are most addicted to such things as God regardeth not; and these not only Gentiles who wanted the light of God's word, but also Jews before and since Christ's time; yea, and many that carry the name of Christians. Hereof see Chap. vii. 16, Sec. 82.

Let the same mind be in us that is in God; let us not regard things merely external, especially in divine worship.

Sec. 17. *Of God's desiring that wherein he hath pleasure.*

These two phrases, *thou wouldst not*, *thou hast had no pleasure*, give evidence that God desireth not that wherein he hath no delight. This reason God rendereth of his not 'desiring the death of the wicked, because he hath no pleasure therein,' Ezek. xxxiii. 11.

Obj. 1. Unless God would, no sin could be, no sinner should die.

Ans. A threefold distinction is in this case to be observed.

1. Betwixt God's permitting will and desire. He may in his unsearchable wisdom permit that which he desireth not, much less delighteth in.

2. Betwixt the action whereby a sin is committed, and the anomy or pravity wherein the sin consisteth.

3. Betwixt his overruling providence, whereby he brings good out of evil, and his approving that which is evil.

* There is nothing out of God to move him to desire this or that. He is wholly moved by himself, by his own will (which is the rule and ground of all goodness), to desire what he doth.

1. This teacheth us wisely to observe what God manifesteth to be his desire. Thereby thou mayest know what his heart is set upon, and in what he taketh pleasure. Do what in thee lieth to effect the same. If courtiers observe their king to delight in

¹ *καίω, ὕλες, ὅλοκαυτώω, totum comburo.*

such and such a thing, what will they not do to bring it to pass. 'When David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, three mighty men brake through the host of the Philistines, and drew water out of that well, and brought it to David,' 2 Sam. xxiii. 15, 16. Now God's word manifesteth in what God delighteth; thereby we may know God's mind, and answerably learn how to carry ourselves towards him.

2. This discovereth the perverse disposition of many, who desire and do many things wherein they may be supposed to have no pleasure. Who can think that men should take pleasure in swearing, in lying, in filthy communication, in cruelty, and in sundry other sins, to which with a great desire they give themselves? True it is that man's delight is no ground for his desire, for his corrupt nature causeth a delight in many things that are evil; but it is a great aggravation of sin to do or desire that wherein he hath no pleasure.

Sec. 18. *Of a body prepared for Christ.*

Christ having declared what his Father delighted not in, he further sheweth affirmatively what it was wherein he rested well pleased. That he thus expresseth, *but a body hast thou prepared me.*

This particle of opposition, *ἐν, but*, sheweth that this which followeth is of another kind than that was which went before. Thus is this conjunction frequently used in the proverbs of Solomon, and in other places.

In this phrase, *a body hast thou prepared me*, Christ is brought in speaking to his Father. By *body* is meant the human nature of Christ. *Body* is synecdochically put for the whole human nature, consisting of body and soul. Thus is this word used in this sacramental phrase, 'This is my body,' Mat. xxvi. 26, and in sundry other places.

The body was the visible part of Christ's human nature, and by the motions thereof it was manifested to be animated with a reasonable soul.

This may be one special reason of setting out Christ's human nature under this word *body*.

2. A body is fit for a sacrifice, fit to be slain, fit to have blood shed out of it, fit to be offered up, fit to be made a price, and a ransom for our sins, fit to answer the types under the law. Pertinently therefore to this purpose is it said of Christ, 'he himself bare our sins in his own body,' 1 Peter ii. 24.

3. Those infirmities wherein he was made like unto us, Chap. ii. 14, 17, were most conspicuously evidenced in his body.

4. Hereby he was manifested to be a true man. Nothing could more evidently declare as much than a body. To this purpose tends the word *flesh*, frequently used to set forth the human nature of Christ, John i. 14, and sometimes *blood* is added thereunto, thus, *flesh and blood*. See Chap. ii. 14, Sec. 137.

This shews that Christ was a true man; that he

had a body like ours, a body subject to manifold infirmities, and to death itself. Of these points, see Chap. ii. 9, Sec. 75; and ver. 14, Secs. 139, 140; and ver. 17, Sec. 169.

That body which Christ had, is said to be *prepared* by God. The Greek word *καταρτίσω*, which we translate *prepared*, is a compound, and signifieth *to make perfect*. Of the composition and derivation of the word, see Chap. xiii. 21, Sec. 172. It here implieth that God ordained, formed, made fit and able Christ's human nature to undergo and fulfil that for which he was sent into the world. In this several sense it answereth to this Hebrew phrase, *mine ears hast thou opened*, Ps. xl. 7, that is, thou hast enabled and made me ready and willing to do what thou requirest.

From this particular instance of Christ it appears, that God enableth men to that whereunto he setteth them apart; thus God is said to 'make the Captain of our salvation perfect,' Chap. ii. 10, Sec. 97; thus he prepared Bezaleel to the work of the tabernacle, Exod. xxxi. 2, 3, &c.; thus when he made Saul king, he gave him another heart, 1 Sam. x. 9; thus God sanctified Jeremiah, Jer. i. 5, and he gave sufficient power to all the apostles to do what they were called unto, Mat. x. 1, Eph. iii. 7.

This God doth, that the work whereunto he deputed men may be the better done.

Hereby trial may be made, whether men be deputed by God to that function and work which they undertake or no. God doth not send forth dumb orators, blind seers, lame messengers. Such are not prepared of God.

Sec. 19. *Of Christ's willingness to do his Father's will.*

Christ's readiness and willingness to do what God required for man's salvation is yet further manifested by himself in this phrase, *Then said I, Lo, I come*. Every word carrieth special emphasis, as

1. The time, *τότε, then*. Even so soon as he perceived that his Father had prepared his body for such an end, *then*, without delay. This speed implieth forwardness and readiness. He would lose no opportunity.

2. His profession in this word, *ἔειπον, said I*. He did it not closely, secretly, timorously, as being ashamed thereof; but he maketh profession beforehand.

3. This note of observation, *ἰδοὺ, lo*. This is a kind of calling angels and men to witness, and a desire that all might know his inward intention and the disposition of his heart, wherein was as great a willingness as any could have to any thing.

4. An offering of himself without any enforcement or compulsion. This he manifesteth in this word, *ἤκου, I come*.

5. That very instant, set out in the present tense, *I come*. He puts it not off to a future and uncertain time; but even in that moment he saith, *I come*.

6. The first person twice expressed, thus, *I said, I come*. He sendeth not another person, nor substituteth any in his room; but he, even he himself in his own person, cometh.

All these give evident proof of Christ's willingness and readiness to do his Father's will; yea, though it were by suffering, and by being made a sacrifice. See more hereof, ver. 5, Sec. 15.

Sec. 20. *Of Christ's subjecting himself to God's will.*

The matter whereunto Christ so readily offered himself is thus expressed, *to do thy will, O God!* God's will was the rule of Christ's obedience. It was both the ground thereof, and also the motive to put on Christ to do what he did. This is the ground of all that God himself doth, see Chap. ii. 4, Sec. 37. This therefore ought to be the ground, the rule, and motive to us to do what we do. Hereof see Chap. xiii. 21, Sec. 173.

In setting down this ground and rule of obedience, Christ directeth himself to God, and by an apostrophe thus speaketh unto him, *O God!* Hereby he testifieth,

1. That his Father was God, John xx. 17.
2. That the reason why he so willingly subjected himself was, because it was to the will of God.
3. That what he did was in respect to God, as well as to man.
4. That his desire was to approve himself to God.

Sec. 21. *Of Scriptures foretelling what Christ did.*

The means whereby Christ came to know the will of God concerning himself is thus included in a parenthesis (*in the volume of thy book it is written of me*).

There be that translate the phrase here used by the apostle, 'in the beginning.' And to make the apostle to agree with the psalmist, they translate the Hebrew word, ^לל, *voluit, in the beginning*; but without any sufficient warrant. They say that the apostle in this text hath reference to this clause in that first Psalm, 'His delight is in the law of the Lord.' And that thereupon he useth this phrase, 'in the beginning of thy book'; but it is most evident that the psalmist there speaketh indefinitely of any righteous man, and not particularly of Christ himself. The root of the Hebrew word signifieth, to roll up a thing round; thence the noun, ^לל, *volumen*, used by the psalmist, is derived, and signifieth a roll of paper or parchment wound up. For of old, both the Hebrews and other people were wont to enter their records, and such other things as they would have preserved, in parchment, which they rolled up, as our court rolls use to be. Such an one was that wherein Barnab wrote what Jeremiah delivered unto him, Jer. xxxvi. 2, &c. Such an one was that which contained the curses against swearers and thieves, Zech. v. 1, 2. And such an one was that which was offered to Ezekiel to eat, Ezek. ii. 9.

In all these places the same word is used. Answerably the Greek word used, *κεφάλαιον*, by the apostle, doth also signify a volume (as our English translators do turn it), especially when it is joined with another Greek word, *βιβλίον*, that signifieth a book, as here it is joined withal, thus, *ἐν κεφαλίδι βιβλίου*, *in the volume of the book*. By this volume of the book is meant the sacred Scripture. Hereby it is apparent that the Scriptures foretold what Christ was to do. When in the New Testament mention is made of matters concerning Christ, they use thus to be expressed, 'as he spake by the mouth of his holy prophets,' Luke i. 70. Christ 'propounded unto them in all the Scriptures the things concerning himself,' Luke xxiv. 27. 'All this was done that the Scriptures of the prophets might be fulfilled,' Mat. xxvi. 56. 'To him gave all the prophets witness,' Acts x. 43. If we compare the New Testament with the Old, we shall find this plentifully verified.

Never did anything more make to the glory of God's name, or to the good and happiness of man, than the sending of Christ into the world, and that which he did and endured in the world; and therefore would God have it foretold beforehand, that when such and such things fell out, it might be known that they were so ordered and disposed by God.

1. This instructeth us in that mine where the most rich treasures and precious pearls are to be found, even such as are sufficient to make a man everlastingly happy. Nor the Jews' Cabala, nor the Turks' Alcoran, nor the papists' unwritten traditions, can instruct us in such mysteries.

2. It is in this respect pains well taken, to 'search the Scriptures thoroughly,' John v. 39, and in them to seek after Christ, as after hid treasures, Prov. ii. 4. Christ is couched in dark types, obscure prophecies, and promises of things to come.

Sec. 22. *Of Christ's doing what was written of him.*

The inference of the foresaid record upon Christ's forwardness to do God's will, giveth proof that Christ was induced to do such and such things, because they were foretold of him. 'In the volume of the book it is written of me,' saith Christ, 'therefore I come to do thy will, O God!' To this purpose may fitly be applied these and such like phrases, 'That it might be fulfilled which was spoken,' Mat. iv. 13; 'For it is written'; 'How then shall the Scriptures be fulfilled, that thus it must be?' Mat. xxvi. 31, 54.

1. The written word was an express declaration of God's will, and that so much the more sure, because written; the very recording thereof added weight thereto. Laws written are the more authentic.

2. The writing of God's mind made it to be the more distinctly, expressly, and fully known.

3. By writing it, it continued the longer, even to many ages, and so received the greater approbation of many generations, one after another. On these grounds

it is said of the Scriptures, 'We have a more sure word of prophecy,' 2 Peter i. 19.

Hence we are taught both to observe what is written in the volume of God's book concerning us, and also to make conscience of doing that which is there written.

For better application of this point,

1. Take notice of such general points as concern all of all sorts.

2. Mark those particular duties which are prescribed to those as are of such a place and calling, or of such a relation as thou art.

Sec. 22 [*bis*]. *Of the meaning of Heb. x. 8.*

Ver. 8. *Above, when he said, Sacrifice and offering, and burnt-offerings, and offerings for sin, thou wouldst not, neither hadst pleasure therein (which are offered by the law):*

9. *Then said he, Lo, I come to do thy will, O God: He taketh away the first, that he may establish the second.*

For the better application of the foresaid testimony, the apostle repeateth it in the very words thereof, as logicians use to repeat their arguments, that it may more evidently appear how fitly and justly the conclusion is inferred upon the proof.

Of repeating the same point, see Chap. iii. 15, Sec. 158.

The first word, *ἀνω-τερον*, translated *above*, hath reference to a precedency or going before. For such points as are delivered before others, use to be above them, as in a roll, whereof see Sec. 21, that which is first written is above that which after followeth in the same roll. In this word *above*, he hath reference to that which was set down vers. 6, 7, as is evident by the words following, which are the same that were set down.

This phrase *when he said*, or word for word, *λέγων*, *saying*, hath reference to Christ, for it is he that uttered the words following.

Of the four distinct kinds of oblations here set down—1, sacrifice; 2, offering; 3, burnt offerings; 4, offerings for sin—see Sec. 16. Under these, all the external means which under the law were used to free men from sin, are comprised. Concerning all which, it is said in reference to God, 'thou wouldst not, neither hadst pleasure therein.' This sheweth that God regarded them not, but rather rejected them. Of the meaning of these two phrases, and the difference betwixt them, see Sec. 16.

This phrase, *which are offered by the law*, or *κατὰ τὸν νόμον*, *according to the law*, is here added by the apostle, for it is neither in the psalm, nor in the former verses, wherein the foresaid testimony is quoted. It is pertinently inserted to meet with an objection, which may be this: The fore-mentioned sacrifices were offered by the law, or by God's own appointment. How then can it be imagined that God should reject them?

To prevent that objection, the apostle here granteth that they were offered by the law, yet by inserting this clause, he implieth a *non obstante*; notwithstanding that law, God rejected them.

Of the meaning of this phrase, *according to the law*, see Chap. vii. 5, Sec. 38.

In what respect God rejected legal types, notwithstanding the law whereby they were ordained, see Chap. iv. 8, Sec. 50, and Chap. vii. 16, Sec. 81.

Sec. 23. *Of the meaning of Heb. x. 9.*

This particle of time, *τότε*, *then*, is that same that was used Sec. 19, and in the same sense that there used.

This word *εἶπεν*, *said he*, is another than that *εἶπον*, which was used ver. 7, but signifieth the same thing, only the former is of the first person, for Christ there speaketh of himself; but this latter is of the third person, for the apostle speaketh it of Christ.

In quoting this last clause, *Lo, I come to do thy will, O God*, the apostle leaveth out that which was in the former verse included in a parenthesis, thus (*in the volume of thy book it is written of me*), because the sum and substance of the point in question was full without it. It was but a circumstance to shew the ground and reason of Christ's forwardness in offering himself to be a sacrifice, as is shewed Sec. 21.

These last words, *He taketh away the first that he may establish the second*, are terms of art. They shew that the apostle's argument hath the force of a disjunctive syllogism. For therein one thing is taken away that the other may be concluded and established. According to this rule, the apostle's argument may be thus framed:

Men are perfected either by legal sacrifices, or by Christ's sacrifice;

But they are not perfected by legal sacrifices; therefore they are perfected by Christ's sacrifice.

The proposition, or *major*, as in schools it is termed, is implied by the mention of these two distinct sacrifices in this testimony, and throughout the whole epistle. For no other means of perfecting men can be imagined, but either the things that the law enjoined, or that which the gospel induceth, which is Christ and his sacrifice. Thus it must be one of them.

The assumption, or *minor*, is in the eighth verse, for there the apostle sheweth that the legal sacrifices were rejected of God in that case of perfecting men.

The conclusion, that men are perfected by Christ's sacrifice, is implied in the ninth verse, by Christ's offering himself to do that which the law could not.

That this is the intendment of the foresaid testimony, is evident by this application thereof, *He taketh away the first that he may establish the second*. By the first, *πρῶτον*, he meaneth the sacrifices of the law, which were first ordained, namely, in the time of the law, and were first mentioned in this testimony.

By the second, *δεύτερον*, he meaneth the sacrifice of

Christ, which came in the room of the sacrifices of the law, and immediately succeeded them; for there was no other betwixt the sacrifices of the law and the sacrifice of Christ. As they were the first, so this was the second. In this very respect, the old covenant, which was ratified by the sacrifices of the law, is called the first, and the new covenant, ratified by the sacrifice of Christ, the second, see Chap. viii. 7, Sec. 27.

The Greek verb ἀναίρει, thus translated, *he taketh away*, is a compound. The simple verb signifieth *to take up*, Mat. ix. 6.

This compound, *to take away*, is usually applied to the taking away of life, as Acts xvi. 27, which is the utter destroying of a living thing. It is here fitly used to set out the utter abolishing of the legal sacrifices. Their life is clean taken away, they are as dead things, of no use by continuing of them, they prove very noisome, as dead carrion. Herein this phrase carrieth a greater emphasis than these words, 'made old,' and 'vanish away,' applied to the old covenant, Chap. viii. 13, Sec. 81.

The word *σῴζω*, applied to the sacrifice of Christ, thus translated *establish*, carrieth as great an emphasis on the other side, as the former did, for it implieth a firm standing, so as it is never to be removed or altered.

This is here so brought in, as an end of taking away the former. For the conjunction *ὡς*, translated *that*, doth properly set out the final cause, 1 Cor. ii. 12.

Sec. 21. Of taking away legal sacrifices and establishing Christ's.

The apostle, by repeating the several clauses of the former testimony, doth confirm all the observations raised from thence, and by this inference thereupon, *he taketh away the first that he may establish the second*, he plainly declareth,

That the legal types are clean taken away. They are as a man dead. When a man is dead, all his power is gone; whether he be a king or another governor, or a master in a family, or an husband, or a parent, or have any other power while he lives, all is gone when he is dead, Rom. vii. 2, &c. Hereof see more, Chap. vii. 12, Sec. 68.

On the contrary, it is said of Christ's sacrifice, that it is established, that shall never be taken away; it shall for ever retain that virtue, vigour, and power which it hath. In this respect Christ is said to have 'an unchangeable priesthood,' see Chap. vii. 24, Sec. 99.

The sacrifice of Christ was perfect in itself, and all-sufficient and able to make all that trust thereunto perfect. Herein it is unlike those things that were abrogated. 'For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof, for the law made nothing

perfect, but the bringing in of a better hope doth.' Christ's sacrifice is that better hope, Chap. vii. 18, 19. If Christ's sacrifice be perfect, and make others perfect, why should it be abrogated? If it should be abrogated, what more perfect can be surrogated in the room thereof?

A good ground this is, wholly and only to rest on Christ and his sacrifice. All motives that are of force to enforce a duty are of force to enforce this duty. For,

1. Christ is 'able to save to the uttermost,' chap. vii. 25.

2. Christ alone is able to do it, Ps. lix. 16.

3. There is no other name whereby we can be saved, Acts iv. 12.

4. He ever remaineth 'the same,' Heb. xiii. 8.

On whom now shall we rely, if not on Christ? And what need is there of any other to rely upon, but Christ alone?

Sec. 25. Of Christ's sacrifice coming in the room of legal sacrifices.

The opposition that is here made betwixt legal sacrifices and Christ's, manifesteth that they cannot both stand together. This point was that which was discussed and determined in the great council at Jerusalem, by the apostles, and elders, and other brethren, Acts xv. 1, &c. If they might have stood together, why were the legal sacrifices taken away for the establishing of Christ's?

This demonstrateth the great danger and damage of reviving Jewish ceremonies. They are not only idle and unprofitable, but mischievous and deadly; they do not only no good, but are unutterably hurtful. They deprive such as trust unto them of the most rich and precious jewel that ever the world had. What the apostle said of circumcision, may be applied to all legal types and rites, 'If ye be circumcised, Christ shall profit you nothing,' Gal. v. 2. Can a Christian think it a small damage to have Christ made unprofitable and of no use unto him? Well may this inference be made, 'he taketh away the first that he may establish the second.' Christ's sacrifice cannot be established unless they be abrogated. Christ's sacrifice was not added to those former, as if they standing could confer any help to Christ; but when Christ was to be established, they were taken away.

The manner of bringing in Christ's sacrifice upon the rejecting of the legal sacrifices, giveth proof that there must be a sacrifice for the church; as one kind was abrogated, another was surrogated in the room thereof. This phrase, *a change of priesthood, a change of the law*, doth imply as much, Heb. vii. 12. The one is not absolutely taken away, so as none at all to be, but it is *changed* into another; but because Christ is never to be taken away, that is styled *unchangeable*, Heb. vii. 24.

The church consisteth of such as have sin in them, and to take away sin there must of necessity be a sacrifice.

Our adversaries grant thus much, and on this ground they make the mass to be a propitiatory sacrifice; but herein they manifest their ignorance of the perpetual vigour of Christ's sacrifice.

Sec. 26. *Of God's will, the ground of the efficacy of Christ's sacrifice.*

Ver. 10. *By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.*

That which the apostle intimated in this general phrase, *establish the second*, he doth here in express terms declare, namely, that it was the body of Christ which was that sacrifice wherein God resteth well pleased, and thereupon it is established for ever.

In this first clause, *by the which will*, the relative *ὃν ᾧ*, which, hath reference to that which goeth before. In the seventh verse this very word *θέλημα*, will, is used and applied to God the Father. But withal there is intimation given of Christ's will, in that he said, 'Lo, I come.' This giveth evidence, even of the will of Christ himself, so as I would exclude neither the one nor the other; for they both agree in one, and by both of them is the foresaid sacrifice made perfect. The will of the Father was the cause of Christ's being made a sacrifice; and because it was the will of the Father that his Son should be a sacrifice, the Son willingly offered himself. Hereupon, saith Christ, 'I came down from heaven to do the will of him that sent me.' Indeed, he there inserteth this negative, 'not to do mine own will;' but that is intended exclusively, as if he had said, not mine own will alone, or in way of opposition, if in any case it could be so, that Christ's will should be against the will of his Father, as where it is said, 'Not as I will, but as thou wilt,' Mat. xxvi. 39.

The will of God gives a being to all things. Under this phrase, *God said*, Gen. i. 3, which is used in the beginning of every day's work at the creation, the manifestation of God's will is meant. So soon as God manifested his will, that such and such a thing should be, it was so, and that as he would have it to be. 'Our God is in the heaven; he hath done whatsoever he pleased,' Ps. cxv. 3. In those actions which Christ did, the concurrence of his will with his Father's addeth much to the strengthening of our faith, and is a forcible motive for us to trust thereunto, and rest thereupon. Fitly, therefore, hath the apostle thus expressed the ground of the efficacy and perfection of Christ's sacrifice, 'by which will we are sanctified.'

Of God's will, the rule and ground of all that Christ did, see ver. 7, Sec. 20.

Sec. 27. *Of perfection consisting in holiness.*

The virtue, efficacy, and benefit of that which ariseth

from the foresaid will of God is expressed under this word *ἡγιασμένοι*, sanctified.

Of the notation and diverse acception of this word, see Chap. ii. 11, Secs. 101–103.

It is not here to be taken as distinguished from justification, or glorification, as it is 1 Cor. i. 30, and vi. 11, but so as comprising under it all the benefit of Christ's sacrifice. In this general and large extent it is taken, ver. 14, and chap. ii. 11, and Acts xxvi. 18. Only this word giveth us to understand that perfection consisteth especially in holiness; for he expresseth the perfection of Christ's sacrifice under this word *sanctified*, which implieth *a making holy*. This was that special part of perfection wherein man was made at first, Eccles. vii. 31. Hereunto the apostle alludeth where he exhorteth to 'put on that new man, which after God is created in righteousness and true holiness,' Eph. iv. 24. For this end 'Christ gave himself,' even unto death, for his church, 'that he might sanctify it,' &c., Eph. v. 25.

This should move us to labour after holiness. Of holiness, and the excellency thereof, and motives thereto, and means of obtaining it, see Chap. iii. 1, Sec. 5, &c.

Sec. 28. *Of Christ's sacrifice making perfect.*

The principal thing intended under this word *sanctified*, in this place is, that Christ's sacrifice maketh perfect. In this respect Christ's sacrifice is here opposed to the legal sacrifices, which could not make perfect, so as Christ's sacrifice was offered up to do that which they could not do. The like is said in general of the law, Heb. vii. 19; for this end was Christ's sacrifice surrogated in the room of the legal sacrifices. This surrogation had been in vain, if Christ's sacrifice had not made perfect.

If the dignity of his person that was offered up, and his almighty power, unsearchable wisdom, and other divine excellencies be duly weighed, we cannot but acknowledge that his sacrifice, as it is perfect in itself, so sufficient to make us perfect. Hereof see more, Chap. vii. 19, Sec. 87 in the end, and ver. 25, Sec. 103.

Sec. 29. *Of Christ's body a sacrifice.*

That the apostle's mind in this general phrase, *by the which will we are sanctified*, might be the better conceived, he doth thus explain it, *through the offering of the body of Jesus*.

It was shewed before, ver. 6, Sec. 18, that by the body of Christ his whole human nature is understood. We may further add that Christ's whole person, God-man, is here intended; not that the deity was sacrificed, but that it had a peculiar work in this sacrifice, namely, to support him that offered himself, and to sanctify that sacrifice, and to add dignity thereto. Therefore it is said that it was the body of Jesus Christ, which titles set forth both the natures of him who was the

sacrifice here intended. Of these two titles, *Jesus, Christ*, see Chap. iii. 1, Sec. 29. Of this word *offering*, see Chap. v. 1, Sec. 6. The notation of the Greek word implieth *a bringing to*, the common use of it, *an offering up*; and here it intendeth that Christ's body was given up as a price and ransom, and offered up as a sacrifice. See Chap. ix. 14, Secs. 79 and 89. Herein lieth a main difference betwixt the body of Christ and the bodies of martyrs put to death. None but Christ was offered up for a sacrifice. Others might be to seal the truth of the gospel, and to be an example of constancy unto others.

It was the body of him that was the most excellent which was a sacrifice for our sins, for God 'hath purchased his church with his own blood,' Acts xx. 28. Well, therefore, is it styled 'precious blood,' 1 Peter i. 19, and the 'Lord of glory' is said to be 'crucified,' 1 Cor. ii. 8.

No other body could do the great work. What is said of bulls and goats, that it is not possible that their blood should take away sins, may be applied to all other mere creatures; for infinite wrath was to be pacified, perfect justice to be satisfied, and divine favour to be procured to sinners.

1. This instructeth us in sundry mysteries, which are,

(1.) The horrible nature of sin. It could not be expiated without a sacrifice; no sacrifice was sufficient to that end but 'the body of Jesus Christ.'

(2.) The value and worth of man's redemption. There was no greater price to be found in earth or in heaven; all other things not comparable to this. If ever there were treasure or pearl for which all that a man hath is to be sold to get it, Mat. xiii. 44-46, this is it. Oh, that accordingly men would esteem it!

(3.) The extent of Christ's love, he spared not his own body, Eph. v. 25.

2. This aggravateth the more than monstrous ingratitude of men. Christ made his body a sacrifice for them, yet will not they sacrifice their corrupt lusts for Christ's sake, or for their own good.

3. This teacheth us in general to hold nothing too dear for Christ, but to be willing to sell all to follow him, Mat. xix. 21; and in particular it teacheth us to 'present our body a living sacrifice, holy, acceptable unto God, which is our reasonable service,' Rom. xii. 1.

4. This ministereth much comfort to poor distressed souls, and giveth them a strong and sure ground of faith; for what place is left for doubting and despairing, when such a price is paid for our sins? They who know and believe the worth of this sacrifice cannot but be much comforted and established thereby.

The last word, translated *once for all*, addeth much to the perfection of Christ's sacrifice. It needed to be offered up but once.

These two particles, *for all*, are not in the Greek, but yet comprised under the word *once*, which is to

be taken exclusively, *only once*, and in that respect fitly added. Hereof see Chap. vii. 27, Sec. 115.

Sec. 30. *Of the resolution of Heb. x. 5-10.*

Ver. 5. *Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:*

6. *In burnt-offerings and sacrifices for sin thou hast had no pleasure:*

7. *Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.*

8. *Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin, thou wouldst not, neither hadst pleasure therein, which are offered by the law.*

9. *Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second.*

10. *By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.*

The sum of these six verses is a difference betwixt the legal sacrifices and Christ's.

This point is set down in a divine testimony.

The testimony is,

1. Propounded, vers. 5-7.

2. Applied, vers. 8-10.

In propounding the testimony we may observe,

1. The inference of it upon that which went before, in this word *wherefore*.

2. The substance contained in it.

In the substance is noted,

1. The manner of bringing it in.

2. The matter whereof it consisteth.

The manner is set out in an elegant figure, whereby another person is brought in uttering the point. This person is Christ himself, in this phrase *he saith*, amplified by the time when he said it, in these words, *when he cometh into the world*.

The matter of the testimony consisteth of two parts:

1. God's rejecting of some things.

2. God's approving of others.

In the former is declared,

1. The act of God's rejecting.

2. The kind of things rejected.

God's act of rejecting is manifested in two phrases:

1. In this, *thou wouldst not*.

2. In this, *thou hast had no pleasure*. This latter is the cause of the former.

The things rejected are these four: 1, sacrifices; 2, offering; 3, burnt-offerings; 4, sacrifices for sin.

In expressing God's approving of other things, there is also set down, 1, the act of approving; 2, the object approved.

The act of God's approving is applied in two phrases:

1. That God *prepared* it, ver. 5.

2. That he *foretold* it, in this phrase, *it is written of me*, amplified by the place where it is written, in the volume of the book.

The object approved is Christ's *body*, ver. 5. This is illustrated by Christ's readiness to do that which God foretold of him, and for which he prepared his body.

That readiness of Christ is set out,

1. By his own profession thereof, *Then said I*.

2. By a note of attention, *Lo*.

3. By his coming on thereto, *I come*.

4. By the end of his coming, *to do*, amplified by the object, *thy will*.

5. By his apostrophe to his Father, *O God*.

Of the application of the foresaid testimony there are two parts :

1. A repetition of the substance of it.

2. A declaration of the main scope.

In the repetition we may observe,

1. The manner of bringing it in, in these words, *above when he said*.

2. The matter repeated, which consisteth of two parts.

1. God's foresaid rejection.

2. His foresaid approbation.

His rejection is set down,

1. By two acts of God, in these words, *Thou wouldst not, neither hadst pleasure therein*.

2. By the object thereof, in those four words, *sacrifice, offering, burnt-offerings, offerings for sin*, which are all amplified by the ground, or warrant of them, in this phrase, *which are offered by the law*.

God's foresaid approbation is set out,

1. By the manner of expressing it.

2. By the matter whereof it consisteth.

The manner is declared,

1. By Christ's profession thereof, in this phrase, *I come to do*.

2. By the time when, *then said he*.

3. By the note of attention, *Lo*.

4. By his apostrophe to his father, *O God*.

The matter of God's approbation is hinted in this phrase, *thy will*. It was God's will that Christ should be offered.

The declaration of the main scope of the testimony is,

1. Generally implied.

2. Particularly expressed.

Of the former there are two parts :

1. An abrogation of the legal sacrifices, in this phrase, *He taketh away the first*.

2. A surrogation of Christ's sacrifice, in this phrase, *establish the second*.

Both the one and the other are amplified by the final cause, in this phrase, *that he may establish*. Whereby is implied that the former was taken away, that a better might be settled in the room thereof.

The particular expression of the main scope of the foresaid testimony is in the tenth verse, which is a commendation of the sacrifice of Christ This is,

1. Generally propounded.

2. Particularly applied.

In the general is set down,

1. The ground of Christ's sacrifice, in this word, *will*. *By the which will*.

2. The benefit of it, *we are sanctified*.

In the particular application is set down.

1. The matter of that sacrifice, *the body*. This is amplified by the person whose body it was, described by these two titles, *Jesus, Christ*.

2. The manner of using that body, whereby it was made a sacrifice, in this phrase, *through the offering*. This is illustrated by the time, *once for all*, whereby the perfection of that sacrifice is intended.

Sec. 31. *Of observations raised out of Heb. x. 5-10.*

I. *Christ did that for man which could not otherwise have been done*. This is gathered from the inference of Christ's offering himself to be a sacrifice upon the impotency of legal sacrifices. See Sec. 13.

II. *Christ came from heaven into this world to be a sacrifice for man*. This is gathered out of this phrase, *when he cometh into the world*. See Sec. 14.

III. *Christ himself manifested the reason of his being a sacrifice*. This word, *he saith*, hinteth as much. See Sec. 15.

IV. *God regarded not legal sacrifices*. This phrase, *thou wouldst not*, applied to God, in reference to legal sacrifices, intendeth as much. See Sec. 16.

V. *God desired not that wherein he had no pleasure*. This is gathered from joining together these two phrases, *thou wouldst not, thou hast had no pleasure*. See Sec. 17.

VI. *There were sundry sorts of sacrifices under the law*. The mention of these four, *sacrifice, offering, burnt-offering, and sacrifice for sin*, prove as much. See Sec. 16.

VII. *Sacrifices were for sin*. This phrase, *sacrifices for sin*, giveth evidence thereof. See Sec. 16.

VIII. *Christ was a true man*. The word *body* implieth as much. See Sec. 18.

IX. *God fitted Christ to accomplish what he undertook*. Christ therefore saith to him, *Thou hast prepared me a body*. See Sec. 18.

X. *Christ willingly did what he did*. These several words and phrases, *Then said I, Lo, I come*, do all prove the point. See Sec. 19.

XI. *God's will was the ground of what Christ did*. For he saith to God, *I come to do thy will*. See Sec. 20.

XII. *The Scriptures foretold what Christ was to do*. So much is intended under these words, *in the volume of the book it is written of me*. See Sec. 21.

XIII. *Christ's desire was to approve himself to God*. This is gathered from his apostrophe to God, in this phrase, *O God*. See Sec. 20.

XIV. *Repetitions may be useful*. This is gathered from this phrase, *Above, when he said*, and from all the particulars following, which are repeated out of the former verses. See Sec. 22.

Of the observations raised out of the word *repeated*, see vers. 5-7.

XV. *God rejected such things as were according to the law.* This phrase, which are offered by the law, intendeth as much. See Sec. 22.

XVI. *Legal sacrifices are abrogated.* This is the intendment of this phrase, *He taketh away the first.* See Sec. 23.

XVII. *Christ's sacrifice is unalterable.* It is established as a thing not to be removed or altered. See Sec. 24.

XVIII. *Legal sacrifices were abrogated for this end, that way might be made for Christ's.* This phrase, *That he may establish*, being inferred upon the taking away of legal sacrifices, giveth proof hereof. See Sec. 23.

XIX. *Christ's sacrifice was perfect.* This is the general intendment of this tenth verse. By God's will was Christ's sacrifice made perfect. Therefore the apostle saith, that by his will we are sanctified. See Sec. 26.

XX. *Christ's sacrifice maketh us perfect.* For thereby we are sanctified. See Sec. 26.

XXI. *Perfection consisteth in holiness.* Therefore is this word sanctified put for perfected. See Sec. 27.

XXII. *Christ had a body.* This is taken for granted, in this word body. See Sec. 29.

XXIII. *Christ's body was made a sacrifice.* This phrase, *offering of the body*, implieth as much. See Sec. 29.

XXIV. *Our Saviour was anointed and deputed of God.* The conjunction of these two words, *Jesus, Christ*, giveth proof hereof. See Sec. 29.

XXV. *Christ's sacrifice was but once offered up, even once for all.* See Sec. 29.

Sec. 32. *Of many priests under the law.*

Ver. 11. *And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins.*

The apostle proceedeth in setting out the excellency of Christ's sacrifice, and here produceth another argument, by that rest which he took after he had offered his one only sacrifice. This argument is plainly set down in the 12th verse, but amplified in this verse by the contrary course of the priests under the law, who stand daily ministering and offering oftentimes.

This amplification manifesteth a difference betwixt the typical priests, and the true priest, as well as betwixt the legal sacrifices and Christ's sacrifice.

In this verse is shewed the insufficiency of those things, which the priest did under the law.

Of a priest, *ιερεως*, in general, see Chap. ii. 17, Sec. 172, and Chap. v. 1, Sec. 2, &c.

To shew that that insufficiency, which is here attributed to a priest, is not to be taken only of Aaron, who was the first priest ordained under the law, and that in the wilderness, nor of any other peculiar priest, but of the whole company of them that were in any age from the first institution, till their aboli-

tion by the exhibition of Christ the true priest, he useth this universal particle, *πᾶς*, every, for they were all of the same mould, mere men, not to be compared to the true priest, who is God-man, Jesus Christ.

This particle of universality sheweth, that there were many of them, and that not only together, but also successively, one after another. Hereof see Chap. vii. 23, Sec. 96, 97.

This number of priests maketh one special difference betwixt Christ the true priest, and the legal priests. He alone by himself was able to do everything that belonged to a priest, but no one priest under the law could do all that belonged to that office; therefore there were many of them together, whereof some did some services, others did other.

Besides, none of them ever lived on earth, where their services were to be performed; they were all mortal, and thereupon there was a necessity of one generation of priests to succeed another; but Christ ever liveth to go on himself with that work which belongs to his priesthood.

Sec. 33. *Of priests daily standing to minister.*

The foresaid priests are here said to stand ministering. Of the notation of the Greek word *λειτουργῶν*, translated ministering, see Chap. i. 7, Sec. 79. In general it signifieth the executing of a public function or service. See Chap. i. 7, Sec. 79.

The verb, *ἑστηκε*, standeth, is taken from the ordinary practice of servants, who use to stand and wait in their several places, doing such services as belong to their function. Thus priests are said to 'wait at the altar,' 1 Cor. ix. 13. Hereunto alludeth the psalmist in this phrase, 'the servants of the Lord, which by night stand in the house of the Lord,' Ps. cxxxiv. 1.

Herein lieth a difference betwixt them and Christ; for Christ sitteth at God's right hand, and so he continueth to execute his priestly function, as is shewed in the next verse. Priests did what they did as servants, but Christ as a Son over his own house, Chap. iii. 6, yea, as a supreme Lord, Ps. cx. 1.

Obj. Christ 'took upon him the form of a servant,' *δοῦλος*, Philip. ii. 7, and he is styled *διδάκονος*, a minister, Rom. xv. 8; and the word here used, *λειτουργός*, is attributed to Christ, and translated a minister, Chap. viii. 2, Sec. 3; and he saith of himself, 'the Son of man came not to be ministered unto, but to minister,' Mat. xx. 28.

Ans. 1. Though by reason of some works of service and ministry, which appertained to his priesthood, he was in his human nature, and by virtue of his office, a servant, yet then also in his divine nature, to which his human nature was hypostatically united, he was Lord of all, Philip. ii. 6, 7.

2. He did not always stand ministering, as the legal priests, but ascended into heaven, and there continueth to sit at God's right hand.

As for priests, this, their standing to minister, intendeth their inferiority, which is further set forth by this word *daily*, which implieth an insufficiency in that which they did; because they could not at once do what might be expected, they were forced day after day to 'stand ministering.' See more hereof, Chap. vii. 27, Sec. 112.

Sec. 34. *Of the insufficiency of legal sacrifices.*

The fore-named daily ministering is thus exemplified, *offering oftentimes*. The most special work of this ministry was to offer sacrifices. Hereof see Chap. v. 1, Secs. 6, 7.

Priests stood in Christ's room, and by offering sacrifices were types of Christ's offering himself a sacrifice for our sins.

The special point intended here by mentioning that act of offering is, that they did it, *πολλάκις, oftentimes*. For the high priest did every year, when he entered into the most holy place, offer sacrifices. They offered sacrifices at every feast, and on the first day of every month, and morning and evening every day. When any committed a special sin, and brought a sacrifice for it, the priest offered it up; so they did for such as were legally unclean and desired to be cleansed; yea, there were also gratulatory sacrifices offered up for mercies and blessings received. Well might it therefore be said, that they *offered oftentimes*.

This in general implieth an insufficiency and imperfection in what they did, Sec. 4, which is further made manifest by this phrase following, *the same sacrifices*.

This word *τὰς αὐτὰς, the same*, hath respect,

1. In general, to the kind of sacrifices. They were all living creatures, unreasonable creatures, such as were counted clean by the law, and that beasts and fowl.

2. In particular, to the same occasions; for on every day of atonement, a goat and a bullock was to be offered up, Lev. xvi. 6, 15; every morning and evening a lamb was to be offered up, Exod. xxix. 39. For the sin of a priest, and of the whole congregation, a young bullock was to be offered up; and for the sin of a ruler, an he-goat; and for the sin of any of the people, a she-goat, Lev. iv. 3, 14, 23, 28. So in other cases, the same sacrifices were prescribed to be offered upon like occasions.

The oft offering of the same sacrifices doth clearly demonstrate that those sacrifices did not take away sin. See ver. 2, Sec. 4.

Though those sacrifices could not make perfect, yet might not the priests offer up any other sacrifices of their own invention. God's wrath was provoked by such, Isa. lxx. 3, 4. Some would offer the first-born, and fruit of their body, but God was not pleased with such, Micah vi. 7.

1. God is a supreme Lord; the most high sovereign over all. To his word must all creatures stand, and not swerve from it.

2. God is of infinite wisdom, and best knoweth what is fit to be done. To add to such things as he hath determined, is to oppose our shallow wit to his incomprehensible wisdom.

1. This plainly demonstrateth the impiety and folly of all human inventions about God's holy ordinances.

2. Let us under the gospel do that which the priests did under the law, which is to observe *the same ordinances* which God hath instituted, and to hold close unto them, but still do the same, as the same are to be done. 'In vain,' saith God, 'they do worship me, teaching for doctrines the commandments of men,' Mat. xv. 9.

The same, τὰς αὐτὰς, that are here intended were more than one, for the word is of the plural number; so is the word wherewith it is joined, *θυσίας, sacrifices*. For under the law there were many sacrifices, whereof sundry instances were given before.

One kind of sacrifice was not sufficient to typify that whole truth, and all the benefits and excellencies that were in Christ's sacrifice, therefore there were many: one to prefigure one thing, another, another thing.

This giveth us instruction in the wisdom of God, who, to help his people's weakness, and the better to set forth the manifold benefits which they received by Christ, prescribed many types, and many kinds of sacrifices.

Thus he dealeth with his church under the gospel, in prescribing unto it one sacrament of regeneration, and another of spiritual nourishment.

2. As this taught the Jews to offer up all those sacrifices, as occasion was offered, according to the ends and uses, so it teacheth us to search into the mysteries of the several sacrifices and other types, that we may find out the distinct ends and uses of them.

By way of analogy, we Christians may hence learn to take notice of the several ordinances that God enjoineth to us, and to know that none of them are in vain, but all of them in regard of our need, and for our good.

That which was implied under legal priests 'daily ministering and offering oftentimes,' and that 'the same sacrifices,' is plainly expressed in this last phrase, *οὐδέποτε δύνανται, can never take away sins*; for if they could have done that, they would have ceased, as the apostle himself inferreth, ver 2, Sec. 4.

Of the emphasis of these two words, *can never*, see ver. 1, Sec. 3.

It hath been shewed, ver. 4, Sec. 9, that there is an impossibility in such sacrifices as were offered under the law, to take away sin.

The word *περιελθεῖν*, translated *take away*, is a compound, derived from the same simple verb that that word was which is used ver. 8, Sec. 23. It is compounded with another preposition than that was, *ἀναιρεῖ*, yet used in the same sense that there it was,

and carrieth as great an emphasis; for the taking away of sin here intended, is an utter freeing of a man from the guilt and punishment thereof; yea, also from the domineering power of it; but this the legal sacrifices could not do. This strongly proves the imperfection, insufficiency, and impotency of them.

Sec. 35. *Of Christ's offering one sacrifice for sin.*

Ver. 12. *But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.*

This verse is added in opposition to the former, as is evident by the first particle, *ὁ, but*. In the former verse it was proved, that the sacrifices which were offered under the law could not take away sins; this proveth that there is a sacrifice which hath done that that they could not. The argument is taken from that priest's ceasing to offer any more sacrifices, after he had offered one; whereby is implied, that there needed no other, because that one had done it to the full.

The priest that offered this one perfect sacrifice is intended under this phrase, *αὐτός, this man*; in Greek there is only a pronoun expressed, which properly signifieth *he* or *he himself*. The word is emphatical, and implieth a singular person; it excludeth all others, as if he had said, *He and none but he, he alone*.

There is a like pronoun, *ὁπότε, used* and translated *this man*, whereof see Chap. vii. 4, Sec. 33. This here hath reference to him of whose excellency much hath been spoken before, and who is expressly named Jesus Christ, ver. 10.

This singular person is here set down in opposition to that general particle, *πᾶς, every*; that implied many priests, this only one, so that there is but one only priest of the New Testament. Of this point see Chap. ii. 21, Sec. 99.

It is here taken for granted, that Christ offered a sacrifice, in that it is said, *after he had offered*; or word for word, *προσέβηκεν, having offered*, which sheweth that he was a true priest. Hereof see Chap. ii. 17, Sec. 172.

That was the *one* sacrifice which is here mentioned, *μία, which* word is to be taken exclusively, as if he had said, *only one*, or *but one*, as hath been before shewed, Chap. vii. 27, Sec. 115.

The end of this sacrifice is expressly set down to be *ὑπὲρ ἁμαρτιῶν, for sins*. Sin was that procuring cause which moved Christ to offer himself up a sacrifice, and also the final cause, to take away that for which he offered himself up.

In regard of the former, sin brought man into that woful plight, and into that depth of misery, as neither man himself, nor all creatures in the world, were able to free him out of the same. Christ thereupon was moved to put in himself, that he might free him out of that misery. In this respect, that which plunged man into that misery, moved Christ to do that which might free him out of that misery. Sin which caused the

one, caused also the other. Sin caused man's death, and sin caused Christ's death.

In regard of the latter, sin was taken away by Christ's sacrifice, for thereby a ransom was paid, and satisfaction made to the justice of God for man's sin, and thereupon sin taken away.

Of sundry inferences raised from Christ's taking away sin by his sacrifice, see Chap. ix. 26, Sec. 131.

In setting forth this point, of Christ's offering one sacrifice for sin, the apostle setteth out the excellency of Christ's priesthood above the Levitical priesthood, and that in these particulars:

1. Christ was but one, they were many.
2. His sacrifice was but one, they were more than one.
3. His sacrifice was but once offered, for when he had offered that one, he ceased and offered no more; they offered oftentimes.
4. His sacrifice took away sin, theirs could not.

There is a circumstance of time betwixt Christ's offering one sacrifice for sin, and his sitting down at the right hand of God, in this phrase, *εἰς τὸ ἀρχιερεῖς, for ever*, so placed as it may be referred to the one or to the other. For it is in the midst betwixt both. The distinction of sentences by a comma determineth the point. If the comma be placed after the word *for ever*, then it is referred to that which goeth before, and setteth out the perpetual efficacy of Christ's sacrifice, whereof see verses 1, 4, Sec. 39. Thus our English do refer it, for they have put a comma after this word *for ever*. But if a comma be set before this phrase *for ever*, it hath reference to Christ's sitting at God's right hand, and setteth out the everlastingness of Christ's sitting there. Thus the vulgar Latin refer it, and other translators.

Neither of these cross the other, for both imply in general the same thing, which is the all-sufficiency of Christ's sacrifice. The former, which is the perpetual virtue of Christ's sacrifice, sheweth the thing itself, that it is perfect and maketh perfect. The latter, which is Christ's perpetual sitting at God's right hand, manifested the reason of the perfection of Christ's sacrifice, as is shewed Heb. vii. 24, Secs. 98, 99.

Sec. 36. *Of Christ's sitting at God's right hand.*

As the humiliation of Christ was manifested in offering a sacrifice, so his exaltation in sitting at God's right hand after he had offered that sacrifice. Hereof see Chap. i. 3, 30, 31, &c.

This is here purposely added, to amplify the forenamed excellency of Christ's priesthood. For,

1. This phrase, *ἐκάθισεν, set down*, is a note of dignity and authority, and importeth that Christ continueth to execute his function, not as his servant, as the priests did, but as the Lord.

2. This dignity and authority is amplified by the place where he is said to sit down, which is the highest place that any can be advanced unto, even next unto

God himself, ἐν δεξιᾷ τοῦ Θεοῦ, *at his right hand*. We never read that any was so highly exalted.

3. It is much illustrated by the continuance thereof, which is without date, εἰς τὸ διηνεχές, *for ever*.

It is an eclipse of the lustre of any glory to have a date and a period. The very thought that such a glory shall be removed or taken away, cannot but much damp the spirit of him that enjoyeth that glory.

Of the phrase here translated *for ever*, see Chap. vii. 3, Sec. 26.

Of Christ's everlasting priesthood, see Chap. v. 6, Sec. 29, and Chap. vii. 24, Sec. 98, and Chap. vii. 25, Sec. 106.

Sec. 37. *Of Christ's waiting upon his Father's will.*

Ver. 13. *From henceforth expecting till his enemies be made his footstool.*

This verse doth in particular explain this general phrase *for ever*, as it hath reference to the execution of Christ's priestly function, ver. 12. That phrase *for ever*, as there used, is, till all his enemies be brought under.

In setting down this exemplification, Christ's expectation thereof is thus expressed, *from henceforth expecting*.

The word τὸ λοιπὸν, translated *from henceforth*, is derived from a verb, λαίπω, *desum*, that signifieth *to lack*, Luke xviii. 22, or *to want*, Titus iii. 13. Properly it signifieth *a remainder*; so here it implieth that though Christ were set at God's right hand, yet there remained somewhat to be done by him, which was to subdue his enemies. Till that time it remained that he should continue to perfect what he had begun.

The next word, ἐκδεχόμενος, translated *expecting*, is a compound. The simple verb δεχμαι, signifieth *to receive*, Mat. x. 40; this compound in common use signifieth *to expect*, Mark xv. 43, or *wait for*. Now men expect such things as they would gladly receive. The expectation of Christ here noted is in reference to 'that day which his Father hath appointed to judge the world,' Acts xvii. 31. Christ is able in a moment to destroy all his enemies; but because it is the will of his Father that the church shall be tried and assaulted with enemies, Christ patiently waiteth in that place, and expecteth that time, wherein the enemies of his church shall be destroyed. He willingly waiteth his Father's will and good pleasure; he thinks it not over long that enemies still continue. Some of them are old enemies, as all the evil angels, who still retain their being, might, and malice. Other enemies succeed one another, as wicked men. Of these, though some be taken away, yet others come in their room, like the Canaanites and Jebusites, which generation after generation annoyed the Israelites. As Christ in his high exaltation did this, so also in his low humiliation. This is evident by these and such like phrases, which were frequent in his mouth, 'Mine hour is not

yet come,' John ii. 4; 'I must work while it is day,' John ix. 4.

1. His knowledge of the sovereignty and wisdom of his Father, moved him so to wait. He knew that his Father had an absolute power to appoint and order all things as it pleased him, for he himself said to his disciples, 'It is not for you to know the times or the seasons, which the Father hath put in his own power,' Acts i. 7. And as God had a power, so most fitly and wisely he appointed the times and seasons, as they could not be bettered, whether they were for conflict or for conquest.

2. The pliability of his will to his Father's moved him in all things to expect his Father's pleasure. Though as man and mediator, his will were in essence distinct from his Father's, yet in the bent and intent thereof it wholly agreed with it. For he himself saith, 'I seek not mine own will, but the will of the Father which hath sent me,' John v. 30. Yea, when in his bitter agony, through sense of the heavy burden that lay upon him, he could have wished that he might have been freed, he thus saith to his Father, 'Not as I will, but as thou wilt,' Mat. xxvi. 39.

1. As in other things, so in this, we are to 'look unto Christ,' Heb. xii. 2, and to be 'of his mind,' Philip. ii. 5. Whatsoever our estate be, high or low, great or mean, and in our estate whatsoever our condition be, the good pleasure of the Lord must be expected and waited for. This is expressly enjoined, Heb. ii. 3, and it is made the property of faith, Isa. xxviii. 16, and of hope, Rom. viii. 23, so to do. This hath been the disposition of true saints in all ages. Jacob 'waited for the salvation of the Lord,' Gen. xlix. 18. Old Simeon 'waited for the consolation of Israel,' Luke ii. 25, and Joseph 'waited for the kingdom of God,' Luke xxiii. 51.

This is necessary in regard of the determined seasons, Eccles. iii. 1. That season which the Lord hath appointed cannot be prevented, John vii. 30, shall not be over slept, Heb. ii. 3. Yea, further, though the set time be determined of God, yet it is unknown to us, Acts i. 7. Hereupon we are exhorted to watch, Mark xiii. 33, Luke xii. 36.

Sec. 38. *Of Christ's enemies to be made his footstool.*

The determination of the time wherein Christ waited is thus expressed, *till his enemies be made his footstool*. This hath reference to Ps. cx. 1. Hereby he meaneth the last period of the world, for till then will there be enemies to assault and annoy the mystical body of Christ, which are here called οἱ ἐχθροὶ αὐτοῦ, *his enemies*.

Of these enemies, see Chap. i. 13, Sec. 15.

Of this word, ἕως, *till*, see Chap. i. 13, Sec. 150.

This continuance of enemies should make us always watchful, and to take to ourselves the whole armour

of God. Hereof see *The Whole Armour of God*, on Eph. vi. 13, treat. 1, part iv., sec. 6, &c.

The manner of subduing these enemies, is set forth in this phrase, *he made his footstool*. A footstool, ἡ ποσὶδίων τῶν ποδῶν, is that whereupon one sets his foot, even that which is under him. Here it implieth an utter vanquishing of enemies, so as they tread and trample upon them. Hereof see more Chap. i. 13, Sec. 154. It is here indefinitely said, *τῶν ποδῶν, he made*, 'till his enemies be made his footstool.' This may be applied, either to God in reference to Christ, as Chap. i. 13, Sec. 153, or to Christ himself, as 1 Co. xv. 25. This indefinite phrase, *he made*, implieth that the thing shall be done, by whomsoever it be done, be it by the Father or by the Son.

This doth much aggravate the terror of unbelievers, and amplify the comfort of believers.

Sec. 39. *Of Christ's making perfect by one sacrifice.*

Ver. 14. *For by one offering he hath perfected for ever them that are sanctified.*

The first particle of this verse, *γὰρ, for*, being a causal conjunction, sheweth that it is added as a reason of that which went before.

It may have a double reference: one remote, to the main point concerning the perfection of Christ's sacrifice, which is here proved by an effect, that is, *to perfect for ever those* for whom it was offered. In this sense the proof may be thus framed:

That which perfecteth for ever is perfect; but Christ's sacrifice perfecteth for ever; therefore it is perfect.

The other reference is more immediate to the verses going before. Thus it sheweth a reason why Christ for ever sitteth at God's right hand, namely, because by his own offering he hath perfected for ever them for whom it was offered. This proof may be thus framed.

He that hath perfected that which he undertook may well rest;

But Christ hath so done; therefore he may well rest.

This reference sheweth that Christ doth nothing needlessly. See Chap. vii. 11, Sec. 65.

This gives an answer to sundry curious questions of postillers, namely, whether a nip on Christ's sacred flesh, or one drop of Christ's precious blood, had not been sufficient for the redemption of the world. Seeing Christ endured so much as he did, surely all that he did was needful. He would do nothing needlessly.

In that all that he did and endured was needful for us, we are the more bound to love and praise him.

The main point here noted is, that Christ *τετελειωκε, maketh perfect*.

Of the notation of the word, *to make perfect*, and of the meaning of it, see Chap. ii. 10, Sec. 97.

It is here taken for granted, that Christ doth make perfect (for it hath by sundry arguments been before proved). See hereof ver. 10, Sec. 28.

Making perfect, compriseth under it all things requisite to bring men to eternal life, both in regard of our justification, and also in regard of our sanctification. Thus he is 'able to save to the uttermost,' Heb. vii. 25. In this, that which Christ did is opposed to the law, which 'made nothing perfect,' Chap. vii. 19.

The grounds hereof are, the dignity of Christ's person, the infinite value of what he did and endured, and his almighty power.

It becometh us to give proof of our accounting Christ's sacrifice to be perfect, by resting wholly and only on it. So will Christ be the more honoured, and we the more comforted.

That whereby Christ made perfect, is here said to be *προσφορά, an offering*. Hereby is meant the offering up of himself a sacrifice for our sins. Hereof see ver. 12, Sec. 35.

Christ never offered up any other, and therefore it is styled, *μία, one*, namely, only one and no more. See ver. 10, Sec. 29.

This act of Christ, namely, perfecting, is amplified by this circumstance of time, *εἰς τὸ διηνεχές, for ever*, which hath reference not only to the time of this life, but also to everlastingness. They are so perfected in this world, as they shall remain perfect in the world to come.

Of the phrase here translated, *for ever*, see ver. 12, Sec. 36.

This giveth evidence of the perseverance of saints. If they be perfected for ever, they shall never finally fall away. The ground of this perseverance resteth on the efficacy of Christ's sacrifice.

Of saints' perseverance, see Chap. ii. 6, Sec. 68, &c.

Sec. 40. *Of sanctified ones.*

The persons that are perfected by Christ are here said to be *τοὺς ἀγιαζομένους, them that are sanctified*. Of the meaning of this word *sanctifying*, see Chap. ii. 11, Secs. 102, 103. Among other significations, the word *sanctified* is used for setting apart to a sacred use or end, and also for making a thing holy.

In the former sense it here implieth, that Christ perfecteth such as are set apart by his Father, even such as by God's eternal decree are ordained to life. These are they that are *given* to Christ by his Father, John vi. 37. Eight times doth Christ make this the ground of that which he did; namely, that such and such were given unto him of God, John xvii. 2, 6, 7, 9, 11, 12, 24. Clearly is this manifested by the apostle's golden chain, the first link whereof is predestination, Rom. viii. 30. Hence it is said, that 'as many as were ordained to eternal life believed,' Acts xiii. 48.

1. This clearly manifesteth the freeness of God's grace towards them that are perfected by Christ.

2. It is an argument against the universality of redemption. See Chap. ii. 9, Sec. 81.

3. It inciteth those who are perfected to give the glory thereof to God; it is he that hath made the

difference betwixt them and others, Mat. xi. 25, Rom. xi. 35, 36.

In the latter sense, as sanctification is put for making holy, the application of that act of Christ, in making perfect, manifesteth that sanctification is an evidence of perfection. They who are made perfect are such as are made holy. Not that sanctification, as distinguished from justification, is perfect in this world; but that it compriseth under it also justification. Indeed, men are perfectly justified here in this world; but the perfection of their sanctification is reserved to the world to come. There, 'spirits of just men are made perfect,' Chap. xii. 23.

1. They who are made perfect are also made holy, by reason of that cleansing virtue which accompanieth the merit of Christ's blood, Chap. ix. 14. This was evidenced by the water and blood that issued out of Christ's side on the cross, John xix. 34.

2. It is a proper work of faith, whereby we are justified, to 'purify the heart,' Acts xv. 9.

1. Hereby we may gain evidence of Christ's mighty work on earth in perfecting us. Sanctification is a work of the spirit in us; for by sanctification soul and body, with all the powers and parts of them, are altered from their natural disposition. So as this work is sensible, yea, and visible; and thereupon it will be a good help to find out our spiritual disposition.

2. This is a strong motive to labour after sanctification, both the getting and also for the increasing of it. Hereof see Chap. iii. 1, Sec. 5, &c.

Sec. 41. *Of the resolution of Heb. x. 11-14.*

Ver. 11. *And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:*

12. *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

13. *From henceforth expecting till his enemies be made his footstool.*

14. *For by one offering he hath perfected for ever them that are sanctified.*

In these four verses, the perfection of Christ's sacrifice is declared; and that two ways:

1. Comparatively, vers. 11-13.

2. Simply, ver. 14.

The comparison is betwixt legal priests and Christ. This comparison consisteth of two parts:

1. The insufficiency of what legal priests did, ver. 11.

2. The all-sufficiency of what Christ did, ver. 12, 13.

In setting down the insufficiency of what priests did is declared,

1. The evidences whereby it was manifested.

2. The matter wherein it consisted.

The evidences are five:

1. The variety of persons, *every priest*.

2. The inferiority of their services, *stand ministering*.

3. The multiplicity of sacrifices, manifested by the plural number, *sacrifices*.

4. The frequency of offering them, in these words, *daily, oftentimes*.

5. The kind of sacrifices, in this word, *the same*.

The matter wherein the insufficiency of legal sacrifices consisteth, is, that they *cannot take away sins*. They were offered for sins, yet could not take them away.

In setting down the sufficiency of what Christ did, the like method is observed. For there is declared,

1. The evidences whereby it was manifested.

2. The matter wherein it consisted.

The evidences were,

1. The singularity of the person, *this man*.

2. The unity of sacrifice, *one sacrifice*. This is amplified,

(1.) By the manner of using it, it was *offered*.

(2.) By the end of it, *for sins*.

(3.) By the continual vigour of it, *for ever*.

3. The authority of him that offered, *he sat down*.

This is amplified,

1. By the height of his exaltation, *at the right hand of God*.

2. By his continuance there, ver. 13.

That continuance is,

1. Generally propounded, in this phrase, *for ever*.

2. Particularly described.

(1.) By the beginning of it, *from henceforth*. This is amplified by an act of Christ, in this word, *expecting*.

(2.) By the continuance thereof. This is illustrated by an effect, which is to subdue his enemies, set out in this metaphor, *till his enemies be made his footstool*.

The matter wherein the sufficiency of Christ's sacrifice consisteth, is set out by an effect, *it maketh perfect*. This is amplified,

1. By the means whereby that perfection is effected, an *offering*. Illustrated by the unity of it, *one*.

2. By the continuance thereof, *for ever*.

3. By the persons perfected, *them that are sanctified*.

Sec. 42. *Of observations raised out of Heb. x. 11-14.*

I. *There were many legal priests*. This phrase, *every priest*, implieth many. See Sec. 32.

II. *Priests ministered as servants*. For they stood ministering. See Sec. 33.

III. *Priests oft offered their sacrifices*. They did it *daily*, and *oftentimes*. See Sec. 34.

IV. *The priests held close to those sacrifices which God enjoined*. They still offered the same, and no other. See Sec. 34.

V. *The priests offered many sacrifices*. This is implied under the plural number, *sacrifices*. See Sec. 34.

VI. *Legal sacrifices could not take away sin*. This is plainly expressed. See Sec. 34.

VII. *Christ did what the priests could not.* The particle of opposition, *but*, intends thus much. See Sec. 35.

VIII. *Christ was the one only priest of the New Testament.* This word, *this man*, intends as much. See Sec. 35.

IX. *Christ's sacrifice was only one.* Thus it is said to be *one*. See Sec. 35.

X. *The end of Christ's sacrifice was to take away sin.* In this sense it is said to be a sacrifice *for sin*. See Sec. 35.

XI. *The efficacy of Christ's sacrifice was everlasting.* In this sense it is said to be *for ever*. See Sec. 35.

XII. *Christ, after his humiliation, was exalted.* For after he had offered (which was a part of his humiliation), he sat down, which was an evidence of his exaltation. See Sec. 36.

XIII. *Christ was exalted as high as could be.* For it was at the right hand of God. See Sec. 36.

XIV. *Christ executed his office with authority.* For he sat down. See Sec. 36.

XV. *Christ ever retains his dignity.* This phrase, *for ever*, may be applied hereunto. See Sec. 36.

XVI. *Christ waits on his Father's will.* This is intended under this word *expecting*. See Sec. 37.

XVII. *Christ hath enemies.* This is taken here for granted. See Sec. 38.

XVIII. *Christ's enemies shall be subdued.*

XIX. *Christ's enemies shall be utterly, and with ignominy, destroyed.* The two last doctrines are intended under this metaphor, *made his footstool*. See Sec. 38.

XX. *Christ shall retain his full power till his enemies be utterly subdued.* This particle *till* implieth as much. See Sec. 38.

XXI. *Perfection of a work causeth a cessation from it.* The inference of this verse, as a reason upon the former, in this causal conjunction *for*, proveth as much. See Sec. 39.

XXII. *Christ makes perfect.* This is clearly expressed. See Sec. 39.

XXIII. *Christ made perfect by an offering.*

XXIV. *That offering was but one.*

XXV. *Christ makes perfect for ever.* These three last doctrines are expressly set down. See Sec. 39.

XXVI. *Christ perfected such as are set aside by God.*

XXVII. *Holiness is an evidence of being perfected by Christ.* These two last doctrines are gathered out of this phrase, *them that are sanctified*. See Sec. 40.

Sec. 43. *Of the Holy Ghost witnessing to us.*

Ver. 15. *Whereof the Holy Ghost also is a witness to us: for after that he had said before,*

16. *This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them.*

17. *And their sins and iniquities will I remember no more.*

These three verses contain a divine testimony, whereby the perfection of Christ's sacrifice is further proved.

Of the force of a divine testimony, see Chap. i. 8, Sec. 46.

The *Holy Ghost*, τὸ Ἅγιον τὸ ἄγιον, is made the author of this testimony; for 'holy men of God,' who penned sacred Scripture, 'spoke as they were moved by the Holy Ghost,' 2 Peter i. 21.

Of this title *Holy Ghost*, see Chap. ii. 4, Sec. 35, and Chap. iii. 7, Sec. 71.

This copulative *and*, translated *also*, sheweth that this proof is added to other proofs.

The perfection of Christ's sacrifice was before proved by his offering of *one only sacrifice*, and by the continuance of it *for ever*; and by Christ's sitting at God's right hand after he had done that, ver. 12. Beside those and other proofs, this testimony is brought in and added to the rest, and thereupon this conjunction *also* here fitly inserted.

This sheweth that proof may be added to proof to confirm the same thing; for they are as so many blows of an hammer to knock a nail up to the head. See Chap. i. 5, Sec. 63, 77.

This phrase, *is a witness*, is the interpretation of a verb, μαρτυρεῖ, which may be thus translated, *witnesseth or testifieth*, as it is translated Chap. vii. 17, Sec. 84. There see more of this kind of proof.

The persons to whom the Holy Ghost witnesseth this point are thus set down, *ye, to us*. Under the first person and plural number, the apostle includeth himself and all those to whom and for whom he wrote this epistle. The apostle himself lived long after the testimony following was first given, for it was uttered by the prophet Jeremiah, chap. xxxi. 31, &c. And this epistle was written for the good of the church to the end of the world. Hereby it is evident that sacred testimonies are for all ages of the church. This is true of general and particular instructions, of promises and threatenings, and of all sorts of examples. In general it is said, 'Whatsoever things were written aforetime, were written for our learning,' Rom. xv. 4. The promise made to Joshua is applied to every Christian, Heb. xiii. 5; so is God's threatening, Acts xiii. 40; and his reward, Rom. iv. 24; and revenge, 1 Cor. x. 11. Hereof see more Chap. xiii. 5, Sec. 68.

Sec. 44. *Of the congruity of the apostle's words in quoting the testimony.*

The particular testimony followeth, before which the apostle premiseth these words, *for after he had said before*, which minister some scruple betwixt those that do not duly observe them; for they seem to be here set down (*anantopodoton*) incongruously, without any other clause to answer them. The reason of this seeming incongruity is this: some take this phrase, *saith the Lord*, to be brought in by the apostle, as the words of the prophet, and as a part of the testimony.

I will not deny but that by the prophet they may be so used. But here they are to be taken as the apostle's words, which being so taken, there will be a very good congruity in the words, and a just consequence following upon them. For if it be demanded what was it that was *said before*, surely this, 'This is that covenant that I will make with them.' What is it that is said after? Even this, 'I will put my laws into their hearts,' &c. Thus these two phrases, 'after he said before,' and 'saith the Lord,' are the words of the apostle, who thereby applieth the testimony to his purpose, which will the better appear if we thus read them, 'After he had said before, This is the covenant I will make with them after those days,' the Lord saith, 'I will put my law into their hearts.'

Our English translators, by putting the nominative case after the verb, thus, *saith the Lord*, make the sense obscure; but if the nominative case be set before the verb, thus, *the Lord saith*, the sense will be more clear. Or if this conjunction of time, *then*, be prefixed, it will run the more roundly, thus, 'After he had said before, This is the covenant that I will make,' &c., 'then saith the Lord, I will put my laws,' &c. Thus these gifts, of having God's laws put into men's hearts, and their sins clean forgiven, are declared to be fruits of God's covenant with man.

Concerning the main scope of the testimony, the point proved thereby is, that Christ's one sacrifice, once offered, is perfect in itself, and maketh others perfect. This is here proved by the powerful effects thereof, which are two:

One concerning our sanctification, which is God's putting his laws into men's hearts.

The other concerning our justification, which is a remembering of sins no more.

That this is the main end of the apostle's alleging this testimony, is evident by these words, 'Now where remission of these is, there is no more offering for sin,' ver. 18.

Obj. In this testimony there is no mention of Christ's sacrifice. How then can it prove the perfection thereof?

Ans. The covenant presupposeth Christ's sacrifice, for it is shewed, chap. viii. 6, that Christ is the 'mediator of the covenant' here intended. And again it is shewed, chap. ix. 16, that by Christ's death, which is the sacrifice here meant, that covenant is confirmed. The apostle's mind may be manifested by this argument.

What is done by the new covenant is done by Christ's sacrifice;

But the fore-named effects are done by the new covenant;

Therefore they are done by Christ's sacrifice.

Sec. 45. *Of God's foretelling future good things.*

The word *προειρηξέναι*, translated *said before*, is a compound of a simple verb, *ἔγω*, that signifieth *to speak* or *to say*, and a preposition, *πρὸ*, that signifieth

before, and it implieth, being attributed to God in reference to man's good, that God is careful to reveal his counsel for man's good beforehand. This is further manifested in this text, by expressing that which he intended to do in the future sense, thus, *I will make, I will write, I will not remember*. This God did immediately upon man's fall, Gen. iii. 15; and so hath he continued to do from time to time. Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets, Amos iii. 7.

This God doth, to support the faith and hope of his children in the good things which he intendeth to them, before they be accomplished. For promises of future good things are a ground of faith and hope.

This teacheth us to take notice of such promises as are aforehand foretold, but are not yet accomplished; and to wait and rest quietly upon the expectation of them. A prophet thus giveth this advice, 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come,' Hab. ii. 3. Yea, we ought to pray from time to time for the accomplishment thereof. Daniel, upon knowledge of the time which God had foretold of the return of the captivity of Judah, earnestly prayed for the accomplishment thereof, Dan. ix. 3. Yea, God himself, after he had manifested an absolute promise, thus saith, 'I will yet for this be inquired of by the house of Israel, to do it for them,' Ezek. xxxvi. 37. Promises yet to come, and to be waited and prayed for, are the recalling of the rejected Jews, Rom. xi. 26; the destruction of antichrist, 2 Thes. ii. 8; Christ's coming to judgment, Rev. xvi. 15.

Sec. 46. *Of God's covenant, the ground of that good he doth to his church.*

This phrase, *μετὰ τὸ προειρηξέναι*, *after he had said before*, having reference to the covenant of God, giveth proof that God's covenant is the ground of that good which he doth to man. Therefore, as that ground of that good, these and such like phrases are frequent in Scripture, 'I have remembered my covenant,' saith the Lord, Exod. vi. 5. This is rendered as the reason of God's bringing his people out of Egypt. So when God had a purpose to shew mercy to his people, after sore judgments inflicted upon them for their heinous sins, he thus expresseth it, 'Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant,' Ezek. xvi. 60. Yea, this is rendered as a reason of sending Christ into the world, 'to remember his holy covenant,' Luke i. 72.

1. The new covenant (which is the covenant here intended), was made with Christ, the head of that mystical body, to whom the covenant belongeth; see Chap. i. 9, Sec. 118. In this respect, what good God doth to his church, he doth by virtue of that covenant made with Christ, and so doth it for Christ's sake.

2. Hereby God doth much strengthen the faith of

believers, in that he doth all the good that he doth unto them by virtue of his covenant. It is thus said of God's oath, 'Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath,' Heb. vi. 17. Upon the same ground he binds himself to the heirs of promise by covenant. See more of God's indulgency herein, Chap. vi. 17, Sec. 131.

Of a covenant in general, of the kind of covenant here intended, of the covenantor and covenantees, comprised here under this relative *them*, but there, under this phrase, *the house of Israel*, of the time intimated under this phrase, *after those days*, of the effect of *putting God's laws into their hearts and writing them in their minds*, which especially concern their sanctification, and of *remembering their sins and iniquities no more*, which concerneth their justification: of all these, see Chap. viii. 8, Sec. 34, &c. For all these points are there set down and distinctly handled.

Sec. 47. *Of the meaning of Heb. x. 18.*

Ver. 18. *Now, where remission of these is, there is no more offering for sin.*

In this verse is an application of the foresaid testimony to the point in question, concerning the perfection of Christ's sacrifice; and withal, this verse is a conclusion of the apostle's discourse thereabouts. Our translators therefore have well turned the particle of opposition, *ὅτι*, which ordinarily is translated *but*, into this particle *now*, which is a note of application and conclusion.

Of the word *ἄφεσις*, translated *remission*, see Chap. ix. 22, Sec. 111. Hereby is meant such a full discharge, as is implied under the new covenant; no more to be remembered, no more to be called to account.

This relative *τούτων*, *these*, hath reference to sins mentioned ver. 17.

This phrase, *ὅτι ἔτι*, *there is no more*, importeth that there is no need there should be; there ought not to be; God appointeth not any.

By *προσφορὰ*, *offering*, he meaneth sacrifice, as this phrase following, *περὶ ἁμαρτίας*, *for sin*, sheweth. The offering for sin was a sacrifice skinn; for without shedding of blood is no remission, chap. ix. 22.

This word *offering* is here used to shew, that as there was no other sacrifice to be used, so nor any other offering of that sacrifice.

Let papists, who say they offer the same sacrifice that Christ did, answer this.

Sec. 48. *Of God's not remembering sin.*

The inference of this verse upon the former sheweth, that God's pardoning sin is a remembering of it no more. In the former verse, God is brought in thus speaking, 'Their sins will I remember no more.' Thereupon the apostle makes this inference, *where remission of these is*. For God to remit sin, is not to remember it; and not to remember it, is to remit it.

These are two reciprocal propositions. Therefore they are thus joined together, 'I will forgive their iniquity, and I will remember their sin no more,' Jer. xxxiii. 34; and again, 'I am he that blotteth out thy transgressions, and will not remember thy sins,' Isa. xliii. 25.

Not to remember a thing that was once known, and was in mind and memory, is to forget it. But this properly is not incident to God, it is an infirmity. To him all things past and future are as present. What he once knoweth he always knoweth. His memory is his very essence, neither can anything that hath once been in it slip out of it.

Obj. God saith to a wicked people, 'Seeing thou hast forgotten the law of thy God, I will also forget thy children.'

Ans. This, as other things appertaining to man, is attributed to God after the manner of man, for teaching's sake, to shew that such and such things are to God as forgotten; he hath no more thought of revenging them than he that hath clean forgotten a wrong; or he will take no more care of such a thing than he that hath forgotten that ever it belonged to him. God's not remembering or forgetting a thing is not simply to be taken of his essential knowledge, but respectively of his judicial knowledge, to bring the same into judgment.

They, therefore, who from this or other like phrases infer that God cannot see sin in justified persons, come too near to the heresy of anthropomorphists. See more hereof Chap. iv. 13, Sec. 78.

Sec. 49. *Of no more offering for sin.*

The conclusion of the apostle in this part thereof, *where remission of these things is*, taketh it for granted, that there is remission of sins; it is that which may be obtained. Hereof see Chap. v. 1, Sec. 8.

The latter part of the verse, which is an inference upon the former in these words, *there is no more offering for sin*, gives us to understand, that remission of sin is procured by a sacrifice. For this phrase, *there is no more*, it implieth that there was an offering for sin. The typical sacrifices under the law which were *for sin*, import as much. Though they could not of themselves take away sin, yet they shewed that there was a sacrifice that could and would do it. This is in plain terms expressed thus, 'Christ hath appeared to put away sin by the sacrifice of himself;' and the contrary is thus denied, 'Without shedding of blood is no remission,' Chap. ix. 22, 26. The mention of blood to obtain redemption, Chap. ix. 12, and to cleanse from all sin, 1 John i. 7, prove as much.

God's justice and truth require that sin should be thus taken away, Gen. ii. 17, and iii. 15.

1. This instructeth us,

(1.) In the horrible nature of sin.

(2.) In the admirable respect which God beareth to man.

2. This directeth us in seeking pardon to have our eye upon Christ's sacrifice for sin. Thus shall we have two strong props to strengthen our faith :

- (1.) The freeness of God's grace.
- (2.) The satisfaction of his justice.

How God's mercy and Christ's merit may stand together, see Chap. ii. 9, Sec. 78.

The two main points of the conclusion set down in this verse are these :

1. The one sacrifice of Christ once offered is sufficient. Hereof see Chap. vii. 27, Sec. 115.
2. Oft offering sacrifices implieth imperfection. If this sacrifice of Christ were any more to be offered up, it would imply that sin was not fully discharged thereby. See ver. 2, Secs. 4, 5. See also Chap. vii. 27, Sec. 112.

Sec. 50. *Of the resolution of Heb. x. 15-18.*

Ver. 15. *Whereof the Holy Ghost also is a witness to us : for after that he had said before,*

16. *This is the covenant that I will make with them after those days, saith the Lord ; I will put my laws into their hearts, and in their minds will I write them ;*

17. *And their sins and iniquities will I remember no more.*

18. *Now, where remission of these is, there is no more offering for sin.*

In these four verses is set down the perfection of Christ's sacrifice.

Hereof are two parts :

1. A proof of the point, ver. 15-17.
2. The conclusion thereof, ver. 18.

About the proof we may observe,

1. The inference of this upon other proofs ; in this copulative, *also*.

2. The substance of the proof. Herein two things are considerable :

- (1.) The author of the proof ; (2.) the matter thereof. The author is propounded in this title, *the Holy Ghost* ; and amplified,

1. By his kind of proof. He is *a witness*.

2. By the persons to whom he bears witness, *to us*.

The matter of the proof in general setteth down a covenant, in these words, *This is the covenant*.

More particularly there are set down four points :

1. The author of the covenant, *I will make, saith the Lord*.

2. The time of making it, set down in a double reference.

(1.) To that which God had said before, *after he had said before*.

(2.) To other times, in this phrase, *after those days*.

3. The persons with whom the covenant was made, *with them*, namely, the Christian church.

4. The parts of the covenant. These are two :

The first concerneth our sanctification.

The second our justification.

That which concerneth our sanctification consisteth of two parts.

VOL. II.

1. *Putting God's laws into our hearts.*

2. *Writing them in our minds.*

Both these are amplified by the author, which is God. For he saith in both, *I will*.

That which concerneth our justification is the pardoning of sin ; wherein consider,

1. The distinction of the things pardoned, *sins and iniquities*.

2. The manner of pardoning them, *remember no more*.

Of the conclusion, ver. 18, there are two parts.

One setteth down the thing proved, and taken for granted, *where remission of these is*.

The other is a consequence inferred thereupon, *there is no more offering for sin*.

Sec. 51. *Of observations raised out of Heb. x. 16-18.*

I. *Proof may be added to proof*. To former proofs about the perfection of Christ's sacrifice he here addeth another, manifested by this particle, *also*.

II. *The Holy Ghost speaketh in the Scripture*. That which is registered in the Scripture, is said to be witnessed by the *Holy Ghost*.

III. *The Scripture is a divine testimony*. In it the Holy Ghost is a witness.

IV. *The Scripture is a testimony to God's people in all ages*. Thus far may this word, *to us*, be extended.

Of these four doctrines, see Sec. 43.

V. *God foretelleth future good things*. This is implied under this phrase, *after he had said before*. See Sec. 45.

VI. *God's covenant is the ground of the good he doth to his people*. For after God had said, *I will make this covenant with them*, he addeth the good things that he doth for them. See Sec. 46.

VII. *There is a covenant betwixt God and man*. The mention of a covenant in this place intendeth as much.

VIII. *God is the author of the covenant betwixt him and man*. It is God that saith, *I will make with them*.

IX. *The full accomplishment of the great things under the law are reserved to the time of the gospel*. That time is intended under this phrase, *after those days*.

X. *Christians are as precious to God as the Jews of old were*. This relative, *them*, hath reference to Christians ; and it intendeth those who by the prophet are styled 'the house of Israel, and the house of Judah,' Jer. xxxi. 31.

XI. *God would have his people to be distinctly informed in the mystery of his counsel*. For this end the particular branches of the covenant are here distinctly set down.

XII. *God undertakes to do what is requisite in the new covenant*. Of the general and of every particular God here saith, *I will*.

XIII. *God's work is an effectual work.* He puts in, he writes in.

XIV. *God's work is perfect.* He informs the mind; he reforms the heart. Under these two words the whole soul of man is comprised.

XV. *God sanctifieth those whom he justifieth.* This of putting his laws into men's hearts, and writing them in their minds, have respect to their sanctification; that which followeth to their justification.

XVI. *Justification consisteth in the pardon of sin.* So it is here described to be.

XVII. *It is God that pardoneth sin.* It is the Lord that saith in reference hereunto, *I will.*

XVIII. *All sorts of sins are pardoned to God's people.* These two words, *sins, iniquities*, comprise under them all sorts.

XIX. *God fully pardoneth sin.* He remembereth it no more.

XX. *The promises of the new covenant are absolute.* This phrase in all of them, *I will*, proveth as much.

XXI. *God's not remembering of sin is a pardoning it.* See Sec. 48.

XXII. *There is remission of sin.* This is here taken for granted. See Sec. 48.

XXIII. *Remission of sins is procured by a sacrifice.* This is here implied under this phrase, *offering for sin.*

XXIV. *The one sacrifice of Christ, once offered, is sufficient.* This phrase, *There is no more*, intends as much.

XXV. *Many sacrifices imply imperfection in that which is offered.* Were they perfect, there would be no more offering.

Sec. 52. *Of joining exhortations with doctrine.*

Ver. 19. *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.*

Hitherto hath been handled the doctrinal part of this epistle.

The practical part thereof now followeth.

The apostle passeth from one to the other by a pertinent transition, ver. 19–21, as this illative particle *ὥν, therefore*, sheweth.

In that transition he layeth down the ground of that which he mainly intendeth, namely, that these Hebrews should remain constant in their holy profession of Christ.

The first ground is in this verse, which is, *boldness to enter into the most holy place*, or free liberty to enter thereinto.

He beginneth this practical part with a very mild insinuation, in this word *ἀδελφοί, brethren*, which may have reference to the same stock, whereof he and they were, for he also was an Hebrew, Philip. iii. 5. In this respect he styleth them *brethren*, Acts xiii. 26, Rom. ix. 3. Yet questionless he useth this title here in a more excellent and transcendent relation; even in regard of that spiritual kindred of all the members

of Christ. Thus he ordinarily applieth this title even to the Gentiles, in the epistles which he wrote to them. In this sense it implieth both a mutual communion and also a mutual affection. Hereof see more, Chap. iii. 1, Sec. 3.

The using of this title in the beginning of his exhortation, manifesteth the apostle's desire to insinuate himself even into their souls, that his exhortations might be the better regarded. Hereof see Chap. vi. 9, Sec. 54.

This phrase, *ἔχοντες παρρησίαν, having boldness*, is a further branch of insinuation. It is as if he had said, This which is here declared, is to move you to make the right use thereof; so as practice is the end of knowledge. Christ oft joineth them together; as where he saith, 'Whosoever heareth those sayings of mine, and doth them,' &c., Mat. vii. 24. And again, 'If you know these things, happy are ye if ye do them,' John xiii. 17. The former without the latter is not only in vain, James i. 23, but also damageable. Hereof see more in *The Saint's Sacrifice*, on Ps. cxvi. 9, Sec. 59.

This affordeth a good direction both to minister and people.

1. It teacheth ministers how to handle the word, even so as the whole man may be edified: the understanding being enlightened, the will encouraged, the heart inflamed, the conscience comforted, the affections well ordered. They who are wholly in doctrine, may lift men on high, and shew the kingdom of God, and the glory thereof, as the devil did the kingdoms of the world to Christ, Mat. iv. 8; or rather, as Moses in mount Nebo saw all the land of Canaan, Dent. xxxiv. 1, but entered not thereinto. So many men by doctrines see much of heaven, but partake of no part thereof. Again, they who are only in persuasions may bring people to follow them, but as Elisha brought the Syrians into the city of their enemy, 2 Kings vi. 19; or as they who, going without the ark, were destroyed by their enemies, Num. xiv. 44, 45.

The former kind of ministry may keep men from errors; but suffer them to lie in their secret corruptions.

The latter may make them devout, but erroneously or superstitiously.

2. This practice of the apostle teacheth people how to hear and read the word profitably; namely, by applying it, putting it into practice. People herein may go beyond ministers; for 'no man knoweth the things of a man, save the spirit of man which is in him,' 1 Cor. ii. 11. I will therefore conclude this point with that ordinary benediction which Christ hath taught us: 'Blessed are they that hear the word of God, and keep it,' Luke xi. 28.

Sec. 53. *Of entering into heaven by the blood of Jesus.*

That whereunto the apostle here exhorteth is, to

use that privilege which God bestoweth on us, namely, to go boldly to the throne of grace, *having boldness*, παρρησίαν, saith he, that is, seeing God doth vouchsafe unto us this liberty; so as Christians may and ought to use that liberty which God doth afford unto them. Of this phrase, and of this point, see Chap. iv. 16, Sec. 93.

The thing whereunto Christians have a liberty is, to enter into the holiest. This phrase, to enter into, is the exposition of a Greek noun, εἰσόδος, which signifieth *entrance* or *entering*, and so is translated, 1 Thes. i. 9, and ii. 1, and 2 Peter i. 11. It is a compound word. The simple noun ὁδός, *via*, signifieth *a way*, Mat. iii. 3. The preposition εἰς, *in, into*. A way into a place is an entrance into it. It presupposeth that that way which was shut against sinners is opened to believers, so as they may enter into it.

That place is here styled τὸν ἁγίον, *the holiest*. The Greek word signifieth *holy*, but being of the plural number, and applied to a place, it is used to set out the most holiest place in the temple, and here it is put for that truth which was typified thereby, even heaven itself. See more hereof, Chap. viii. 2, Sec. 4, and Chap. ix. 12, Sec. 59.

The entrance into heaven, here spoken of, is spiritual, having reference to our souls' desire in prayer; yea, and to our praising of God, and other like spiritual duties, wherein we have to do with God.

It is here taken for granted, that heaven is opened unto us, and that we on earth may have communion with God in heaven. See Chap. iv. 14, Secs. 84, 85.

This last phrase, ἐν τῇ αἱματι, *by the blood of Jesus*, sheweth the means or meritorious cause whereby heaven is opened, and an entrance thereunto made for us, so as we may with boldness enter into it. That means or cause is *the blood of Jesus*.

By *blood* is meant the sacrifice of Christ; for when he was offered up, his blood was shed. This was typified, Lev. xvi. 14. It is expressly said, that Christ 'by his own blood once entered into the holiest place,' Heb. ix. 12. Thereby he opened heaven for us, which was shut against us for our sins. Now there was no way to take away sin but the death of Christ. Thereby sin is fully taken away; in which respect it is said, that Christ appeared to put away sin by the sacrifice of himself, Chap. ix. 26, Sec. 131.

Of the title Ἰησοῦ, *Jesus*, see Chap. ii. 9, Sec. 73. It is fitly used, because he speaks of him as he is a Saviour.

Here are four different privileges of Christians from those which Jews had:

1. Their *sanctum sanctorum*, or most holy place, was earthly, ours heavenly.

2. Into theirs, common people entered not, but only their high priest. Into ours, all believers may enter.

3. Their priest went into theirs but once a year. We may enter into ours continually.

4. Their priest entered in with the blood of beasts; but we with the blood of the Son of God.

Sec. 54. *Of the way to heaven.*

Ver. 20. *By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh:*

21. *And having an high priest over the house of God.*

In the first of these two verses, which is the 20th, a second ground of constancy in our profession is laid down. This is the *way* that is made for us to enter into heaven. Of the derivation of the word ὁδός, translated *way*, see Chap. iii. 10, Sec. 110.

It is in Scripture taken properly or metaphorically.

A way, properly taken, is that space wherein and whereby one passeth from place to place, so as there are two terms or extremes, and a mean or middle to be considered therein. The one extreme is the place whence they go, the other whither they go. The mean or middle is all that space which is betwixt these extremes.

In a general acception of this word, all creatures have their way; fowls in the air, fishes in the sea, men and beasts on earth, Prov. xxx. 19.

Because on earth there be many things which hinder the passage of creatures, there use to be spaces of ground beaten out and fenced from place to place, and these most properly we call ways.

Metaphorically, all the courses that are taken for effecting of a thing are called ways.

Thus, the courses of God himself, his ordering and disposing matters, are called his ways, Ps. cxlv. 17, as 'all his ways are judgment,' Deut. xxxii. 4; 'the Lord is righteous in all his ways;' his 'ways are unsearchable,' Rom. xi. 33.

The courses of men are also called ways, Isa. lv. 8. Ezek. xviii. 25.

According to the condition of men's courses, so are their ways good or evil, 1 Kings viii. 39, Ps. i. 6.

As courses undertaken, so means for accomplishing them, or for attaining to the end that we aim at, are styled ways. Thus the word of God and his commandments are said to be his ways, yea, Christ himself is styled a way. Thus, in this place, by a way is meant that means that is prepared and prescribed for entering into that holy place which is mentioned in the former verse; so as,

There is a way wherein and whereby we may have access to heaven. Hereupon saith the prophet, 'This is the way,' Isa. xxx. 21. To this way these epithets are attributed: 'the way of peace,' Luke i. 79; 'the way of life,' Prov. x. 17; 'the way of salvation,' Acts xvi. 17; 'the way that leadeth unto life,' Mat. vii. 14. This latter phrase sheweth the meaning of the other.

God hath afforded unto us such a way, to testify his will and desire of bringing us to life, Ezek. xxxiii. 11. For this end the Lord of life sent a harbinger before

him, who thus cried, 'Prepare ye the way of the Lord, make his paths straight,' &c., Luke iii. 4-6.

This instructeth us in sundry duties, which this very metaphor pointeth out.

1. Inquire after this way: 'This is the good way,' Jer. vi. 16. He that hath a desire to come to the place whither he is going, if he know not the way, will at every want, where any cause or doubt is, ask which is the way to such a place. Because knowledge of the right way is necessary, there are in sundry vast heaths waymarks to direct travellers unto such and such towns, cities, or countries; otherwise men might ride hard, and travel much, and be no whit the nearer, but rather further off from the place whither they intend to go. Now none of us of ourselves know the way to heaven; there are so many bye broad paths, and we so prone to wander in them, as the way to heaven may be soon lost, Mat. vii. 14. Therefore, for our better guiding in the right way, the Lord hath given unto us his word, and ministers to instruct us in the right way, and on this ground saith, 'to the law and to the testimony,' Isa. viii. 20.

2. The way being shewed, 'walk in it,' Isa. xxx. 21. The former without this is altogether vain. What booteth it to ask the way, if, when it is told us, we wilfully go the contrary way.

Obstinacy is hereby added, which much aggravateth the sin, Luke xii. 47. No one thing is in the Scripture more pressed than walking in the right way. They are pronounced blessed who walk in the right way, Ps. cxxxviii. 1; and they denounced cursed who err from the same, Ps. cxix. 21.

3. In thy walking keep straight on, 'turn not to the right hand or to the left,' Deut. v. 32. That phrase is frequent in Scripture, and implieth that there are divers turnings, divers by-paths, and those open, broad, and beaten: some on the right hand, of error, superstition, and schism; others on the left hand, of profaneness, and all manner of licentiousness. They all lead to destruction. It behoveth us, therefore, carefully to hold on in the right way till we come to the end thereof.

4. In this resolution go well prepared. The way to life is rough and hard; there are many stumbling-blocks therein, we must therefore be 'well shod with the preparation of the gospel of peace,' Eph. vi. 15. Yea, there be many thieves and robbers, such as are described, Eph. vi. 12; therefore put on the whole armour of God, Eph. vi. 17. A wise traveller will not go without his sword. It emboldeneth thieves to set upon a traveller that hath no weapon. Much more doth the want of spiritual furniture embolden our spiritual enemies.

How justly may they be charged with egregious folly who,

1. Being ignorant of the way, care not learn it.
2. Are so wilful as they will not come into the right way though it be shewed them.

3. Having entered into the right way, repent their good beginning, and wittingly wander in by-paths.

4. Being over-bold, do make themselves a prey to their spiritual enemies.

Sec. 55. *Of Christ consecrating the way to heaven.*

The aforesaid way is described, first, by the manner of preparing it, in this word *consecrated*.

This is that word which was used, Chap. ix. 18, Sec. 98, and translated *dedicated*. The difference betwixt them is that that was of the passive voice, ἐγχεταί-μυται; this of the active, ἐνεδύναται.

This way is here said to be consecrated, ἡγιασθῆναι, for us, that is, fitted and prepared for our use, so as we may now boldly walk in it, and make use of it, as the Jews might boldly use their houses, their grounds, and other things after they were once consecrated. Christ did not consecrate the way for himself; that needed not; but for us sinners.

The consecration here intended was *by the blood of Jesus*, as things under the law were consecrated by the blood of beasts.

This phrase, *consecrated for us*, in reference to the foresaid way, giveth us to understand that Christ hath made the way to heaven fit for us. He hath prepared it; he hath so ordered all things that we may now freely walk in that way.

In the former verse it was implied that heaven was opened for us. Here Christ is set forth to be the ladder, which, being set on earth, reached to heaven, Gen. xxviii. 12; for Christ, as man, was set upon the earth; as God, he reached to heaven. Hereunto allusion is made by Christ himself, John i. 51. In this respect Christ is styled 'the way, the truth, and the life,' John xiv. 16, that is, the only true way that leadeth unto life. And in this respect also he is styled a door, John x. 7, as he is the means of our entering into heaven.

Christ hath consecrated the way as aforesaid in regard of his three offices. For,

1. As a priest he hath truly consecrated and dedicated it, and that by his own blood, as by the blood of sacrifices things were consecrated and dedicated under the law.

Christ by his blood hath taken away our sins, 1 John i. 7, which made the way to heaven impassable. Thus also hath he consecrated us, and thereby made us fit to go on in that way.

2. As a prophet, he hath revealed and made known this way to us. This he did while he was on earth by himself; and since his taking into heaven, he hath done it by all sorts of true ministers, extraordinary and ordinary, Eph. iv. 11.

3. As a king, he causeth the way to be laid out, fenced, and made common for all his people; so as it may well be styled *via regia*, the king's highway.

2. He sendeth his servants to make that way plain, Isa. xl. 4.

3. He hath appointed watchmen to keep this way safe, and to conduct his people through it. These watchmen are magistrates and ministers.

4. As a guide he hath gone before us, and in this respect is styled ἀρχηγός, 'the prince' of life, or chief guide, Acts iii. 15, and 'captain' of salvation, Heb. ii. 10.

This is a forcible motive to stir us up to enter into this way, and never to wander out of the same; but to hold on therein till we come to the end thereof. Thus it will never repent the Lord Jesus that he hath consecrated it for us.

Sec. 56. *Of the new way.*

The way which Christ hath consecrated is here styled πρῶτος, *new*.

The Greek word thus translated is very emphatical. It is here only used in the New Testament. It is a compound. The simple verb, φάω, *occido*, whence it is compounded, signifieth *to slay*; and this word, πρῶτον, properly setteth out a thing *new slain*. Hence some take it to be (καταγγέλλεις) an abusive speech. To such I answer,

1. That word which seems to have a strange derivation, may, by common use, be as the most proper words.

2. The word here is the more fit, because the way whereunto it is applied is, by the death of Christ, opened unto us; or rather, Christ put to death is this way.

3. The apostle hath not so much reference to the notation of the word, as to the matter that it setteth forth; not so much to this title *way*, as to him who is this way.

4. Other Greek authors do use this word of things spoken or done, newly or lately. There is an adverb, πρόσφατος, of the same composition, that is translated *lately*, Acts xviii. 2.

Quest. Was there ever any other way for attaining unto heaven than this?

Ans. No; for Christ was a 'Lamb slain from the foundation of the world,' Rev. xiii. 8; and he is 'the same yesterday, to-day, and for ever,' Heb. xiii. 8.

Quest. Why then is it called *new*?

Ans. It is not simply so called, but in sundry particular respects; as,

1. In regard of the clear manifestation thereof, Jer. xxxi. 31.

2. In opposition to the old way of the law which is abrogated, Heb. viii. 13.

3. In reference to the latter times, Isa. ii. 2.

4. In respect of the perpetual vigour thereof, Heb. viii. 8.

We may from this particular instance infer, that the things prepared for the church under the gospel are new. Hereof see more, Chap. viii. 8, Sec. 35.

Sec. 57. *Of the living way.*

There is another epithet added unto the foresaid

way, namely, ζῶσαν, *living*. The Greek word here used by the apostle is the same that was used, Chap. iv. 12, Sec. 70, and translated *quick*. This word hath relation rather to the matter, which is Christ himself, than to the word *way*. This epithet is here used in these and other like respects:

1. In opposition to the old way of the law, which is not able to give life. It is therefore called 'the ministration of death,' 2 Cor. iii. 7; yea, it is abrogated, perished, and dead.

2. In relation to Christ's resurrection, who, though he were put to death, yet was he raised again, and ever lives, Rom. vi. 9.

In this respect this epithet is fitly added to the former, πρῶτος, which properly signifieth *one newly slain*.

3. In regard of the end of the way, which is life; for Christ is 'the way, the truth, and the life,' John xiv. 6. For this end was this way consecrated, as before.

4. In reference to the effect of it. It puts life into us and quickens us, John xi. 25, Gal. ii. 20.

5. By a kind of excellency and property. All other ways are ways of death. This is the sure and only way of life. Therefore Christ saith of himself, 'I am the way and the life,' namely, that way that bringeth to life; and not only so, but he also inserteth this word, 'the truth,' whereby he implieth that in deed and in truth he is so, and that there is none so but he, John xiv. 6.

This then giveth proof that by the way which Christ hath consecrated, life is obtained. It is a 'living way.' In it and by it we have a spiritual life here, and shall attain to eternal life hereafter; as here it is called 'the living way,' so also 'the path of life,' Ps. xvi. 11; and 'the way of life,' Prov. x. 17; and 'the way of salvation,' Acts xvi. 17.

As Christ raised himself, so will he also all that trust in him. 'As the Father hath life in himself, so hath he given to the Son to have life in himself.' He hath life in himself originally, and also communicatively; for 'he quickeneth whom he will,' John v. 21, 26. This is a further incitation to enter into this way, to hold close thereto, and to continue therein, because life is the end thereof. If the kind of life, either spiritual here in this world, or external in the world to come, be duly weighed, we shall find it a great point of wisdom both to enter into, and also to continue therein. It doth not only shew life, but it quickens us, and puts life into us, so as therein we attain to eternal life.

From that which hath been noted about this way, that there is a distinct way, that it is a way consecrated, that it is a new and living way, we may well infer that there is no other way to be saved in. It is a pestilent opinion to conceit that a man may be saved in any religion. This of old was censured as an heresy. It was in particular one of the heresies of that ancient heretic Apelles.¹

¹ Euseb. Hist., lib. v. cap. 13.

The fore-named duties of inquiring after the way, walking in the way, keeping straight on therein, without turning one way or other from it, and well preparing ourselves to go on therein against all enemies, are all in vain, if every way be a living way, and if in any other way we may attain unto life. Confessors and martyrs were all fools in leaving their country, losing their goods, and giving their lives for religion's sake, if it were true that a man might be saved in any religion. Were that true, what need would there be of God's word, that holds us close to one way? This way is the only living way; away therefore with all other ways.

Sec. 58. *Of the veil, what it sets forth.*

The means whereby, in this way, we may come to the most holy place, which is heaven, is here styled *καταπελάσμα, velum, the veil*: 'through the veil.' In this metaphor the apostle alludeth to the divisions of the tabernacle, which were by veils. By a veil the most holy place was divided from the holy place, and to that veil the apostle hath here especial reference. Of that veil, see Chap. vi. 19, Sec. 155, and Chap. ix. 3, Sec. 16.

That veil is distinctly described, Exod. xxvi. 31-33. If the matter whereof it was made, the curious workmanship thereof, the pillars and hooks whereon it hung, be duly weighed, we shall find it to be a precious and fair ornament. Well, consider the other parts of the tabernacle, yea, and of the temple, and the types that were in them, and they will appear to be very glorious: never was there any external thing like them.

This was not in regard of any delight that God simply took in the external things. 'Hath God eyes of flesh; or seeth he as man seeth?' Job x. 4. 'Man looketh on the outward appearance,' 1 Sam. xvi. 7. So doth not God. God ordained them in general, because man hath an high esteem of such things, and delighteth in them.

More particularly, God appointed such precious and glorious types as were under the law,

1. To try if men would willingly part with their precious things for his service, as the people in the wilderness did upon making the tabernacle, Exod. xxxvi. 5; and in David's time towards the temple, and the things appertaining thereunto, 1 Chron. xxix. 67, &c.

2. That thereby the excellency of the truth might be more lively typified. The world affords not anything that could to the life, and to the full, set out the truths of the types; therefore choice was made of the choicest things that the world had, as silks, silver, gold, pearls, and precious stones.

Herein appears the wisdom of God, who deals with people according to their state and condition. When the church was in the childhood thereof, and when it needed external types, the Lord made choice of the fittest and fairest. Thus deal men with their chil-

dren. But after the truth was exhibited, because such external things would obscure it, he clean removed them, and setteth out those truths in a more spiritual manner.

That the apostle's mind in this metaphor of the veil might be the better discerned, he explains himself in this phrase, *τυτίζεται, that is to say*, whereby he sheweth that types are to be explained. So are other metaphors, parables, and obscure words or sentences. Hereof see more Chap. vii. 2, Sec. 19.

More particularly by this phrase is declared that legal types had their evangelical truths. Hereof see more, Chap. viii. 5, Sec. 13.

The particular truth typified by the foresaid veil is here said to be *τῆς σαρκὸς αὐτοῦ*, the flesh of Christ. *Flesh* is here synecdochically put for the whole body of Christ, yea, for the whole human nature of Christ. For Christ, by assuming his human nature to the unity of his divine nature, became a fit mediator betwixt God and man; otherwise men could have no access to God, or entrance into heaven. How fitly the type of a veil setteth forth the flesh of Christ, hath been shewed, Chap. ix. 3, Secs. 16, 17.

By the foresaid type of a veil, we may learn how to reap benefit by Christ's incarnation; namely,

1. By beholding the glory of God and of his attributes; even of his wisdom, power, truth, justice, and mercy, in Christ incarnate.

2. By resting on Christ made man for entering into heaven, and there enjoying everlasting communion with Christ himself, and with his and our Father.

Sec. 59. *Of the guide to bring us to God.*

Ver. 21. *And having an high priest over the house of God.*

A third ground to help us in approaching unto God is here laid down, which is a guide to bring us unto him.

The copulative particle *καὶ, and*, sheweth that this is a link of the former chain, and tendeth to the same purpose that the former verses did.

The next word, *having*, is not in the Greek, but fitly supplied to make the sentence perfect. It is as the principal verb, and fetched from the beginning of the 19th verse. Though the Greek expresseth it not, yet they understand it; for the learned languages do oft understand the principal verb in many sentences, though they do not express it.

By *ιερέα, the priest*, is meant the Lord Jesus Christ, who is the only true priest of the new testament, as hath been proved Chap. ii. 17, Sec. 172.

The word *μέγαν*, translated *high*, in Greek properly signifieth *great*. In what sense Christ is called an high priest and a great priest, is shewed, Chap. ii. 17, Sec. 173.

To shew for whom in special Christ is an high priest, it is here added, *over the house of God*. By *οἶκος τοῦ Θεοῦ, the house of God*, is meant the church of God,

as hath been demonstrated, Chap. iii. 6, Secs. 58, 59. This preposition, *ἐπὶ*, *over*, implieth a dominion or jurisdiction. And that Christ is a Lord over the church, hath also been proved, Chap. iii. 6, Secs. 56, 57.

This description of Christ is here purposely set down, as a motive to stir us up to approach to the throne of grace.

This duty, therefore, is inferred in the next verse upon this description.

The motive is very forcible; for,

1. A priest is for men in things appertaining unto God.

2. A great priest is above other priests, and able to do what may be expected from a priest; yea, more than from any other priest.

3. Saints being of the house of God, the foresaid priests will do most for them.

4. He will the rather do for them, because he is the Lord of that house. He is over them.

Good grounds these are to move us to draw near, as followeth in the next verse.

Sec. 60. *Of the resolution of Heb. Chap. x. 19–21.*

Ver. 19. *Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*

20. *By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh:*

21. *And having an high priest over the house of God; let us draw near, &c.*

In these three verses there is a transition from the doctrinal part of this epistle to the practical part thereof.

Here observe,

1. The inference of it upon that which went before, *therefore*.

2. The substance thereof.

About the substance is noted,

1. The manner of propounding it, by a mild insinuation, manifested two ways:

(1.) By this title of love, *brethren*.

(2.) By intimating the end, in this phrase, *having boldness*.

2. The matter whereof it consisted. This is in general a recapitulation of those principal points which he had before delivered, and were of force to enforce the exhortations following.

The principal points are three:

1. Liberty to enter, ver. 19.

2. A way prepared, ver. 20.

3. A guide to direct us in that way, ver. 21.

In setting down the first is declared,

1. The kind of liberty, in this word *boldness*.

2. The end of it, *to enter*, amplified by the place whereinto they enter.

3. The means whereby they have this liberty, *blood*,

amplified by the author whose blood it is, *Jesus*.
By the blood of Jesus.

In setting down the second, the way is described,

1. By two epithets, *new and living*.

2. By the preparation thereof, in this word *consecrated*. This is amplified,

(1.) By the author that hath done it, namely, *Jesus*.

(2.) The persons for whom, *for us*.

(3.) The means through which. This is,

[1.] Propounded in a type, *through the veil*.

[2.] Expounded. This is,

First, Generally hinted in this phrase, *that is to say*.

Secondly, Expressed in this, *his flesh*.

3. In setting down the guide, he is described,

1. By his function, *priest*. This is amplified by the excellency of that function, *high priest*, or *great priest*.

2. By his dominion. This is,

(1.) Implied, in this word *over*.

(2.) Amplified by the persons over whom he is, *the house of God*.

Sec. 61. *Of observations raised out of Heb. x. 19–21.*

I. *Privileges must make men walk worthy of them*, This is the intendment of this particle of inference, *therefore*.

II. *Ministers and people are all as brethren*. This title *brethren* declares as much.

III. *Ministers must seek to insinuate themselves into the hearts of their hearers*. By the title *brethren*, and by declaring unto them their privileges, in this word *having*, the apostle doth so.

IV. *Believers have liberty boldly to approach to God*. The word translated *boldness*, in reference to that which follows, intends as much.

V. *Heaven was typified by the most holy place in the tabernacle*; for heaven is here called *the holiest*.

VI. *Believers have access to heaven*. They may enter into it.

VII. *The means of purchasing access to God is blood*. We have boldness to enter *through blood*.

VIII. *The blood whereby that privilege is obtained is the blood of Jesus*. So much is here plainly expressed.

IX. *There is a way for saints to enter into heaven*. This is the intendment of the way here mentioned.

X. *That way is consecrated*. So much is here expressed.

XI. *The way is consecrated for us Christians*. Such are they who are comprised under this phrase *for us*.

XII. *The way to heaven is a new way*.

XIII. *The way to heaven is a living way*. These two last doctrines are expressly set down.

XIV. *Legal types set out spiritual truths*. This is here exemplified under the type of a *veil*.

XV. *Types are to be applied to their truths*. This general phrase, *that is to say*, intends as much.

XVI. *Christ's flesh was typified by the veil, entering into the most holy place.*

XVII. *Christ is a true priest.* He is here called a priest.

XVIII. *Christ is a great priest.* So he is also styled.

XIX. *Christ hath a dominion.* He is over.

XX. *Christ's special dominion is over the house of God.* The church is God's house that is here intended.

XI. *By Christ a priest and Lord we have access to God.* This is gathered from the immediate inference of drawing near, ver. 22, upon this description of Christ in this verse.

Sec. 62. *Of drawing near to God.*

Ver. 22. *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

Here beginneth the practical part of this epistle. It consisteth of sundry exhortations.

The first is in regard of ourselves, which is in general to seek what we want. This is thus expressed, *let us draw near.* Though it be not here expressed to whom we should draw near, yet it is implied in this phrase, ver. 19, 'To enter into the holiest,' namely, to him that dwelleth in the most holy place. So much also is intended in this phrase, 'Let us come boldly to the throne of grace,' chap. iv. 16, that is, to him that sitteth on that throne. Yet more plainly is it expressed to be God, in this phrase, 'come unto God,' chap. vii. 25, and in this, 'he that cometh unto God,' chap. xi. 6. The Greek word is the very same that was used, chap. iv. 16, Sec. 92. It is made the means of partaking of salvation by Christ, and an evidence thereof. See Chap. vii. 25, Sec. 101. Of setting down the exhortation in the plural number and first person, see Chap. ii. 1, Sec. 4.

This exhortation sheweth that the privilege of approaching to God must be used by them for whom it is procured. In the former verses it was shewed that this privilege was procured. See ver. 19, Sec. 53. Here he exhorteth to use it.

To stir us up the more carefully to use it, we have,

1. Christ's invitation, thus expressed, 'Come unto me,' Mat. xi. 28.

To refuse so gracious an invitation is a point of rebellion and folly.

2. God's propensity to reach out to them that come unto him the sceptre of his grace and favour. Ahasuerus was not so gracious in this kind to Esther, Esth. v. 2, as God is to believers. It is noted of one of the emperors of Rome,¹ that he never dismissed any that came to him for favour with a sorrowful mind.

3. There is a promise made to such to be accepted and satisfied, John vii. 37.

4. They may have assurance of sufficient grace, chap. iv. 16.

5. Their drawing near to God is an evidence of God's drawing them, John vi. 44, 45.

6. Salvation is restrained to those that come to God, chap. vii. 25.

On these and other like grounds we may, we must, draw near to God in all our needs, on all warrantable occasions.

Sec. 63. *Of drawing near with the heart.*

There are sundry requisites here set down by the apostle concerning the manner of our drawing near.

The first is, that it be μετ' ἀληθείας καρδίας, with a true heart.

Of the heart, and the divers acceptions thereof, see Chap. iii. 8, Sec. 79.

Here it is put for the innermost part of man, even for the whole soul; yet the body is not excluded, for we must 'glorify God in our body' as well as 'in our spirit,' 1 Cor. vii. 20; but it is that which must principally be done. Without the heart there can be no drawing near to God. It is not sufficient to draw near in body, nor with lips and tongue, unless it be with heart also: 'Give me thine heart,' saith the Lord, Prov. xxiii. 26: 'Whatsoever you do, do it heartily.' or, ἐκ ψυχῆς, 'from the soul,' Col. iii. 23. This is God's desire, Deut. v. 29.

The heart is as a queen that hath the command over all the other parts. It is a spring, and as God's secret close. Hereof see more, Chap. iii. 12, Sec. 126.

Hereby is discovered the folly of superstitious persons, and of mere civil men.

Superstitious persons place all their piety in external duties.

They seem to draw near to God, but not with the heart.

Of these there are two sorts:

1. Such as perform duties which God hath enjoined, but formally, and with the outward man only, as the Jews, Isa. i. 11, &c.

2. Such as worship God by human inventions, Mat. xv. 9. Both these are abomination to the Lord, who doth as little regard external ordinances instituted by himself, performed without the heart, as he doth human inventions, Isa. lxvi. 3. The pharisees, against whom Christ denounced many woes, failed in both these. So do papists in and by their Latin service; and formal protestants, who are like those that came and sat before the prophet, Ezek. xxxiii. 31.

Mere civil men are such as suppose all religion to consist in the external duties of the second table. If they be just in their dealing, true in their words, bountiful in their works, they think that they have done all that is required; yet the very heathen have herein gone beyond many of them. What reward can such look for of God? Even publicans may do the same, Mat. v. 45, 46.

¹ Vespasianus nunquam a se tristem dimisit.

Sec. 64. *Of a true heart.*

To the heart before mentioned the apostle here addeth this epithet *true*,¹ and that to meet with the deceit of hypocrites, who pretend that in heart they draw near, when in truth their heart is fast set upon pride, covetousness, and other corruptions. Such are they who are styled hypocrites in heart, Job xxxvi. 13. These are said to have a 'heart and a heart.' We translate it a 'double heart,' Ps. xii. 2. One is the pretence of a good heart, the other is a plain evil heart. It is therefore said of those who did pretend no more than what they did intend, that 'they were not of a double heart,' לב לב. David therefore setteth forth a true heart under this phrase, כל לב, 'the whole heart.' Such a heart must be presented to God, as is evident by sundry other epithets tending to the same purpose, and attributed to the heart, as a 'pure heart,' Ps. xxiv. 4; a 'clean heart,' Ps. lxxiii. 1; a 'sound heart,' Prov. xiv. 30; a 'faithful heart,' Neh. ix. 8; an 'honest good heart,' Luke viii. 15; 'upright in heart,' Ps. vii. 10; 'a perfect heart,' Isa. xxxviii. 3; yea, like epithets in the abstract are attributed to the heart, as 'uprightness in heart,' 1 Kings iii. 6; 'singleness of heart,' Acts ii. 46.

God is a searcher of the heart, Acts i. 24, Jer. xvii. 9. Great reason therefore that we draw near unto him with a true heart. See more hereof Chap. iii. 12, Sec. 26.

This manifesteth the folly of hypocrites, whose intents are different, according to their different disposition.

1. Some aim at the praises of men, Mat. vi. 2. These are vainglorious hypocrites.

2. Others aim at profit, Mat. xxiii. 14. These are covetous hypocrites.

3. Others at mischief, Jer. xli. 6. These are malicious hypocrites.

Their sin is the greater in these and other like respects.

1. They prefer man to God; for if they did bear such respect to God as they do to man, they would labour to approve themselves to God, which cannot be without a true heart, Ps. li. 6.

2. They delude and deceive men; they make them judge amiss. Men cannot brook to be mocked; if therefore they knew the hypocrisy, they would detest the hypocrite.

3. They carry about them an accuser, a witness, and a judge. This is their conscience, which oft proves very terrible.

Thus are they adversaries to God, to men, and to their own souls. When hypocrites and profane persons shall meet together in hell (for hell is their portion, Mat. xxiv. 51), profane persons will insult over them, and say, Where is the fruit of your drawing

¹ Of trying truth of heart, see *The Whole Armour of God*, treat. ii. part iii.; of truth, on Eph. vi. 14, sec. 6.

near to God? Of keeping the heart, see Chap. iii. 12, Sec. 126.

Sec. 65. *Of drawing near in full assurance of faith.*

A second virtue prescribed for a right manner of drawing near to God is *faith*, which is here amplified by an especial property thereof, *assurance*.

Of faith in general, of the several kinds thereof, of the means of working, increasing, and strengthening it, and of other points thereabouts, see *The Whole Armour of God*, treat. ii. part vi. on Eph. vi. 16; of faith, sec. 11, &c.

This text sheweth that faith is an especial means to make us fit to appear before God. 'He that cometh to God must believe,' Heb. xi. 6. Hereof see more in *The Church's Conquest*, on Exod. xvii. 11, Sec. 43.

There is no grace wherein and whereby God is more honoured than by faith. Hereof see more in *The Whole Armour of God*, on Eph. vi. 16, Sec. 7.

Great also is that good which faith bringeth unto man. See *Ibid.*, Sec. 8.

Besides, faith of all graces doth most strip a man of self-conceit; for 'boasting is excluded by the law of faith,' Rom. iii. 27. Faith is as an hand stretched out to receive what a man knows he hath not of himself, yea, it is stretched out as far as God himself. Hereby the believer giveth evidence,

1. That he needeth such and such blessings.

2. That they are not to be had in himself,

3. That they cannot be received from any creature; if they were, he would not reach out his hand so far beyond all creatures. Faith therefore so drives a man from himself, and from other creatures, as it maketh him rest wholly and only upon God. This teacheth us how to make our appearing before God acceptable to him, and withal how to make our prayers powerful and prevalent with him, namely, by faith. Faith resteth on Christ for acceptance with God, and faith is to prayer as fire to powder. See hereof *The Church's Conquest*, on Exod. xvii. 11, Sec. 43. There also are directions given for exercising faith in prayer.

The apostle amplifieth this gift of faith by this property thereof, *πληροφορία*,¹ *full assurance*. In this assurance consisteth the excellency of faith. Such a faith had Paul, Rom. viii. 38; and Abraham, Rom. iv. 21; and Job, xix. 25; and the disciples of Christ, John vi. 69; yea, and all sound Christians, 1 John iv. 16.

Obj. These had an extraordinary spirit.

Ans. The apostle indefinitely saith of all sound Christians, 'We have the same spirit of faith,' 2 Cor. iv. 13.

Papists make this a doctrine of presumption, others of desperation. To these both may this text be opposed. Papists are ignorant of the ground of assurance, which is not simply in faith as an act of

¹ Of the composition of this word, see Chap. vi. 11, Sec. 80.

ours, but in God's promises, and the truth of them ; it is not in our holding Christ, but as it is an evidence of Christ's holding us, Rom. viii. 39.

If the differences betwixt faith and presumption be duly weighed, we shall find that assurance is far from presumption. Of the difference betwixt these, see *The Whole Armour of God*, on Eph. vi. 16, treat. ii. part vii. ; of faith, Sec. 88.

Those other, which make assurance a doctrine of desperation, do not well weigh the degrees of assurance ; for so much as there is of the truth of faith, so much there is of assurance. Of a strong faith, there is a full assurance ; of a weak faith, but a weak assurance, even such as may stand with doubting. Hereof see *The Whole Armour of God*, on Eph. vi. 16, Sec. 39.

This teacheth us to use all means whereby we may attain to this assurance. A direction for attaining herunto is set down in *The Church's Conquest*, on Exod. xvii. 11, Sec. 43.

Sec. 66. *Of conscience and the evil thereof.*

The third virtue required for a right manner of drawing near to God is sanctity, which is thus expressed, *having our hearts sprinkled from an evil conscience, and our bodies washed with pure water*. This sheweth that sanctification consisteth in the renovation of soul and body. The former is set down in these words, *having our hearts sprinkled, &c.* ; the latter in these, *and our bodies washed, &c.*

The heart, *καρδία*, is the innermost part of a man, as hath been shewed, Chap. iii. 8, Sec. 79. It is here put for the whole soul of a man, as is evident by the other part of a man from which this is there distinguished, namely, the body.

He useth the plural number, *τὰς καρδίας*, *hearts*, because he giveth his advice to many, even to all that profess the Christian faith.

This metaphor of sprinkling hath reference to the law, whereby blood and water were sprinkled upon persons unclean, to cleanse them. See hereof Chap. ix. 13, Sees. 71, 72. A right applying of Christ's blood to sinful souls is hereby intended ; for nothing but Christ's blood can cleanse man's heart from sin.

To be sprinkled from an evil conscience is by sprinkling to be freed or cleansed from an evil conscience.¹

To shew that his own heart needeth cleansing as well as others, he useth the first person plural, *our hearts*.

The filth from which he would have the heart to be cleanse^d, is here styled *ἀπὸ συνειδήσεως ποικίλης*, *an evil conscience*.

Of the notation of the word *conscience*, of the nature of it, of the kinds of it, good, evil, and renewed, and of the extent of it, see Chap. xiii. 18, Sec. 155.

The conscience is evil when through sluggishness

¹ *Aspersione purgatis cordibus a mala conscientia.*—*Beza*.

it neglecteth to perform the duty for which it was placed in man, which was to check him and restrain him from sin ; or otherwise is so out of measure clamorous, as it bringeth man to despair.

By this description it appeareth that the very heart is polluted. See Chap. iii. 12, Sec. 127. But withal it is here manifested that the blood of Christ applied unto us, cleanseth us from the pollution of conscience, as is shewed Chap. ix. 14, Sees. 82, 83.

How great a benefit this is, is made evident in *The Recovery from Apostasy*, on Luke xv. 31, sec. 21, where the damage of a restless and senseless conscience is discovered.

The evil of no other power of the soul, can more to the full set out man's misery, than the evil of conscience.

The conscience is evil in two respects :

1. In regard of the quality of it ; for, as all other powers of soul and parts of body, it is deprived of that integrity wherein it was first created, and also depraved with a contrary quality.

The depravation thereof is manifested either by not doing that duty which properly belongeth to it, or by doing it amiss.

2. In regard of the object, when there remaineth evil in the soul for the conscience to work upon, and that past, present, future, yet the conscience doth not that work which it should. For sin past and present, it believes not the pardon of them. And as for sin to come, there remains a purpose to continue in it, as Jer. xlv. 17, and so no repentance. Thus is conscience accessory to all the evil of a man's soul, and in that respect very evil in itself.

Hence it followeth, by just consequence, that it is necessary that a man's soul be purged from an evil conscience. They who have retained an ill conscience have been much blamed, 1 Tim. iv. 2, Titus i. 15. But men have rejoiced in the testimony of a good conscience, Heb. xiii. 18, and of a clear conscience, Acts xxiii. 1, and of a pure conscience, 1 Tim. iii. 9 ; with such kinds of conscience, an evil conscience cannot stand, no more than darkness with light.

There can be no peace where there is an evil conscience, Isa. lvii. 21. The terror of an evil conscience will manifest itself either in this life, as it did in Judas, Mat. xxvii. 3, or in the world to come, Rev. vi. 15.

Sec. 67. *Of external sanctity.*

He that hath his heart sprinkled from an evil conscience, hath a great work wrought upon him ; but yet not that which is sufficient, for our *bodies* also must be *washed with pure water*. The body, *τὸ σῶμα*, is the external part of a man, for it is here distinguished from the heart and conscience, which are internal parts. In this respect it is distinguished from the spirit, 1 Cor. vi. 20, and from the spirit and soul, 1 Thes. v. 23.

By this it is manifest that outward sanctity must be added to inward purity. Of the two, inward purity is the most excellent and glorious, but not enough; we must 'cleansed ourselves from all filthiness of the flesh and spirit;' thus will holiness be perfected, 2 Cor. vii. 1. Hands must be cleansed, as well as hearts purified, James iv. 8. 'He shall stand in God's holy place, who hath clean hands and a pure heart,' Ps. xxiv. 4.

Both soul and body are God's workmanship, they are both redeemed by Christ, and members of his mystical body, and they are both temples of the Holy Ghost.

As a true man consists of soul and body, so the new man is renewed in both. Pretence of sprinkling the heart from an evil conscience without washing the body with pure water, which can be but a mere pretence, savours rank of profaneness; as a show of washing of the body, without sprinkling the heart, savours too much of hypocrisy.

Sundry aberrations are hereby discovered:

1. Placing all religion in outward performances.

Of these there are two sorts:

(1.) Cloaked hypocrites.

(2.) Cold moralists.

2. Conceiting their hearts to be sufficiently sprinkled, when they neglect the outward washing.

Of these there are also two sorts:

(1.) Licentious libertines.

(2.) Timorous Nicodemites.

If there be any grace in any of these, they take a course to kill it. Sin to the spirit is as water to the fire. We are therefore forbidden to 'quench the spirit,' 1 Thes. v. 19.

Let them therefore who think they have their hearts sprinkled from an evil conscience, manifest the truth thereof by washing their bodies with pure water. Thus will the Father be glorified, the virtue of Christ's blood manifested, the power of the Spirit discovered, the word of grace justified, brethren encouraged, adversaries or won or confounded, 1 Peter iii. 1, 16.

Sec. 68. *Of washing our bodies with pure water.*

The sanctity of the body is thus set out, *our bodies* (λαλουμένοι) *washed with pure water.* In this phrase also the apostle hath reference to legal rites, for much water was used under the law. Of the divers washings then enjoined, see Chap. ix. 9, Sec. 50, and ver. 13, Secs. 70, 71.

Among others, priests were to be washed when they approached before the Lord, Exod. xxx. 20. In reference thereunto we are here exhorted to draw near with *our bodies washed.*

To shew that it was not such water as was there used, intended by the apostle, he addeth this epithet, *pure*, ὕδατι καθάρῳ, that is, such a water as being in itself most pure (even more pure than any water of this world can be, for that by standing putrefieth, as this water never will) doth also make other things pure.

It is fitly called pure in the property of it, being most pure, and in the efficacy of it, having a virtue to make pure, and to cleanse not only from the external filth of the body, but also from the spiritual filth thereof. This is that clean water which is promised, Ezek. xxxvi. 25.

To speak plainly, the sanctifying Spirit of God is hereby meant. Hereupon saith the apostle, that we are 'washed by the Spirit of our God,' 1 Cor. vi. 11. And he makes these two phrases, 'washing of regeneration, and renewing of the Holy Ghost,' to intend one and the same thing, Titus iii. 5.

Many interpreters apply this pure water to baptism, as being sacramentally taken for that Spirit of sanctification that is in baptism set out.

This, for the substance of the matter, crosseth not that which hath been said before, for not unfitly may an allusion be here made to both those washings, to the washing under the law, and to baptism under the gospel; both set out the same thing, and show that the Spirit hath a cleansing virtue.

Sec. 69. *Of holiness in them who draw near to God.*

In this phrase there is a description of that holiness which makes men fit to draw near to God, and appear in his presence. For both kinds of holiness are here set down. Holiness of justification, in this phrase, 'full assurance of faith, having our hearts sprinkled,' &c. And the holiness of sanctification, in this phrase, 'our bodies washed with pure water.' Thus must they be holy who approach unto God. 'Holiness becometh thy house, O Lord,' saith the psalmist, Ps. xciii. 5. By the house of God, he meaneth such as come to his house. Expressly is this enjoined, 1 Tim. ii. 8, and conscionably practised, Ps. xxvi. 6.

1. God himself is holy, Isa. vi. 3, therefore we must be holy.

2. The place wheresoever he manifesteth his presence is holy; as heaven, where he is continually resident, so on earth, where he manifested his presence, and that ordinarily, as the tabernacle, Ps. xli. 4, and the temple, Hab. ii. 20, or extraordinarily, as Exod. iii. 5, John v. 15.

3. His ordinances, in the use whereof we draw near to God, are holy, Deut. iv. 8.

4. The mediator to present our persons and prayers to him is holy, Heb. vii. 26.

5. The nation which he chooseth for his people is an holy nation, 1 Peter ii. 9.

6. God will be sanctified by the holiness of those that come before him, or else be glorified by executing vengeance on them, Lev. x. 3.

Keep thy foot therefore, when thou goest to the house of God, Eccles. v. 1, and be careful to present thyself holily before God. For this end,

1. Examine thyself, Lam. iii. 40, 1 Cor. xi. 28.

2. Search after means whereby thou mayest be made holy.

Hereof see more, Chap. iii. 1, Sec. 7, &c.

Sec. 70. *Of the resolution and observations of Heb. x. 22.*

This verse giveth a direction for drawing near to God.

Two points are to be observed herein :

1. The inference of it, upon the grounds noted in the former verses.

2. The substance of it. Herein observe,

1. The manner of proponduing the direction.

2. The matter whereof it consisteth.

The manner is by proponduing the direction in the first person, and plural number, *let us*.

The matter declareth,

1. A privilege, which is to *draw near*.

2. Duties about using that privilege.

The duties in general concern holiness; in particular, the kinds of holiness, which are two :

1. One concerneth our justification.

2. The other our sanctification.

The former is set out three ways :

1. By the special object thereof, *the heart*, amplified by the property of it, *a true heart*.

2. By the instrument of it, *faith*, amplified by the perfection of it, *full assurance*.

3. By the cause thereof, in this metaphor *sprinkled*, which hath reference to the blood of Christ. This is amplified by the subject of it, *our hearts*, and by the filth purged away, *an evil conscience*.

The latter, namely, sanctification, is set out by a metaphor of *washing*, amplified,

1. By the subject washed, *our body*.

2. By the means of washing, *pure water*.

Doctrines.

I. *Privileges procured must be used*. Liberty to enter into the holiest, and a way to enter thereinto, and a guide to conduct us, are all procured. *Therefore we must draw near*. See Sec. 62.

II. *What we incite others to, we must endeavour ourselves to do*.

III. *What we judge to be a duty for ourselves, we must incite others unto*. These two latter doctrines I gather from the manner of the apostle's direction, *let us*. See Sec. 62.

IV. *God is to be approached unto*. He is meant under this phrase *draw near*, namely, to God. See Sec. 62.

V. *Holiness becomes those who draw near to God*. Holiness in general is comprised under this description of those that draw near to God. See Sec. 69.

VI. *Men must draw near to God with the heart especially*. This is plainly expressed. See Sec. 63.

VII. *The heart presented before God must be a true heart*. This also is plainly expressed. See Sec. 64.

VIII. *Faith makes men fit to appear before God*. Therefore *faith* also is here added. See Sec. 65.

IX. *The excellency of faith consists in a full assurance*.

Therefore this epithet *full assurance* is here attributed to faith. See Sec. 65.

X. *A right application of Christ's blood cleanseth the heart*. Thus much is intended under this phrase, 'having our hearts sprinkled.' See Sec. 65.

XI. *Conscience is placed within a man, even in his heart*. For the heart must be sprinkled from it. See Sec. 66.

XII. *Conscience may be evil*. This is here taken for granted, under this phrase *evil conscience*. See Sec. 66.

XIII. *An evil conscience must be removed*. This phrase, *sprinkled from*, intendeth as much. See Sec. 66.

XIV. *External sanctity must be added to internal purity*. The body must be washed, as well as the heart sprinkled. See Sec. 67.

XV. *The Spirit hath a cleansing virtue*. For it is here set forth by *water*. See Sec. 68.

XVI. *The Spirit's cleansing extends to the body*. For the *body* is here said to be washed with that water. See Sec. 68.

XVII. *The Spirit himself is pure*. For he is here set forth by pure water. See Sec. 68.

XVIII. *By the Spirit's cleansing men are made pure*. The water here meant is called pure, in regard of the effect thereof, that it cleanseth, and so maketh pure. See Sec. 68.

Sec. 71. *Of holding fast the profession of our hope without wavering*.

Ver. 23. *Let us hold fast the profession of our faith (Gr. hope) without wavering (for he is faithful that promised)*.

In this verse is set down another general duty required of Christians in regard of the privileges which Christ hath purchased for them. See Sec. 70. Doctrine 1.

This duty also concerneth Christians themselves.

The former was to gain what they wanted; see Sec. 62.

This is to maintain what they have.

This doth point at hope, the second theological grace, thus linked together, 'Faith, hope, charity,' 1 Cor. xiii. 13.

Our last English translators have turned it *faith*; but the Greek word, *ἐλπίς*, properly signifieth *hope*. It is in four other places of this epistle used, namely, chap. iii. 6, chap. vi. 11, 18, chap. vii. 19, and in all these places translated *hope*. So might it have been here also translated, for after he had exhorted us to faith, here he exhorteth us to hope. As faith produceth hope, so hope nourisheth faith.

Of hope, see Chap. iii. 6, Sec. 62.

This grace of hope giveth evidence of the provident care of God over his church and people. For the reason why God worketh this grace in them, is the condition wherein they are, and the danger whereunto they are subject in this world.

In regard of their condition, they are as a ship in the sea, and as soldiers in the field. The sea lieth open to many storms, and ships therein are subject to great danger; so are soldiers when bullets as hailstones fly about their ears. Such being their condition, and such the danger wherein they are, God affords them, in reference to the former metaphor of a ship in the sea, hope as an anchor. See Chap. vi. 19, Sec. 153. And in reference to the other metaphor, of soldiers and the danger wherein they are, he hath provided hope as an helmet. Hereof see *The Whole Armour of God*, on Eph. vi. 17, treat. ii. part vii. sec. 7.

Hereby we evidently see that God bringeth his people to trials, and as David caused Uriah to be set in the forefront of the hottest battle, purposely to be slain, 2 Sam. xi. 15, so he suffereth them to be in manifold dangers, not for their destruction, but for proof of the graces which he bestoweth on them, and for manifestation of his own power, wisdom, mercy, and other divine properties in preserving them.

This grace of hope, we are here exhorted to *hold fast*. Of the Greek word *hold fast*, see Chap. iii. 6, Sec. 68. It implieth persevering in that which is well begun.

The apostle so expresseth this exhortation, as he incites others as well as himself, and himself as well as others, to observe it; for it is set down in the first person and plural number, *κατέχουμεν*. See Chap. ii. 1, Sec. 4.

That wherein he would have them persevere, is the *profession of their hope*. Of the Greek word *ὁμολογία*, translated *profession*, see Chap. iii. 1, Sec. 27. To *hold fast*, implieth an holy courage, and an invincible resolution to go on in our well-begun course, and a conscionable care in using means to continue in our holy profession.

For this end he useth this phrase, *without wavering*. This is the interpretation of one Greek word, which is a compound. The simple verb, *κλίνω*, in the active signifieth *to bow*, and in the passive, *to be bowed*, Luke ix. 12, and xxiv. 5, 29.

Thence this compound *ἀκλινήs*, *non vacillans*, which is applied to such as will not be bowed or removed from a thing. This compound is nowhere else used in the New Testament. It is here applied to a Christian's profession, which must be steady and constant, that is, *without wavering*. This confirms that which hath been before noted concerning saints' perseverance, Chap. iii. 6, Sec. 68.

Sec. 72. Of Christians professing their hope.

The foresaid *profession* being here applied to *hope*, sheweth that profession is to be made of that hope which is in one. That profession which useth to be made in baptism implieth as much. This is implied under this phrase, 'the answer of a good conscience towards God,' 1 Peter iii. 21. Such a profession was that which David made, Ps. cxix. 46, and Paul,

Acts xxiv. 14. So much is testified of Christ himself, 1 Tim. vi. 13. We are expressly enjoined to be 'ready always to give an answer to every man that asketh a reason of the hope that is in us,' 1 Peter iii. 15.

1. This is styled 'a good profession,' 1 Tim. vi. 12. It is good in the kind of it.

2. It is an evidence of the Spirit's abode in us, 1 John iv. 2.

3. It is an evidence of salvation, Rom. x. 9, 10.

4. It stirs up others to praise God, 2 Cor. ix. 13.

5. Christ will make profession of such in the great day, when his profession will stand us in most stead, Mat. x. 32. Hereby it appeareth that they bring irreparable damage to their own souls, who through fear or shame forbear to make profession of that hope which is in them, as Nicodemists, neutralists, time-servers, and such as think they may be saved in any religion; yea, and such as by weakness of spirit are brought to deny truth against their conscience, as Peter, and they that forsook Paul, Mat. xxvi. 70, 2 Tim. iv. 16. Thus God is dishonoured, the gospel disgraced, men's consciences wounded, weak Christians discouraged, strong ones offended, and enemies emboldened.

Sec. 73. Of God's faithfulness in his promises, the ground of hope.

To encourage Christians to be steady in their hope, the ground thereof is set down in this phrase, *for he is faithful that promiseth*.

The first particle being a causal conjunction, *γὰρ*, for, sheweth that this is added as a reason to hold fast the foresaid profession. The reason is taken from God's faithfulness in performing his promises: *He is faithful, ἐπαγγελιάμενος, that promised*.

Hereby we are given to understand that,

1. God's promise is the ground of hope.

2. God's faithfulness is enough to establish hope. When the psalmist saith, 'In his word I hope,' Ps. cxxx. 5, he meaneth the word of God's promise. The like he doth where he saith, 'I trust in thy word,' Ps. cxix. 42. Therefore it is called 'the hope of the promise made of God,' Acts xxvi. 6.

God's promises make known those future good things which saints do hope for. Hereby we are instructed in the difference betwixt the hope of true Christians, and the hope of worldlings. Christians' hope resteth on God's promises, but the hope of worldlings resteth upon their own conceits and imaginations, as the adversaries of the Jews hoped to have power over them, Esth. ix. 1; and that rich fool who promised to himself many years, when he had not many hours to live, Luke xii. 19, 20.

It becometh us who have this sure groundwork of hope, divine promises, to acquaint ourselves therewith, and well to observe how far they concern us. Hereof see more in *The Whole Armour of God*, treat. ii. part vi. on Eph. vi. 16, Sees. 71, 72, &c.

To establish our hope the more firmly on this groundwork or foundation, the apostle here inserteth the faithfulness of God, thus, *he is faithful that promised*. See more hereof in *The Saint's Sacrifice*, on Ps. cxvi. 5, sec. 28. Of the Greek word πιστός, translated *faithful*, and of the divers acceptions thereof, see Chap. ii. 17, Sec. 177.

Sec. 74. *Of the resolution and observations of Heb. x. 23.*

Ver. 23. *Let us hold fast the profession of our hope without wavering (for he is faithful that promised).*

The sum of this verse is an exhortation to constancy, wherein observe,

1. The manner, *let us, &c.*
2. The matter whereof it consisteth.
3. A motive to enforce it.

In the matter is declared,

1. An act to be performed, *hold fast*.
2. The object of that act, *our profession*. This is amplified by the particular grace professed, *our hope*, and by our steadfastness therein, *without wavering*.

The motive is taken from the ground of love, God's promise, amplified by a divine property, *faithful*.

Of the observations arising from the manner of setting down this exhortation, see ver. 22, Sec. 70, 2 and 3.

Doctrines.

I. *What is attained by a Christian must be maintained*. He must hold it fast. See Sec. 71.

II. *Hope is a needful Christian grace*. See Sec. 71.

III. *Profession must be made of our hope*. See Sec. 72.

IV. *A Christian's profession must be steady*. It must be without wavering. See Sec. 71.

V. *God's promise is the ground of hope*. See Sec. 73.

VI. *God is faithful in his promises*. Thus much is here expressed. See Sec. 73.

VII. *God's faithfulness in his promises much establisheth hope*. For this end is it here brought in. See Sec. 73.

Sec. 75. *Of considering one another to provoke unto duty.*

Ver. 24. *And let us consider one another, to provoke unto love, and to good works :*

25. *Not forsaking the assembling of ourselves together, as the manner of some is : but exhorting one another, and so much the more as ye see the day approaching.*

To the duties which concern ourselves, of seeking what we want, and fast holding what we have, the apostle here adds another, which hath an especial respect to our neighbour, which is to *consider one another*.

This is knit to the other by the ordinary copulative particle *zai*, *and*, to shew that we ought to be careful of the edification of others as well as of ourselves. Hereof see Chap. iii. 12, Sec. 121.

He sets down this duty in the same manner that he did the former, namely, in the plural number and first person, to shew that he spake to himself as well as to others, and to others as well as to himself.

The word *κατανοεμεν*, *consider*, is emphatical, and implieth a conscionable care and circumspection over the spiritual estate of others.

Of the emphasis of the word, see Chap. iii. 1, Secs. 21, 22.

Of the application thereof to our Christian brethren, implied in this word *ἀλλήλους*, *one another*, see Chap. ii. 13, Sec. 126.

To keep Christians from undue prying into other men's affairs, the apostle expressly setteth down to what end he would have one Christian consider another, which he thus expresseth, *to provoke unto love, &c.*

This phrase to *provoke*, is in Greek a substantive, which is translated a contention, Acts xv. 39 ; for in contentions men do provoke one another's spirits. It may here word for word be thus rendered, *unto provocation of love*.

The Greek word *παροξυσμός* is a compound. The root whence it is derived is an adjective, *ὀξύς*, *acutus*, and signifieth *sharp*, Rev. i. 16. Thence is derived a substantive, *τὸ ὄξύς*, *acelum*, which signifieth *vinegar*, Mat. xxvii. 34, and a verb, *ὀξύνω*, *acuo*, which signifieth to *sharpen*. Thence this compound, which in the active, *παροξύνω*, signifieth to *provoke*, and in the passive *παροξύνωμαι*, *exacerbari*, to *be provoked*, Acts xvii. 16, 1 Cor. xiii. 5. The word in my text is used diversely.

1. In a bad sense, for such a provocation as causeth wrath ; so it is used Acts xv. 39.

2. In a good sense, when it is to duty ; so as men are stirred up thereby to do their duty. So it is here taken. It implieth that men are backward unto duty, and thereupon are with an holy zeal, which some account as provocation, to be stirred up thereunto. Thus Jacob's household was provoked to put away their strange gods, Gen. xxxv. 4, &c. The children of Israel, in the time of the Judges, were provoked to sacrifice unto the Lord, Judges ii. 5.

By such provocations, they who provoke others shew more respect to the spiritual good of their souls, than to pleasing them in their corrupt humour. The law counteth it a kind of hatred to suffer sin to lie upon a brother, Lev. xix. 17.

Let us labour to possess our souls with brotherly love, and this will make us provoke one another to all duty and against all vice.

This is an especial means to make professors of the faith hold fast their profession. For this end it is here added to the former verse, wherein he exhorteth them to constancy.

Sec. 76. *Of considering one another for a mutual good.*

The preposition *εἰς*, used by the apostle, and signifying *to*, or *unto*, intendeth here the final cause, why we should consider one another, namely, *to provoke*.

tion, or for provocation; meaning, for this very end that we may provoke one another. It is a main end of our considering one another, that we may provoke to duty.

Excellently doth the apostle set out this point by that resemblance betwixt the mystical body of Christ and a natural body; the particular members thereof have an especial care one of another for their mutual good, 1 Cor. xii. 25, 26. There he sheweth, that the members have a sympathy and fellow-feeling one of another, which he requires of Christians, Rom. xii. 15, 16.

This end will demonstrate that Christians consider one another, not to disgrace or endanger them, as Saul considered David, 1 Sam. xviii. 17; and as Doeg considered David, 1 Sam. xxii. 9; and the princes of Babylon considered Daniel, Dan. vi. 4, &c; and as the pharisees considered Christ, Mark iii. 2, Luke xi. 53, 54: but that they do it in love, and in wisdom for their good.

Let this be the end that we aim at in considering our brother.

Sec. 77. Of love and good works.

A prime grace whereunto the apostle would have us to provoke one another is, ἀγάπη, love.

What love is, is distinctly set down in *The Saint's Sacrifice*, on Ps. cxvi. 1, sec. 4.

Of the notation of the Greek word, see Chap. vi. 10, Sec. 67. Of love of God, see *The Saint's Sacrifice*, secs. 6, 7.

The love here intended is *brotherly love*, love of those that profess the true faith.

Of this kind of love, see Chap. xiii. 1, Sec. 4, &c.

This love is the ground of duties we owe unto our brother, and it includeth them all in it. Therefore, the substance of the second table of the moral law is thus expressed, 'Thou shalt love thy neighbour as thyself.' On love of God and love of our neighbour, 'hang all the law and the prophets,' Mat. xxii. 37, 39, 40. In this respect it is said, 'he that loveth another hath fulfilled the law,' Rom. xiii. 8.

Because love is a grace placed in the soul and inward, the apostle addeth hereunto *good works*, which are more visible.

Of good works, see Chap. xiii. 21, Sec. 172.

Such works are accounted *good*, as are done according to the will of God, see Chap. xiii. 21, Sec. 173.

Salvation accompanieth these good works, see Chap. vi. 9, Sec. 57. For God will not forget them, see Chap. vi. 10, Sec. 63.

Yet they do not merit, see Chap. vi. 10, Sec. 66; nor justify, see Chap. ix. 19, Sec. 104.

Sec. 78. Of not forsaking the assembling of ourselves together.

In this 25th verse, there is another means prescribed for remaining constant in their profession.

The manner of expressing it in a participle, thus, *not, ἐγκαταλείποντες*, forsaking, implieth this dependence. The Greek word is a double compound, and carrieth emphasis, implying an utter forsaking.

Of the composition and derivation thereof, see Chap. xiii. 5, Sec. 70.

That which they are here forbidden to forsake, and charged not to forsake, is thus expressed, *The assembling of ourselves together*.

This phrase, *assembling together*, is the interpretation of one Greek word, ἐπισυνάγωγη, which is a double compound, and carrieth the greater emphasis. It is compounded of a simple verb, ἄγω, *duco*, which signifieth *to lead*, Rom. ii. 4, and a preposition, σύν, which signifieth *with*. So as this compound signifieth *gathering together*, Luke xi. 23. Hence the place where people used to meet together was called a *synagogue*, Mat. xxiii. 6. The other preposition, ἐπι, *ad*, with which it is also compounded, signifieth, 'to gather together unto a place,' Mat. xxiii. 37. Thence the noun of my text, translated *assembling together*. It is used only in this place and 2 Thes. ii. 1.

To shew what kind of assembling together is here meant, he adds this pronoun, ἑαυτῶν, *ourselves*, which implieth the assembling of Christians together, and that in duties of piety, for the building up of one another in the most holy faith and profession of godliness.

The first compound, συνάγωγη, which is ordinarily interpreted 'a synagogue,' is taken sometimes metonymically for the place where the people met together, as Luke vii. 5, and sometimes for the persons that do meet in a place, Acts xiii. 43. It was most commonly applied to the places, where the Jews in their several cities met to worship God, and so it is distinguished from the word ἐκκλησία, translated *church*, which is spoken of the Gentiles meeting together.

The word of my text, ἐπισυνάγωγη, hath a further emphasis, for it importeth a gathering of people to people, and may imply an assembling of Jews and Gentiles in one; for they being distinguished one from another are brought in Christ to be one, Eph. ii. 14. Or otherwise, it may imply a gathering of people under one head, which is Christ. In this sense may the apostle use this word, where he saith, by 'our gathering together unto him,' that is, unto Christ, 2 Thes. ii. 1.

Both these senses of this phrase, *assembling of ourselves together*, may well stand together. For the Gentiles and Jews are made one church, and gathered together under one head, Eph. ii. 13, 14, &c.

It seems that many Jews, in disdain of fellowship and communion with the Gentiles, forsook the Christian assemblies, wherein they forsook also the head of those assemblies, Jesus Christ.

Fitly, therefore, doth the apostle use this emphatical double compound, and that purposely, to distinguish it from the assemblies of the Jews, called synagogues.

Sec. 79. *Of apostasy, and the means to avoid it.*

The aforesaid act thus forbidden, *not forsaking*, and the object whereunto it is referred, *the assembling of ourselves together*, gives us to understand, that they who have joined themselves together as a church of Christ, never ought to revolt. Thus apostasy from the communion of saints, or true church of Christ, is forbidden.

That professors may prove apostates is shewed, Chap. iii. 12, Sec. 131.

How high apostates may ascend on the ladder of Christianity, is shewed, Chap. vi. 4, Sec. 31.

How low they may fall, is shewed, Chap. vi. 5, Sec. 37.

Of the degrees of their falling away, who are effectually called, and of the consequences following thereon, see Chap. iii. 12, Secs. 136, 137.

Of preventing apostasy, see Chap. iii. 12, Sec. 122.

Means of preventing apostasy may be these and such like.

1. Be well informed in a right assembling together, that thou mayest be able to know the true church, and to justify the same. Otherwise many doubts may be put into thine head, and every seducer draw thee aside, Eph. iv. 14.

2. Take an invincible resolution to abide in that assembling which thou knowest to be the true church of Christ, 2 Tim. i. 8. Thou shalt be exposed to many trials. If therefore fear or shame possess thy soul, thou wilt hardly hold out.

3. Maintain an holy jealousy over thyself. 'Be not high minded,' Rom. xi. 20. 'Self-conceit oft moves God to leave men to themselves, Mat. xxvi. 35. There were two ministers of the gospel that came up to London in the beginning of Queen Mary's days; namely, Dr Pembleton and Mr Sanders. This latter manifested a great jealousy concerning his own weakness, and desired the other to pray for him, that his faith might be strengthened against all persecution. The other, being a fat man, too confidently replied, Thou shalt see this flesh fry in the fire, before I yield to them. Yet when the time of trial came, Sanders, as a faithful soldier of Christ, yielded his body to be burned; but Pembleton so revolted, as he preached in the justification of popery at Paul's cross.

4. Set thine heart on the communion of saints. Men hardly forsake what they love. Will loving parents forget their children? or husbands their wives? or entire friends their friends?

5. Frequent the congregation of saints; it will be a means to settle thine heart thereon. Divine ordinances have an efficacious virtue in them.

6. Take heed of seducers, Mat. vii. 15.

7. Nourish not itching ears, 2 Tim. iv. 3.

8. Let not the reins loose to thy lusts. Faith and good conscience are like to suffer wreck together, 1 Tim. i. 19.

9. Retain a good opinion of saints; do not hate them, as Ahab hated Micaiah, 1 Kings xxii. 8.

10. Pray that God by his good Spirit would ever abide in thee, to hold thee steady to the church.

Many separatists are justly to be taxed for transgressing this apostolical caveat, in forsaking our assembling together. As for papists, though they blame us for schism in forsaking them; if the case be-twixt them and us be duly scanned, it will appear that the schism lies on their part. For our assembling together must be to one head, which is Christ. We hold close to this head, and to his doctrine; they have forsaken both; who now are the schismatics?

When Jeroboam, with sundry others of the children of Israel, revolted from their lawful king, from the temple of the Lord, and his holy ordinances, and the priests and Levites, and others that feared God, left their habitations in Israel, and went to Judah, that so they might serve the Lord and their king, and observe God's ordinances, who were the schismatics? whether Jeroboam and they who clave to him, or the priests, Levites, and other people that departed from him to Judah?

Sec. 80. *Of avoiding ill customs.*

To enforce the former caution about not forsaking their assembling together, the apostle addeth this reason, which is closed in a parenthesis, thus, (*as the manner of some is*). The Greek word *ἡθος*, *mos*, *consuetudo*, translated *manner*, signifieth also *custom*, see chap. iii. 12, Sec. 131, where it is shewed how prone many professors have been in all ages of the church to fall off. This is here thus set down, to make us the more watchful against apostasy. Multitudes of apostates, especially in several ages, should make us the more jealous and watchful over ourselves.

It doth also give us great and just cause thoroughly to try and examine ourselves concerning the truth of grace in us, because it is such a custom for professors to fall away.

Though this were a custom of many, yet because all did not so, the apostle thus restrains this motive; as the custom of (*τῶν*) *some* is, whereby he sheweth that all are not to be blamed for the fault of some. Hereof see more, Chap. iii. 16, Sec. 160.

Yet withal it intendeth that the falls of some should make others more stedfast. 'When many of Christ's disciples went back, and walked no more with him, he said unto the twelve, Will ye also go away?' John vi. 67. Thereby he gives them a caveat for remaining more stedfast with him. Such an argument Joshua and the princes of Israel used, when they thought that the children of Reuben, Gad, and half the tribe of Manassah were fallen from the Lord, 'Is the iniquity of Peor too little for us,' &c., Joshua xxii. 17. For this end the backslidings of some are set before others, as Jer. iii. 8; Rom. xi. 14; 1 Cor. x. 6.

The falls of others are demonstrations of human

weakness, and proneness to revolt. Hereupon the apostle makes other men's falls as a looking-glass, for men therein to see and consider themselves, Gal. vi. 1; 1 Cor. x. 12; Rom. xi. 20.

Hereby we are instructed how to gather good out of evil, which is a divine property; whereas, spider-like to gather evil out of good, is a diabolical property. By the former we may make advantage to ourselves in the corruptest times and places where we live.

The note of comparison, *καθώς*, *as*, being negatively applied to this point of custom, proveth that custom is no good rule. The law styeth the customs of the Gentiles 'abominable,' Lev. xviii. 30. And a prophet saith, 'the customs of the people are vain,' Jer. x. 3. The priests had a custom in Eli's time about taking meat that was sacrificed, which was not warrantable, 1 Sam. ii. 13. Neither was the custom of the Jews, to have a malefactor released at the pass-over, commendable, for thereby Barabbas, a robber and a murderer, was preferred before Christ, John xviii. 39.

It is a very unwarrantable course to pretend long continued practice of people time after time for any evil, as the men of Judah did, Jer. xlv. 17. The law expressly forbiddeth to 'follow a multitude to do evil;' what shelter can we have from a multitude, when divine vengeance is sent against us? The greater number of sinners, whether they be many together, or many one after another, maketh the fire of God's wrath flame out the more fiercely. As many bundles of reeds tied together, or brought one after another to the fire, causeth the greater flame; so is it in the case of custom, when many tread in the steps of such as have gone before them, or conspire together to do the same evil. This consideration is very useful in these times, wherein so many forsake the assembling of themselves together, some by popery, some by Arminianism, some by anabaptism, some by libertinism, some by one means, and others by other. To such a ripeness hath impiety and iniquity grown, as 'truth faileth, and he that departeth from evil maketh himself a prey;' or as some turn the Hebrew word, *כִּישְׁתוּלִל*, 'maketh himself to be accounted a mad-man,' Isa. lix. 15.

Sec. 81. *Of exhorting one another.*

Another kind of means to uphold Christians in their holy profession is thus set down, *but exhorting one another.*

This conjunction of opposition, *ἀλλὰ*, *but*, is here used by reason of the difference betwixt the former means and this; and that in two things especially:

1. That is set down negatively, because it consisteth in avoiding an evil; which is, forsaking their assembling together.

This affirmatively, for it incites to duty.

2. That respecteth men themselves, that they forsake not their assembling together. This concerns

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others, as well as themselves, namely, that they exhort one another.

The main duty of *exhorting* is expressed in a Greek compound, *παράκαλῶντες*, whereof see Chap. iii. 13, Sec. 143. And it is set down in a participle, to shew that it tends to the same end whereunto the former negative caution tended; for they are both participles of the same tense, number, and person; and shew that Christians must be careful, both in avoiding occasions of revolt, and also in using means for persevering to the end.

The object of this duty, *one another*, further sheweth that Christians must have an especial care both of themselves and of others also; for both ourselves and also others are comprised under this word *one another*.

Indeed, the word translated *one another* is not in the Greek, but necessarily understood and fetched out of the former verse, where it is thus expressed, 'Let us consider, *ἀλλήλους*, one another.'

Of Christians' care both of themselves and others, see Chap. iii. 12, Secs. 123, 124.

Sec. 82. *Of the last day.*

As a general motive to stir them up to watchfulness over themselves and others, the apostle brings to their mind a certain *day*, which he doth indefinitely set down in this word, *ἡμέραν*, *the day*, because he knew they were so well acquainted with it, as the very hinting of it would make them regard it.

Of the notation of the Greek word translated *day*, see Chap. iii. 8, Sec. 91.

The day here meant is a set, certain, peculiar day.

1. Some apply it to the day of grace, whereof mention is made 2 Cor. vi. 2, Rom. xiii. 11. But that day was then come, at least in the beginning thereof. The article here joined with it, *τῇ*, translated *the*, implieth a more particular and determinate day; and in other places a more emphatical epithet, *ἐξείνη*, is added to it, as 2 Thes. i. 10, 2 Tim. i. 12, 18.

2. Others, and that more properly, apply the word here to the most glorious day that ever was, or shall be, even the last day of all; for after it there shall be no sun, nor moon, nor stars, nor anything else to distinguish the time, therefore it is fitly called 'the last day,' John xii. 48; 'the great day,' Jude 6; 'the day of judgment,' 2 Pet. ii. 9; 'the day of God,' 2 Pet. iii. 12; 'The day of the Lord,' 1 Thes. v. 2; because Christ shall then appear most conspicuously to be God and Lord. It is also called 'the day of Christ,' 2 Thes. ii. 2; 'the day of Jesus Christ,' Philip. i. 6; 'the day of the Lord Jesus Christ,' 1 Cor. i. 8, for then shall Christ be magnified in all his saints, and upon the wicked, 2 Thes. i. 8, 10.

The apostle doth take it for granted that there is a special peculiar day of judgment, which should teach us to wait for it, and be ever ready to meet the Lord on that his day. Christ did much press this point in

sundry parables, Luke xii. 35, &c. See more hereof Chap. ix. 28, Sec. 143.

Sec. 83. *Of the last day approaching near.*

The aforesaid day is here said to be *approaching*. Of the derivation of this word ἐγγιζουσιν, *approaching*, see Chap. vii. 19, Sec. 88.

Quest. It is now sixteen hundred years since this epistle was written; how, then, can the last day be said to approach?

Ans. The whole continuance of the world is ordinarily distinguished into six days, according to the creation of the world. The sixth and last day begins at Christ's ascending into heaven, when all the types were accomplished in their truth, and continueth till this last day. Of the division of these six days, see Chap. i. 2, Sec. 13. From the ascension of Christ, the very last day of all is said to be approaching. Thus much doth Christ intend under this phrase, 'Your redemption draweth nigh,' Luke xxi. 28; and his apostle under this, 'The coming of the Lord draweth nigh,' James v. 8; and another under this, 'The Lord is at hand,' Philip. iv. 5; 'and the end of all things is at hand,' 1 Pet. iv. 7; and 'the time is at hand,' Rev. i. 3. 'Behold I come quickly,' saith Christ, Rev. xxii. 12.

Quest. Why, then, would not the apostle have Christians troubled at this, that the day of Christ is at hand? 2 Thes. ii. 2.

Ans. The apostle doth not there speak of the approaching of that day, but of a being present, as if so be the Lord were instantly to come, even then when they lived. The Greek words are different in their letters and in their sense. The former, ἐγγιζε, signifieth a drawing near; the latter, ἐστειλε, a being present.

There is no alteration of the Christian church to be expected till at that day all shall be brought to their perfection. That day, therefore, may well be said to be drawing near.

Obj. The Jews that were anon after Christ's ascension cast off, and so still remain, have a promise of their calling.

Ans. Their recalling shall cause no alteration of ministry, of sacraments, of any divine ordinance, or of church-government, only there shall be an augmentation of the glory of the church; the substance shall continue the same. Hereby we have instruction in the happiness of our times; the immediate ground of our hope is the glorious day of Christ's last coming. The church was long held in expectation of Christ's first coming in the flesh.

1. Before that time, the whole world was purged with a general deluge, Gen. vi. 3, &c.

2. After that, there was scarce the face of a church till Abraham's time.

3. After Abraham was called, he and his posterity were kept four hundred years in expectation of an earthly Canaan.

4. So many years almost passed before they had a royal throne amongst them.

5. After that, the whole nation was carried into captivity.

6. In captivity they expected a return seventy years together.

7. Being returned, the Messiah was long expected. Thus were there many alterations before the first coming of Christ in the flesh.

But since that coming there hath been none such, nor shall be till the day here intended; so as it may well be said in this respect to draw near.

Well weigh the like things which we at this day expect, and you shall find the happiness of our times to be the greater. For,

1. Their washing with water was to destruction, but there shall be a purging with fire at this day to refine all things.

2. Churches have continued, and will continue to that day.

3. It is an heavenly Canaan that Christians expect.

4. They look for Christ, the King of kings, to sit on his throne.

5. They account the grave to be a sweet bed to rest in.

6. They expect a general resurrection as a return from captivity.

7. The first coming was in the flesh, in great meanness and weakness, as a servant, to serve, to suffer; but now as a lord, to reign, rule, and govern all things.

As great a difference as is betwixt infirmity and omnipotency, betwixt meanness and majesty, betwixt a servant and a sovereign, betwixt suffering and judging, betwixt fighting and triumphing, betwixt paying a price and taking possession, betwixt momentariness and everlastingness, so great a difference there is betwixt their hope and ours.

Obj. They also expected this glorious day of Christ, Jude 14, Job xix. 25.

Ans. Not so immediately as we; many changes and alterations were expected before this day, as was shewed before.

This teacheth us to have answerable minds, 2 Pet. iii. 11, and answerably to carry ourselves. This is that worthy walking which is much pressed in the New Testament, Col. i. 10, 1 Thes. ii. 12, Philip. i. 27, Eph. iv. 1.

Sec. 84. *Of the clear evidences of Christ's coming.*

So evident is the aforesaid point of the day of the Lord's approaching near, as the apostle saith, βλεπτε, *ye see it*.

Of the meaning of the Greek word translated *see*, see Chap. ii. 8, Sec. 68, and ver. 9, Sec. 72.

Sight here may be taken properly, and applied to the eyes of the body, or metaphorically applied to the eyes of the soul. In the former respect, they might

see the accomplishment of the types, prophecies, and promises concerning Christ's first coming in the flesh; of his living on earth, of his sufferings, death, burial, resurrection, and ascension; they might see also the evidences of his being in heaven, by the gifts which he gave to children, to men, Eph. iv. 8, 9, &c.

In the latter respect they might understand and believe those things which were written of Christ, and upon conceiving and believing the truth of them be said to see his day approaching.

This giveth instance that God hath so clearly made known the consummation of all things, as Christians may see them. They may be as sure of the truth of them as if they saw them all with their bodily eyes. Oft therefore is this note of observation, *behold*, prefixed before this coming of the Lord, Jude 14, Rev. i. 7, and xvi. 15. And they have as just cause to believe this article of our Christian faith as any other article.

What now may we think of those mockers which are mentioned, 2 Peter iii. 3, saying, 'Where is the promise of his coming?' what can be thought of these, but that wilfully they close their eyes against that truth, which is as clear as the sun.

Sec. 85. *Of that care which the approaching of the last day requireth.*

This argument, taken from the clear approaching of the last day, is much enforced by this comparative inducing of it, *so much the more, as,*

The argument is taken from the less to the greater. If at all times we must be circumspect over ourselves, and others, then especially when we see the day approaching.

But now, under the gospel, we see the day approaching; therefore now especially we must be circumspect; yea, by how much the more we see this, by so much the more circumspect we must be.

This manner of arguing addeth much emphasis, and sheweth that the more clearly God hath made this known to us, the more careful and conscionable we must be in fitting ourselves to appear before Christ in that his day. Well mark the places before quoted, about the manifestation of Christ's coming, and you may find this inference either plainly expressed, or by just consequence inferred.

It is one special end of God's manifesting this mystery unto us, that we should perform the foresaid duty.

1. It is natural unto all things to make the greater speed to their centre the nearer they come to it. Hot watery things ascend the faster the higher they go; heavy things fall down faster the nearer they come to the earth. Herein lieth the difference betwixt natural and violent motions; the former increase their speed, the latter decrease by continuance.

2. On this day every one is to receive his final doom. In and after it there is no time to do what

hath been omitted, or of redressing that which hath been done amiss.

For our help in fitting ourselves against this day, let these rules be observed:

1. Oft meditate on this day, and on the near approach thereof; even when thou liest down, and when thou risest up; when thou tarriest at home, or goest abroad; when thou art at thy calling, or doing works of justice and mercy, in all places, at all seasons. This is an especial means to keep men in awe. An ancient father professeth, that he had this continually sounding in his ears, Arise, ye dead, and come to judgment.

2. Take notice of such particular duties, as the Holy Ghost on this ground enforceth. For this purpose consider these texts, Luke xxi. 28, Rom. viii. 19. 1 Cor. i. 7, Heb. xi. 16, 2 Tim. iv. 8.

3. Patiently bear afflictions, for the day draweth nigh, James v. 8, Heb. x. 37.

4. Watch, Mat. xiii. 35, Luke xii. 36.

5. Be sober, 1 Peter iv. 7. Sobriety is a kind of moderation in all things; excess is contrary thereunto, Luke xxi. 34.

6. Try thy faith, Luke xviii. 8, 2 Cor. xiii. 5. Of all graces this will then stand thee in most stead.

7. Be the more careful to avoid sin, 1 Cor. xvi. 11. Then shall that judgment be pronounced which will admit of no repentance.

8. Be more careful of all duty, 2 Peter iii. 11. A servant will double his diligence when he knoweth his master is at hand, Mat. xxiv. 46.

Sec. 86. *Of the resolution and observations of Heb. x. 24, 25.*

Ver. 24. *And let us consider one another, to provoke unto love, and to good works:*

25. *Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

In these two verses there is a direction in reference to others, to keep them from falling away.

Hereof are two parts:

1. The duty to be performed, ver. 24.

2. The means of effecting the same, ver. 25.

In setting down the former, we may observe,

1. The connection of it with the former, in this copulative *and*.

2. The direction itself. Wherein we may again observe,

1. The manner of propounding it, *let us*.

2. The matter whereof it consisteth. This is set out,

1. By the main duty.

2. By the end thereof.

In the duty we have,

1. An act enjoined, *consider*.

2. The object thereof, *one another*.

The end is described,

1. By another act, *to provoke*.

2. By the object whereunto they should provoke.

This is double :

1. Love, *unto love*.

2. To good works, *and to good works*.

The means of performing the foresaid duty of considering one another, is in one word, *Christian communion*.

This is set down two ways :

1. Negatively.

2. Affirmatively.

The negative declares,

1. The thing forbidden.

2. An exemplification.

The thing forbidden is, *forsaking* ; amplified by the thing forsaken, *the assembling of themselves together*.

The exemplification is set out,

1. By the extent of it, in this word, *manner or custom*.

2. By a restraint of it, *of some*.

3. By the inference, in this particle of comparison, *as*.

The affirmative declares,

1. The duty required.

2. A motive to enforce it.

In declaring the duty, we are to observe,

1. The inference, in this particle of opposition, *but*.

2. The substance ; herein is noted,

1. An act, *exhorting*.

2. The object, *one another*.

The motive is taken from the near approach of the last day.

This is,

1. Propounded.

2. Enforced.

In propounding it, there is mention made,

1. Of the time itself, *the day*.

2. Of the drawing near thereof, *approaching*.

3. Of the clear evidence, *ye see*.

4. Of the inference of it, *so much the more, as*.

Doctrines.

I. *Christians must be careful of others' edification as well as their own.* This is gathered from this copulative *and*. See Sec. 75.

II. *Circumspection is a Christian duty.* This verb *consider* imports as much. See Sec. 75.

III. *Circumspection must be extended to ourselves and others.* For we must *consider one another*. See Sec. 76.

IV. *Christians must be provoked to duty.* This is the end of considering one another. See Sec. 76.

V. *Christians must especially be provoked to love.* That is here in particular named. See Sec. 77.

VI. *Love must be manifested by works.* These therefore are added to love. See Sec. 77.

VII. *Works proceeding from love are good works.* So they are here styled. See Sec. 77.

VIII. *They who have once joined themselves to the church, must never fall from it.* This is to forsake the assembling of themselves together.

IX. *Professors are prone to fall away.* This exemplification, *as the manner is*, implieth as much. See Sec. 80.

X. *Custom is no sure rule.* The apostle here would not have us follow the custom. See Sec. 80.

XI. *All are not to be involved in the guilt of some.* The apostle here speaking of a revolt, taxeth *some* only, not all. See Sec. 80.

XII. *The apostasy of some must make others the more stedfast.* For this end the apostle doth here make mention of others' apostasy. See Sec. 80.

XIII. *It is a Christian duty to incite one another to duty.* This phrase, *exhorting one another*, intendeth thus much. See Sec. 81.

XIV. *Christians must do what they can to keep one another from apostasy.* This particle of opposition, *but*, intends thus much ; Sec. 81.

XV. *There is such a day to come as never was, nor shall be till that day.* This is the last day, the day of judgment, which by an excellency is here styled *the day*. See Sec. 82.

XVI. *The last day is near approaching.* So much is here expressed. See Sec. 83.

XVII. *The evidences of Christ's near approaching are very clear.* We may see as much. See Sec. 84.

XVIII. *The near approach of the last day should make Christians the more careful of duty.* This phrase of comparison, *so much the more, as*, intendeth thus much. See Sec. 85.

Sec. 87. *Of setting before professors the utmost danger of apostasy.*

Ver. 26. *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin.*

The apostle, in this and some other verses following, layeth down a general reason to enforce all the fore-named duties, especially to enforce his caution against apostasy, in the beginning of the former verse. The reason is taken from the fearful issue that may follow upon neglect of the foresaid duty, and upon forsaking their holy profession.

Before he declareth the doom, he setteth down the greatness of the sin, whereunto they are like to fall, that so the justice of the punishment might more clearly appear.

The causal particle that is premised, *γὰρ*, *for*, plainly demonstrateth, that the description of the sin, and declaration of the punishment, are brought in as a reason to make Christians the more watchful against the beginning of apostasy.

Of the notation of the Greek word *sin*, how it is taken from an Hebrew word which signifieth to *embitter*, hath been shewed, Chap. iii. 13, Sec. 148. In which sense it is said, whosoever abideth in Christ,

οὐχ ἁμαρτάνει, 'sinneth not,' 1 John iii. 6. The word also implieth persisting in sin, and making a trade thereof.

This being the nature of sin, to embitter God, and to grieve his good Spirit, no marvel that the aggravation thereof, so far as is here set down, doth cause so great vengeance as is here expressed.

The apostle doth not simply charge the Hebrews with committing the sin here described; but to keep them far from it, he sets it down by way of supposition, thus, *if we sin*, or as it is in the Greek, ἁμαρτανόντων, *sinning*. This participle is equivalent to a conditional conjunction, for it lays down a case, *sinning*, or *in case we sin*, which is all one with our English, *if we sin*. So as this manner of setting down this sin is a mitigation of the point, to move them to give the better heed thereto.

There is also another degree of mitigation in this pronoun, ἡμῶν, *we*, whereby he includes himself as well as them, and sheweth that even he himself could not look to escape the vengeance here denounced, if he should fall into the sin here described.

The inference of this reason upon that which went before, sheweth the uttermost danger whereunto professors may fall is to be made known unto them. See Chap. vi. 4, Sec. 30.

Sec. 88. *Of wilfulness aggravating sin.*

One especial degree whereby the heinousness of apostasy is here aggravated, is in this word, ἐκουσίως, *wilfully*. It cometh from a root, ἐκώ, that signifieth *willing* or *voluntary*, and that seems to be derived from a verb, ἐκώ, *cedo*, that signifieth *to yield*.

The philosopher¹ opposeth this word to such things as are done in ignorance, or violence, whereunto one is forced, as when a man doth a thing of his own accord, or mind, not through ignorance, nor through any compulsion, or instigation, or allurements without, but by the sway and bent of his own rebellious will and perverse disposition. *Willingly* and *by constraint* are made opposite terms. Μη ἀναγκαστως ἀλλ' ἐκούσιως, 1 Peter v. 2. This is an high pitch of impiety, and exemplified by these phrases, 'Hath trodden under foot the Son of God, and hath counted the blood of the covenant an unholy thing, and hath done despite unto the Spirit of grace,' ver. 29.

This wilfulness presupposeth a resolution to continue therein, as the Israelites, who said, 'As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee, but will certainly do whatsoever thing goeth forth out of our own mouth,' &c., Jer. xlv. 16, 17.

By this it appears that wilfulness in sin is a great aggravation thereof, Num. xv. 30, &c.; Deut. i. 43; Mat. xxiii. 37; John ix. 41; Acts vii. 51.

It sheweth that the mind is set on sin, yea, set against God, and against his holy will. It is some

¹ Arist. Ethic. l. 1.

extenuation of sin, that men are deceived thereby, and that men therein do what they would not, Rom. vii. 11, 15, 16. If falling through ignorance, weakness, temptation, compulsion, be extenuations, then the foresaid wilfulness must needs be an aggravation.

This teacheth us to hold in the reins of all manner of evil lusts, and to do what we can to keep them down. Be far from spurring them forth. We do too oft and too much grieve the Spirit of God, in our greatest watchfulness, and that by reason of our spiritual weakness, proneness to sin, and temptations whereunto we are subject. Let us not 'add drunkenness to thirst,' Deut. xxix. 19, nor 'draw on sin with cart-ropes,' Isa. v. 18. Let us not turn weakness into wilfulness, nor infirmity into obstinacy. We pray that God would not lead us into temptation; shall we cast ourselves thereinto?

Sec. 89. *Of the danger of trading in sin.*

As the Greek word ἁμαρτανόντων, translated *sin*, doth here intimate a continuing, a living, a trading in sin (as was shewed Sec. 87), and in that respect is brought in as a cause of the severe judgment here denounced; it giveth proof that to give one's self over to sin, is to give himself over to judgment. Witness Ahab, who sold himself to work wickedness, 1 Kings xxi. 20, 21; so Ahaz, 2 Chron. xxviii. 2, &c.; and Manasseh, 2 Chron. xxxiii. 2, &c. With this doth the apostle upbraid obstinate and impenitent sinners, Rom. ii. 5.

1. Judgment is the wages of sin. The more work the greater wages, Rom. vi. 16, 23.

2. Trading in sin would impeach God's holy jealousy, if judgment were not executed thereupon.

1. By this we have a demonstration of the woful condition of these times, wherein there is such trading in sin. Do not most persons continue to live and die in their sins; who almost is reclaimed, notwithstanding the plenty of powerful preaching among us? Men 'hate to be reformed,' Ps. l. 17. What then can be expected but severe vengeance?

2. Learn hereby to prevent the extremity of judgment; persist not in sin, but turn from it, Ezek. xxxiii. 11.

3. Give yourselves to righteousness, trade therein, Rom. vi. 19. This is a thriving trade. Diligence herein will keep thee from trading in sin; for the flesh and the spirit are contrary, Gal. v. 17; and we cannot serve two masters, Mat. vi. 24.

Sec. 90. *Of the gospel as the word of truth.*

Another aggravation of the sin, is about the time when it is committed; which is thus expressed, *after that we had received the knowledge of the truth*; This is that illumination which is mentioned, Chap. vi. 4, Sec. 32.

Here we are to consider,

1. What kind of truth is here meant.

2. What knowledge.

3. How received.

1. As the whole word is called 'truth,' John xvii. 17; so in special manner the gospel, James i. 18; Eph. i. 13; Col. i. 5. It is truth apparently above poets, who are full of fictions.

2. Above human writings, which are uncertain.

3. Above the law in the several kinds thereof, as,

(1.) Above the judicial law, which was to continue but a time.

(2.) Above the ceremonial law, which was but a shadow of a substance.

(3.) Above the moral law, which hath lost its power of justifying man, and also of condemning him that believeth in Christ, Rom. viii. 1, 3.

The gospel may in special manner be styled the truth, in regard of,

1. The author of it, who is the Lord God of truth.

2. The general matter, which is truth only, no falsehood, no error therein. In these two respects the whole word of God is truth.

3. The excellency of it, for it is a truth that bringeth salvation, Eph. i. 13. Thus it is the truth of truths.

4. The special matter thereof, which is Christ Jesus, 'the way, the truth, and the life,' John xiv. 6.

5. The accomplishment of the types, prophecies and promises made under the law.

6. The effect and work of it; it worketh faith in such as hear it, Eph. i. 13. Therefore it is styled 'the word of faith,' Rom. x. 8.

7. It is the means of conveying the Holy Ghost into us, and filling us with the gifts thereof, Gal. iii. 2, Acts x. 44. In sundry of these and other like respects, this truth is called 'the good word of God,' whereof see Chap. vi. 5, Sec. 35.

This epithet *truth*, setting forth the word, namely, truth, sheweth an especial use thereof, which is to be as a touchstone to try all our doubts thereby; that so we may hold fast what is found thereby to be sound, and reject whatsoever it discovereth to be unsound, 1 Thes. v. 21, 1 John iv. 1, Heb. xiii. 9.

2. This should move us to have the gospel in high account. Such a truth is revealed thereby, as can be found nowhere else, yet is absolutely necessary to be known. Account of it as David did of that word of God which he then had, Ps. xix. 7, &c., and cxix.; testify as much after such a manner as he did; meditate on it day and night, make it thine instructor, thy counsellor, thy guide, thy light; let it be more sweet to thee than honey or the honeycomb, and more precious than the finest gold. Finally, pray for 'the Spirit of truth; this is promised, John xvi. 13. Thus shalt thou partake of the benefit of this truth.

Sec. 91. *Of receiving the truth.*

The knowledge that is here meant, is knowledge of the gospel, and this wrought in them by a supernatural work of God's Spirit. Hereof see more, Chap. vi. 4,

Sec. 32. See also the *Treatise of the Sin against the Holy Ghost*, part ii. sec. 17.

The word, *ἐπίγνωσις*, translated *knowledge*, is a compound. The simple noun, *γνῶσις*, signifieth *knowledge*, Luke i. 77. The word in my text is compounded with a preposition, *ἐπί*, that signifieth *to*, and signifieth *acknowledging*; and so it is translated, Titus i. 1, Philem. 6. So as it compriseth under it an act of the mind in conceiving the truth; an act of the will in consenting, and an act of the heart in assenting to it and affecting it.

In these respects they are said to receive the knowledge of the truth. So as the gospel hath a power to enlighten men's minds, and also to cause them to receive what they do conceive. On this ground it is called 'the word of faith,' Rom. x. 8. We have an instance hereof in that violence which was offered to the kingdom of heaven, when John began to preach the gospel, Mat. xi. 12; and in the Samaritans' accepting of Christ when he himself preached the gospel amongst them, John iv. 41; and the mighty work wrought upon sundry Jews upon preaching the gospel anon after Christ's ascension, Acts ii. 41 and iv. 4.

1. The matter of the gospel consisteth in such high mysteries, and so clearly and plainly revealed, as moveth men to embrace the same. They are such as 'eye hath not seen, nor ear heard, nor ever entered into the heart of man,' 1 Cor. ii. 9. 'In other ages they were not made known unto the sons of men, as now they are revealed unto his holy apostles; to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God,' Eph. iii. 5, 9. This excellent matter of the gospel allures men to receive that truth.

2. A secret efficacious work of the Spirit useth to accompany the ministry of the gospel, in which respect it is styled 'the ministration of the Spirit,' 2 Cor. iii. 8.

1. The wrong which papists do to God's people is herein much aggravated, in that they obscure this clear and excellent ministry of the gospel by an unknown tongue. They suffer not people to read in their houses, nor hear it read but in an unknown tongue in their churches. The Jews did not so deal with people under the law. Men, women, and children, yea, and strangers, were to hear the law, that they might learn and fear the Lord, Dent. xxxi. 12. Therefore Ezra, that good priest, 'brought the law before the congregation, both of men and women, and all that could hear with understanding,' Neh. viii. 2. Herein they shew themselves like to the scribes and pharisees, who 'shut up the kingdom of heaven against men: for neither they themselves go in, nor suffer them that are entering to go therein,' Mat. xxiii. 13. We have a proverb concerning a dog in the manger, that he neither eats provender himself, nor suffers the horse to eat it. Such a doggish disposition have they.

2. The above-said power of the gospel serves as a matter of trial, whereby we may examine ourselves whether this truth hath shined on us or no. We have a proverb, that tanning sheweth that a man hath been much in the sun. Receiving of the truth is a blessed kind of tanning. If men live where there is much sound powerful preaching, and yet no receiving of it, we may well conclude that 'the God of this world hath blinded the minds of them which believe not,' 2 Cor. iv. 4. Fearful is the doom that is denounced against such, in these words, 'God will come in flaming fire, taking vengeance on them that know not God,' 2 Thes. i. 8.

3. This ministereth matter of gratulation, for this evidence of God's special favour to us. When the church heard that the Gentiles had received this truth, 'they glorified God, saying, Then hath God also to the Gentiles granted repentance unto life,' Acts xi. 18.

4. It gives good ground to be earnest with God to vouchsafe this truth to such as yet have it not, as to the Jews, Rom. xi. 25, 26, and to such as have been deprived thereof.

5. It giveth matter of deep humiliation on their behalf, who have long lived under the sunshine, and yet are no whit at all tanned. Assuredly there is much wilfulness in such. Christ in his day thus complained against them. 'How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' The apostle layeth this down as the note of a reprobate, 'That receive not the love of the truth, that they might be saved,' 2 Thes. ii. 10. They are like desperate patients, which throw their physic into the fire, or like impudent debtors, that will not accept a discharge by a surety, and like obstinate rebels, that will not accept a pardon.

6. This should stir us up among whom the afore-said truth is preached, to take heed that we be not wanting to ourselves in keeping off the powerful working of it. Let us read it diligently, and frequent the public ministry thereof, and that with this mind, to receive the truth of it. As our understanding is enlightened, so let us endeavour to bring our will to yield unto it, and to receive the knowledge of it. Though simply it be not in our power to believe, yet it is in man's power to put away from him this word of life, and so to deprive himself of the benefit of it. The apostles therefore upbraid such obstinate rebels with these words, 'Ye put the word of God from you, and judge yourselves unworthy of everlasting life,' Acts xiii. 46. Nothing makes God more complain against people than this, Isa. v. 1, &c., Luke xiii. 34.

Sec. 92. *Of rejecting means of grace, how dangerous it is.*

The depth of the sin here described consisteth in the time of committing it, 'After that we have received the knowledge of the truth.'

This noteth out two points of aggravation :

One is a renouncing of the means of grace, implied in this phrase, *received the knowledge of the truth.*

The other is a renouncing it against evidences of that truth, implied in this phrase *after that we have received*, so as to sin against means of keeping us from sin makes sin the more heinous, Luke xii. 47, John ix. 41, James iv. 17, 2 Pet. ii. 20, 21.

1. This implieth a resolved and settled obstinacy against the good will of God, manifested for our good. It is an opposition of our wills to God's. Thus God is provoked to alter the affection of a father into the disposition of a judge.

2. It is a demonstration of an ungrateful disposition. For the gospel is a gladsome message; never was the like sent to the children of men. Therein is the greatest evidence of favour that a creature could desire of his Creator, or the Creator bestow upon his creatures. The gospel revealeth God's love to man so far, as to give him his Son, his Son incarnate, his Son made a servant, subject to manifold infirmities, a surety, a sacrifice.

3. It argueth a perverse rejecting of things which concern our own good, our best good. So as they are not only excellent in their kind, but beneficial to us, absolutely necessary for avoiding misery, and settling us in true happiness.

Let us therefore to whom the gospel is revealed take heed of Capernaum's woe. She was by the excellent means afforded 'lift up to heaven,' but by her abuse thereof 'cast down to hell,' Mat. xi. 23.

Sec. 93. *Of sinning against the evidence of the Spirit.*

This circumstance of time, *after we have received*, &c., giveth proof, that to sin against the evidence of the Spirit is the highest pitch of impiety. In this especially consisteth the nature of the sin against the Holy Ghost, as hath been shewed in the *Treatise of the Sin against the Holy Ghost*, part ii. sec. 15. This is to 'do despite unto the Spirit of grace,' ver. 29, and to 'resist the Holy Ghost,' Acts vii. 51. This is the greatest dishonour that can be done to God.

On this ground it becometh us to be very watchful and careful in withstanding this apostasy, that we make no way at all thereunto. Of directions hereunto, see *The Treatise of the Sin against the Holy Ghost*, part ii. sec. 33.

Sec. 94. *Of sin growing unpardonable.*

The punishment of the fore-mentioned heinous sin is set down two ways,

1. Privatively, in denying means of pardon, ver. 26.
2. Positively, in shewing the kind of vengeance, ver. 27.

In the former two things are supposed :

One, that a sacrifice is needful for expiation of sin.

The other, that there is but one sacrifice that can take away sin.

In the latter it is plainly expressed that sin may prove inexecutable.

The first thing supposed, that a sacrifice is needful to expiate sin, is manifest by the mention of a 'sacrifice for sins.' For where there is no sacrifice, sin remaineth. Hereof see more, Chap. ix. 22, Sec. 111.

The second thing supposed, that there is but one sacrifice to expiate sin, is evident by these phrases, *there remaineth no more*. Of the Greek word ἀπολείπειται, translated *there remaineth*, see Chap. iv. 6, Sec. 37, and of this phrase οὐκ ἔτι, *no more*, see Chap. vii. 11, Sec. 64.

Of the point itself, see ver. 12, Sec. 39, and Chap. vii. 27, Sec. 115.

That sin may prove inexecutable is intended by the last phrase, *for sins*. No sacrifice can take away sin but the sacrifice of Christ, which was but one sacrifice, once offered up; but men may proceed so far in sin, as to reject that sacrifice; which if they do, there remaineth no means of pardon; see ver. 12, Sec. 35. See also the *Treatise of the Sin against the Holy Ghost* part ii. secs. 20, 26, 27.

Sec. 95. *Of damnation necessarily following upon non-expiation.*

Ver. 27. *But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

The positive punishment of apostates is here set down.

This is set down in a kind of opposition to the former, or rather distinction, as is evident by this particle *but*. The former sheweth how they deprived themselves of the means of pardon; this latter how they bring upon themselves that which shall consume them.

This adversative particle implieth, that contemners of the gospel do not only deprive themselves of the benefit thereof, but also bring upon themselves the uttermost curse of the law.

The positive punishment is expressed under this word κρίσις, *judgment*. Of the derivation of that word in Greek, see Chap. ix. 27, Sec. 136.

Judgment is a general word, that compriseth under it all manner of effects of God's wrath. Properly it signifieth a sentence given upon hearing of a matter by a judge. It is oft put for the execution of such a sentence, and that most commonly for the execution of punishment, as here in this place. So as hereby is declared, that the fore-mentioned sinners are so far from reaping benefit by the sacrifice of Christ, as nothing but execution of just vengeance can be expected. For sinners not purged shall assuredly be condemned. There is no mean between non-remission and damnation. Thus much is intended under this phrase, 'That soul shall utterly be cut off; his iniquity shall be upon him,' Num. xv. 31.

1. The infinite perfection of the divine properties require as much; none of them, no, not one in the

least degree, shall be impeached. Though therefore God's grace may be most free, and his mercy abundant, yet will neither of them shew themselves against justice. But the only way to satisfy justice for sinners, is Christ's sacrifice; when that is denied, no grace or mercy will appear.

2. Maintenance of the honour and esteem of Christ's sacrifice requires this kind of proceeding with sinners. For if men might escape damnation without that sacrifice, they would too lightly esteem it. Therefore, as they who have their sins expiated by this sacrifice are not only freed from damnation, but made partakers of eternal life; so they who are not expiated thereby, do not only miss of eternal life, but also implunge themselves into everlasting damnation.

1. This cannot be but a great terror to such as lightly esteem that invaluable price of our redemption. They provoke the Judge not only to say, 'Depart from me, ye workers of iniquity,' Mat. vii. 23; but also to pronounce this curse against them, 'Depart from me, ye cursed, into everlasting fire,' Mat. xxv. 41.

2. This affords a good caution to us all, to give all diligence to have assurance of the pardon of sin, while here we live. If the leper under the law was to complain of his uncleanness, and to cry out, 'Unclean, unclean!' Lev. xiii. 45; how much more ought they to complain of their spiritual uncleanness, who have not their sins pardoned! See more hereof in the *Treatise of the sin against the Holy Ghost*, part ii. secs. 28, 32.

Sec. 96. *Of apostates looking for fearful judgments.*

The judgment here spoken of is said to be *fearful*.

Of the derivation of the Greek word φοβερός, translated *fearful*, see Chap. ii. 15, Sec. 149. It implieth a judgment so terrible, that when men come to apprehend it, or to feel the torture thereof, they would gladly, if they could, flee from it. So much the derivation of the word implieth.

Thus then it appears that apostasy maketh men liable to severe judgment. The injunction of the law for executing vengeance on such gives evidence to the truth of the point, Deut. xiii. 12, &c.

So do the visible judgments which were executed on Saul, 1 Chron. x. 13; Joash, 2 Chron. xxiv. 23, &c.; and Judas, Mat. xxvii. 5.

It stands us therefore in hand, with our uttermost power, to prevent apostasy. How this may be done is shewed, ver. 25, Sec. 79; and Chap. iii. 12, Sec. 122.

He styeth this punishment an *expectation*, or *looking for, of judgment*. The Greek noun ἐξδοχῆς, is derived from a verb, δέχομαι, that signifies to receive, Mat. x. 40. From that simple verb a compound, ἐξδοχῶμαι, *expecto*, to *tarry for*, or *expect*, 1 Cor. xi. 33, and from thence the word of my text.

He here useth this word, to shew that the conscience of apostates (who sin against their conscience) doth

apprehend the just desert of their apostasy, and cannot but think that vengeance must needs come. In this respect they cannot but expect and look for judgment; and to aggravate this terror and horror of conscience the more, he addeth a small particle, *τις*, *certain*, to shew that it can hardly be expressed.

It appears, then, that apostates stand convinced in their own conscience of their great sin, which makes them still expect vengeance. Their own apprehension arraigns them, and condemns them; and thereupon they look for judgment. This was Cain's case, Gen. iv. 13; and the case of Judas, Mat. xxvii. 4. Many that have not expressed so much outwardly, have inwardly been as much tortured in their consciences.

Their own conscience being the sergeant to apprehend them, the informer to accuse them, the witness to testify against them, their mouths must needs be stopped. A thousand other witnesses are not of such force as a man's own conscience. If he deny what is testified against him by his conscience, his conscience will force him to confess it. If he seek to extenuate it, his conscience will aggravate it, because it is privy to all his intents and purposes, yea, to all his ends that he aims at, and to every particular circumstance.

1. Behold here a difference betwixt perseverance and apostasy. Perseverance in our holy profession maketh us look for a crown of glory, 2 Tim. iv. 7. But this for judgment.

2. This instructeth us in the folly of such obstinate sinners as think all is well enough, because they can carry out matters bravely before men, when their conscience within them is as an accuser, witness, judge, and executioner; like a bankrupt, or felon, that maketh great brags before strangers, when he knows there are sergeants in every street to arrest him. Judge whether such a man's tongue and behaviour can agree with his mind and heart.

Sec. 97. *Of divine indignation incensed by apostasy.*

This phrase, *and fiery indignation*, is added as an aggravation of the former point, which was styled *fearful judgment*. The copulative *and* joineth these two phrases, *fearful looking for* and *fiery indignation*, together; for they are both of the same case, and both brought in, in opposition to the denial of a sacrifice: thus, 'there remaineth no more sacrifice, but a fearful looking for of judgment;' and again, 'there remaineth no more sacrifice, but fiery indignation.'

The Greek word *ζήλος*, translated *indignation*, is that which usually is put for *zeal*.

The verb *ζέω*, *ferveo*, from whence it is derived, signifieth to *wax hot*, or to *boil* with heat. Thence the noun here used is by a metaphor put for the heat of affections, Acts xviii. 25, Rom. xii. 11; and that sometimes in liking of a thing, and then it signifieth heat of desire. Thus it is used, Col. iv. 13. In this phrase, 'he hath a great zeal for you;' that is, a great desire of your good; and where the apostle giveth ad-

vice, 'desire spiritual gifts,' 1 Cor. xiv. 1. The word *desire* is expressed under the verb, *ζηλοῦτε*, from whence the word of my text is derived.

It is also used in dislike of a thing, and that either in the evil part, and translated as here, *indignation*, Acts v. 17, or in the good part, *anger* or *grief*, John ii. 17, 'The zeal of thine house hath eaten me up;' that is, anger and grief which I conceive upon the profanation of thy house so wrought upon me, as it hath even eaten me up, and consumed me. In this sense some here take it, and expound it, 'fiery indignation.' In the Greek it is thus word for word, *πυρρός ζήλος*, *indignation of fire*. The substantive *fire* is by an Hebraism put for an adjective, *fiery*. This addeth much emphasis, and sheweth that it is as fierce as fire can be.

Others take the word *zeal*, properly, for heat or fervour, and so make it an epithet to fire, as if he had said, *fervour of fire*, or *fervent fire*.

The former interpretation includes this latter; for by *fiery indignation* may be understood such indignation as causeth fire; that is, such torment as tortur-eth a man as much as any fire can do, yea, infinitely more.

This is added to shew that apostates much incense God's wrath. The word translated *indignation* intendeth thus much, as hath been before noted. Hereupon God denounceth this threatening against them, 'My soul shall have no pleasure in them,' ver. 38. This is further manifest by the several judgments denounced against the churches of Asia for their apostasy, Rev. ii. 5, &c. 'God destroyeth such as go a whoring from him,' Ps. lxxiii. 27. Instance the old world, Gen. vi. 7; the revolt of the ten tribes, 2 Kings xvii. 7, &c.; and Judah's captivity, 2 Chron. xxxvi. 16.

Nothing is more dishonourable to God; no greater disparagement to Christ's sacrifice; no more despite to the Spirit of God can be done; no greater disgrace to the church of God, and to the gospel of grace, and professors thereof; and no greater advantage to the enemies of God's people, whether devils or wicked men, than the apostasy of professors.

This affords a good caveat for using all means that may be to avoid that sin which incenseth such indignation. The wise man saith, that 'the king's wrath is as the roaring of a lion'; 'whoso provokes him to anger, sinneth against his own soul:' for 'the wrath of a king is as messengers of death;' but 'a wise man will pacify it,' Prov. xix. 12, and xx. 2, and xvi. 14. Of means for avoiding apostasy, see ver. 25, Sec. 79.

Sec. 98. *Of the fierceness of God's wrath.*

This epithet *fiery*, being added to the former word, *indignation*, whereby the hot wrath of God is aggravated, giveth us to understand that God's wrath is fiery. It is fierce, violent, burning, torturing, tormenting. This phrase, *fervour of fire*, thus expressed,

fiery indignation, addeth much emphasis. It is like this phrase in another kind, 'the power of his might,' Eph. vi. 10. This fierceness of God's wrath is by sundry prophets set out to the life, as, Deut. xxxii. 21, 22, &c., Ps. xviii. 7, 8, and xxi. 9, Isa. xxx. 33, Jer. xvii. 4, Ezek. xxxviii. 19. In the New Testament, the manifestation of God's wrath is set down in the world to come, as 2 Thes. i. 8, Mat. xxv. 41, Rev. xx. 10, 15, and xxi. 8.

Quest. Is it a material fire wherewith the damned in hell are tormented?

Ans. This is too curious a point to resolve to the full, but yet this answer may safely be returned;—

It is no wasting or consuming fire, but a torturing; and so far corporeal as it tormenteth the body, and so far incorporeal as it tormenteth the soul; for it is prepared for the devil and his angels, which have no bodies, Mat. xxv. 41.

1. The ground of the fierceness of this wrath, is the greatness of the person whose wrath is incensed; as his greatness is, so is his indignation infinite and incomprehensible.

2. The heinousness of the sin; for the punishment is proportioned according to desert.

3. Want of means to quench this fire. If a great fire be kindled, and much fuel added, and no water to quench it, it cannot be but very great.

This affords matter of caution, to take heed of kindling this fire, or bringing fuel unto it. Will a wise man bring fire unto gunpowder, or to a stack of dry havens? Consider the care of this city in preventing and quenching fires. Much more careful should we be about the fiery indignation here mentioned. It seizeth, first, on the bodies of men, and on their souls, Luke xii. 5; thirdly, on their families, Zech. v. 4; fourthly, on whole cities, Gen. xix. 24, 25; fifthly, on nations, Zeph. iii. 6; seventhly, on the whole world, Gen. vii. 11; eighthly, yea, for ever in the world to come, Mat. xxv. 41. Of rules for preventing this fiery indignation, see *A Plaster for the Plague*, on Num. xvi. 44, secs. 3–5, &c. See also ver. 25, Sec. 79.

Sec. 99. Of the certainty of judgment against apostates.

Yet further to aggravate the foresaid judgment, the apostle addeth this effect thereof, *it shall devour the adversaries*. The word *ἐσθίων*, translated *devour*, properly signifyeth to eat up a thing, as the seven lean kine in Pharaoh's dream did eat up the seven fat kine, Gen. xli. 20. Thus fire is said to eat up a thing, when it burns it up and consumes it; this is to devour it. Yet this is not here properly to be taken, for hell fire doth not consume the damned, but because that fire which consumeth a thing useth to be very hot, and the hotter it is the sooner it consumeth, therefore this effect is here set down to aggravate the heat of this fire, and the greatness of their torment; yea, and

an impossibility to be freed from it. For that which is devoured cannot escape.

Here is further added a participle, *μέλλοντος*, that setteth out the time to come in this word *shall*, to shew that howsoever their doom may be spared for a while, and they impudently go on in their sin, yet they shall assuredly be judged and devoured, as here is set down. So as there is no escaping hell torments, apostasy makes men liable to certain judgment. There is no withstanding God's fiery indignation. Of this point, see the *Treatise of the Sin against the Holy Ghost*, part ii. secs. 20, 21, &c.

Sec. 100. Of apostates being adversaries.

A special reason of the severity and certainty of the aforesaid judgment upon apostates, is implied in this title given unto them, *τοὺς ὑπεναντίους*, *the adversaries*. The word in Greek is a double compound, of a preposition *ἐν*, that signifies *under*; and another, *ἐκ*, that signifyeth *of or from*; and an adverb, *ἀντί*, that signifyeth *contrary*. They have a disposition contrary to God, contrary to his son Christ, contrary to the Spirit of God, contrary to the children of God, contrary to the gospel of God, and contrary to their own souls; yea, such adversaries as having made profession of the true religion, under colour thereof, do the greater mischief. Some therefore translate this word *occultè adversarii, secret adversaries*.

This sheweth that apostates are the greatest adversaries in the church of God. The apostle sayeth of such an one, that 'he exalteth and opposeth himself above all that is called God,' &c., 2 Thes. ii. 4. The apostle expressly calleth such adversaries, 1 Cor. xvi. 9, Philip. i. 28, 1 Tim. v. 14, and thus he describeth them, 'They both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men,' 1 Thes. ii. 15.

Fitly is this title given unto them.

1. In regard of their mind to God.

2. In regard of God's mind to them. The apostle useth a word that setteth out both these, *μισοστυγέις*; it is translated 'haters of God,' Rom. i. 30, which is used both actively, 'haters of God,' and passively, 'hated of God.' Such were the pharisees, and Alexander the coppersmith, 2 Tim. iv. 14, and Julian the apostate, of whose story read *The Recovery from Apostasy*, sec. 56.

1. This informs us in the equity of the severity of the foresaid judgment. If it be equal that such as have neglected to receive Christ should be cast into hell fire, Mat. xxv. 42, &c., how much more equal is it that adversaries, such adversaries as have been described, should be 'devoured with fiery indignation'? Is it not most meet that they should be judged; that their consciences should be made to look for judgment; that the indignation of the Lord should be upon them; that it should be a fiery indignation; that it should devour them?

2. This esteem of apostates before God that they are adversaries, and that so fearful a vengeance doth wait upon them, should make us fearful of giving any way to this sin. To be in God's account an adversary, is as to be a devil, for so the devil is counted, 1 Peter v. 8.

Sec. 101. *Of the law of Moses.*

Ver. 28. *He that despised Moses's law died without mercy, under two or three witnesses.*

The apostle further proceeds to confirm the equity of the fore-named judgment, by an argument taken *à minori*, from the less.

Thus, the law of Moses was less than the gospel ; But he that despised Moses's law died without mercy ;

Therefore he that despiseth the gospel may much more die without mercy.

By Moses's law is meant the law of God delivered to the people by the ministry of Moses.

Thereof there were three kinds :

1. Moral, which [was] a general rule of righteousness for all Adam's children, in the decalogue or ten commandments.

2. The ceremonial, which was a particular prescript form of piety for the time of the law.

3. Judicial, which was the rule of policy for the polity of the Jews.

Some restrain this to the judicial law. But neither of the fore-mentioned kinds must be excluded. For the blasphemer sinned against the moral law, Lev. xxiv. 16. He that gathered sticks on the Sabbath day and was stoned, Numb. xv. 32, &c., offended against the ceremonial law ; for howsoever the Sabbath be a part of the moral law, yet the strictness of not kindling the fire thereon, Exod. xxxv. 3, against which that man transgressed, was a part of the ceremonial law.

The law for putting the disobedient child to death was judicial, Deut. xxi. 21.

Because Moses was God's minister, therefore God's law is styled 'Moses's law ;' for where Matthew speaks of dishonouring parents, thus he expresseth it, 'God commanded,' Mat. xv. 4.

Another evangelist thus expresseth it, 'Moses said,' Mark vii. 10. In like manner Moses is said to 'bring Israel out of Egypt.' Hereof see more, Chap. iii. 16, Sec. 164.

Sec. 102. *Of despising the law.*

The fault here intended is thus expressed, *He that despised.*

The Greek word, ἀπερρώσας, so translated, signifieth *utterly to reject* a thing. It is applied,

1. To rejecting of men's petitions, Mark vi. 26.
2. To despising government, Jude 8.
3. To disannulling men's wills and testaments, Gal. iii. 15.

4. To despising of ministers of Christ and of God, Luke x. 16.

5. To the frustrating of God's counsel, Luke vii. 30.

6. To the casting off of faith, 1 Tim. v. 12.

7. To making void the grace of God, Gal. ii. 21.

8. To nullifying the law, Mark vii. 9.

9. To God's bringing men's wisdom to nought, 1 Cor. i. 19.

10. To God's disannulling of the law, Heb. vii. 18, Sec. 85. There see more of the notation of the word.

By these exemplifications of the word, the high pitch of the sin here spoken of is set out to the full. This sheweth that there is a difference between transgressions. Some are beside the law, yea, and contrary to it ; whereof see Chap. ii. 2, Sec. 14, &c. Others are a plain despising of the law, as the word of the text here implieth.

The different words in all the learned languages that do set forth sin do imply degrees therein. So do the different sacrifices that were offered up for different sins ; whereof read Lev. v. 6, and vi. 6, and iv. 3, and Num. xv. 31, and 1 Sam. iii. 14.

So also do the divers punishments inflicted upon different sinners, Luke xii. 47, 48 ; Mat. xi. 22.

And, finally, express testimonies, as Gen. xv. 18 ; Ezek. xvi. 13, 51, 52 ; John ix. 41, and xix. 11.

Sec. 103. *Of putting despisers of God's law to death.*

The punishment here mentioned, of despisers of the law, is in general set down under this phrase, ἀποθνήσκει, *died*. Of the derivation of the Greek word, see Chap. vii. 8, Sec. 51. It is here spoken of a violent death inflicted by a magistrate, who stood in God's room, and bare his image ; and it sheweth that even in case of religion, for despising the divine law, the despiser might be put to death. A capital punishment might be inflicted on such an one. This was not only permitted, but also enjoined, Lev. xx. 1, &c. ; Deut. xiii. 5. Answerably hath that course been practised, Num. xv. 36 ; Lev. xxiv. 23.

This was thus enjoined by God, and practised by his people,

1. To prevent further mischief ; for if such should live longer, they might be brought to do more hurt.

2. To keep others from being infected. A limb that begins to be gangrene useth to be cut off, to prevent the infecting of other parts.

3. To be a terror to others, Deut. xiii. 11.

4. To be a means of salvation to the parties themselves, 1 Cor. v. 5 ; Joshua vii. 17.

This justifieth the practice of magistrates in like cases. Only let them take care that that which is lawful in itself be done in a right and due manner ; for it is a matter of great consequence to take away the life of a man. Therefore,

1. The cause must be just.
2. It must be weighty.
3. It must appear to be so.

Here the crime is set down to be despising of God's law, and to this have the proofs before alleged special reference.

1. God is the highest sovereign over all; he is 'King of kings,' 1 Tim. vi. 15; so as despising his law is the highest treason that can be.

2. God's laws are the rule of righteousness; from them all laws take their equities.

3. If despisers of God's law should be suffered to live, God would be provoked to take the sword into his own hand; and God's stroke would reach far and cut deep.

In this particular we may see how little respect states and governors have to God and to his law. Many, that are very severe against despising human laws, suffer heretics, idolaters, blasphemers, apostates, and sundry other like to them, to walk up and down unpunished. How can such expect divine protection? How can they not but expect divine vengeance?

As public magistrates, so masters, parents, tutors, schoolmasters, and others in authority, shew themselves in this case much blameworthy, in that they can suffer such as are under them to despise God's laws unpunished, and yet be severe enough in other cases.

Sec. 101. *Of cases wherein justice is to be executed without pity.*

Because the taking away of a man's life doth ordinarily work compassion in men, the law, in the case of despising his law, would have no pity or compassion to be shewn.

The Greek word *ὁμιλῶν*, here translated *mercy*, cometh from a root, *ὥσπερ*, *misericordia*, that signifieth *pity* or *compassion*. The word of my text is five times used in the New Testament. It is twice attributed to God: once as he is the subject thereof, and styled 'mercies of God,' Rom. xii. 1.

Another time as he is the 'Father' and fountain 'of mercies,' 2 Cor. i. 3. Twice the word that signifieth *bowels* is joined with it; as 'bowels and mercies,' Philip. ii. 1, and 'bowels of mercies,' Col. iii. 12. The fifth place is my text. A negative being added to this word, as here it is, *without mercies*, sheweth that there may be cases wherein no pity is to be manifested. This is exemplified in God's people's dealing with the Canaanites, Deut. vii. 2; and with idolaters, Deut. xiii. 7, &c.; and with wilful murderers, Deut. xix. 13. Though God himself be infinite in mercy, yet there are cases wherein the Lord will have no mercy, Isa. ix. 17; Jer. xiii. 14; Hosea i. 6.

This may be by reason,

1. Of the heinousness of the sin.
2. Of the obstinacy of the sinner.
3. Of the contagion whereby others may be infected.

This may be a good admonition to such as are in place of authority, to consider the kinds of offences,

the disposition of persons offending, and the danger that may follow upon undue pity.

In these and such like cases, they that stand in God's room, and bear his image, must set God before their eyes continually, and labour to have their hearts possessed with such a zeal of God's glory, as their ears may be stopped against the cries of such malefactors, and their eyes closed against their tears or other signs of anguish.

Sec. 105. *Of punishing malefactors on good ground.*

Because severity may not be shewed rashly, but upon very good ground, he addeth, in the close, this limitation, *under two or three witnesses*. Though one man may be so malicious as to accuse another unjustly, and swear falsely against him, yet it is not probable that two or three will agree together therein. They will fear lest they should betray one another. It is said of the witnesses that came against Christ, that 'their witness agreed not together,' Mark xiv. 56. Had there been but one witness, he might have agreed with himself, though not with the truth.

The law therefore doth much insist upon this; and that both affirmatively and negatively, Deut. xvii. 6 and xix. 15. Hereunto alludeth Christ under the gospel, Mat. xviii. 16.

1. All punishments are grievous; if therefore they be unjustly inflicted, they do exceedingly exasperate.

2. Capital punishments, if they be wrongfully inflicted, are irreparable; who can restore life when once it is taken away?

As therefore in all cases we are to proceed on good grounds, so especially in cases of severity.

Thus shall we justify ourselves before God and man; thus shall we have the more peace in our own consciences; thus shall we have a good warrant against murderers and gainsayers.

By this kind of proof undue prejudice, rash suspicion, and false calumny will be prevented. Where there are two or three witnesses, by diligent sifting and examination, if the matter be doubtful, the truth may the better be found out.

Sec. 106. *Of the meaning of these words, 'Of how much sorer punishment.'*

Ver. 29. *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

The reddition or application of the former argument is here set down.

The former part sheweth the great and just vengeance that despisers of the law brought upon themselves. This application thereof sheweth that far greater vengeance must needs follow upon despisers of the gospel.

That this application might more clearly appear, the

apostle sets down both the kind of punishment and kind of sin.

To make these points the more regarded, he brings them in with an interrogative; thus, Πόσω χείρονος, *Of how much sorer, &c.*

Of the emphasis of an interrogation affirming a thing, see Chap. i. 5, Sec. 46, and ver. 14, Sec. 155, and Chap. ix. 14, Sec. 76.

This word of comparison hath reference to the punishment before mentioned, which was capital, implying the death of the body, Sec. 103. So as there are greater punishments than a bodily death; whereupon the Lord saith, 'Fear not them that kill the body, and after that have no more that they can do; but rather fear him which is able to destroy both body and soul in hell,' Mat. x. 28.

The Greek word χείρονος, translated *sorer*, is comparative, but anomalous. The positive, κακός, is put for any manner of evil, either of sin or of punishment, Rom. i. 30.

Thus this comparative word of my text is used in the case of sin, 1 Tim. v. 8; and in the case of punishment, Luke xxvii. 64. So here; for the word *punishment* is expressly mentioned, and that under a word, τιμωρίας, that signifieth a *vindictive punishment*, or *revenge*. The root, τιμωρός, *ultor*, whence it sprouteth, signifieth a *revenger*. The verb τιμωρέω, τιμωρόμαι, signifieth *to revenge*. Paul twice attributeth it to himself, in regard of that violent revenge he sought to do to the professors of the Christian religion, Acts xxii. 5 and xxvi. 11.

Sec. 107. *Of the vengeance that followeth contempt of the gospel.*

This emphatical phrase, *how much sorer punishment*, giveth us to understand that despisers of the gospel make themselves guilty of heavier vengeance than despisers of the law. That is intended chap. xii. 25, and Mat. x. 14, 15, and xi. 22, 24. God's goodness and mercy is more manifested to man by the gospel than was by the law. It hath shined more and more unto the perfect day, Prov. iv. 18. The greater the mercy is that is despised, the greater is the sin in despising it. And answerable to the sin the judgment useth to be. By the gospel so much is done for children of men, as God is moved to say, 'What could have been done more to my vineyard that I have not done in it?' Isa. v. 4.

This affordeth an admonition to us that live under the gospel, that we have it in high esteem; lest disrespect thereto cause a despising thereof, and despising of the gospel causeth the severest judgment. Take for an example Capernaum, Mat. xi. 23; and remember the pithy exhortation of the apostle, chap. ii. 1, Sec. 5.

Obj. We read of many sorer judgments under the law than under the gospel.

Ans. 1. If it were so, it would not follow that gospel

sins were less, but that the patience of God was greater, 2 Peter iii. 9.

2. When punishment is deferred, it may be the severer, Rom. ii. 5, Ps. l. 21, 22.

3. Judgments under the gospel are more spiritual, and in that respect more insensible, yet sorer; as hardness of heart, a seared conscience, a reprobate sense, and greediness in sin.

These are scorpions, in comparison of those whips which were under the law, 1 Kings xii. 14. These especially are effects of God's just revenge. As assurance of faith, peace of conscience, and joy in the Holy Ghost are far greater blessings than outward peace, worldly riches, temporal delights, and earthly honours, so the spiritual judgments are the greater. They are blind who see it not. See more of this point chap. ii. 3, Sec. 21.

Sec. 108. *Of the evidence of God's just proceedings against sinners.*

The fore-mentioned proceeding of God against despisers of the gospel is so evident, as the apostle refers it to their own judgment and determination in this word δοξετε, *suppose ye*. In like sense it is used by Christ himself, Luke xiii. 2, 4, John v. 39.

Of the divers acceptions of this word, see Chap. iv. 1, Sec. 13.

It sheweth that such is the equity of God's proceedings against sinners, as men themselves may discern the same. This is manifested by other like phrases; as, 'judge ye,' Isa. v. 3; 'know ye,' Rom. iii. 19 and vi. 16; 'ye know,' 1 Cor. vi. 9, 1 John iii. 15; 'what will he do,' Mat. xxi. 40.

There are certain common notions in a reasonable man which do demonstrate the equity of God's proceeding with them.

This teacheth us well to use that stamp of God's image which he hath reserved in man notwithstanding his fall. And for this end to compare God's dealing with man in punishing him with his desert. Thus shall we justify God, and shew ourselves 'children of wisdom,' Luke vii. 35.

Sec. 109. *Of sinners deserving what they suffer.*

The justice of God's proceedings against sinners is set down in this phrase, *shall be thought worthy*. Of the meaning of the Greek word ἀξιοδέσται, *dignus censetur*, see Chap. iii. 8, Sec. 42. In this respect the punishment of sin is called wages, Rom. vi. 23. The word translated *wages* signifieth that allowance which was used to be given to soldiers, which was always accounted most just; yea, it is said to be a righteous thing before God, 2 Thes. i. 6. And the day of punishing every one is called 'the day of the revelation of the righteous judgment of God,' Rom. ii. 5.

1. The Judge who inflicteth punishment is called 'a righteous Judge,' 2 Tim. iv. 8, Gen. xviii. 25.

2. The nature of sin sheweth the equity of the judg-

ment, for all sin is of an infinite nature ; and this sin is a wilful rejecting of the means whereby the wounds of sin should be healed, and the guilt thereof taken away.

Obj. Sin is but temporary, the punishment is eternal. How can a temporary crime be thought worthy of an eternal punishment ?

Ans. See the treatise of the *Sin against the Holy Ghost*, part ii. sees. 30, 31.

Of the just punishment of transgressors, see Chap. ii. 2, Sees. 16, 17.

Sec. 110. *Of the aggravation of apostasy.*

The apostle contenteth not himself with a general declaration of the equity of God's dealing with apostates, but maketh it more clear by a particular enumeration of sundry aggravations.

The first of them is thus expressed, *who hath trodden under foot the Son of God*.

The first phrase, *hath trodden under foot*, is the interpretation of one Greek word, *καταπατήσας*, which is a compound, and implieth the basest using of a thing that can be. It is compounded of a verb, *πατήσθαι*, that signifieth to *trample upon*, or to *spurn at*, a thing, Luke x. 19, and xxi. 24.

The preposition *κατά*, with which it is compounded, aggravateth the aggravation, implying a scornful trampling upon a thing : as where it is said of ' salt that hath lost his savour,' ' it is good for nothing but to be cast out and to be trodden under foot of men,' Mat. v. 13. And it is applied to swine's trampling pearls under their feet. Mat. vii. 6. Things trampled upon are counted nothing worth, and therefore not only rejected, but with scorn and disdain.

This sheweth the height of their impiety, especially as it is applied to the subject or thing trampled upon, which is not a worm, not any unreasonable creature, not a mere man, not an angel, not any mere creature, but God ; not God as a severe, strict judge, but the *Son of God*, that for man's sake became a son of man, a sacrifice, a price of redemption.

Therefore, in the second place, mention is made of the blood of him who is trodden under foot, which implieth that the Son of God shed his blood, and gave his life, for man's redemption. This, therefore, is the most precious thing that ever was bestowed on children of men, far beyond silver and gold, 1 Peter i. 18, 19 ; especially it being the *blood of the covenant*, that is, the blood whereby God's covenant with man for remission of sins, reconciliation with God, all needful grace, and eternal life is sealed up ; and so the covenant made a testament unalterable, inviolable, as is shewed, Chap. ix. 16, Sees. 93-95.

Thus this blood, as it is in itself most precious, being the blood of him that is God, Acts xx. 28, so it is to man the most useful and beneficial that can be ; for it is that *wherewith a man is sanctified*. Of the Greek word *ἐν ᾧ ἡγιάσθη*, translated *sanctified*, and of

the notation and divers acceptions of it, see Chap. ii. 11, Sees. 100-103. It is here taken in as large an extent as it was ver. 10, Sec. 27.

Of the foresaid precious and beneficial blood, it is said that the sinner here described hath *ἡγασμένους, counted it an unholy thing*. In Greek, the word *αἷον*, translated *an unholy thing*, properly signifieth *a thing common*. Thus it is expounded, Mark vii. 2, Acts x. 14, 28. A verb, *ζωῶω*, derived from thence, signifieth to *pollute*, or defile, Mat. xv. 11, 18, 20 ; Acts x. 15 ; Rev. xxi. 27.

This phrase then implieth that they account the pure, precious, and efficacious blood of Christ to be no better than the blood of beasts, or than ordinary common water, which hath no virtue at all for cleansing of the soul.

Quest. How then are they said to be sanctified by that blood ?

Ans. To be *sanctified* is, in Canaan's language, taken two especial ways :

1. To be set apart as an holy and peculiar thing to the Lord, Exod. xiii. 2, 12 ; 1 Tim. iv. 5.

2. To make holy, and that both by purging away all filthiness, and also by infusing true holiness, 2 Cor. vii. 1, 1 Thes. v. 23.

In this latter sense, this word is used,

(1.) For sanctification in truth, and in judgment of certainty, Acts xx. 32, and xxvi. 18.

(2.) In appearance, in hope, in judgment of charity, 1 Cor. vi. 11.

These here are said to be sanctified,

(1.) As distinguished by their profession from infidels, and by their profession set apart among the peculiar people of God.

(2.) As they made such profession of true holiness as in charity they were deemed to be truly sanctified ; yea, further, they may be said to be sanctified in regard of the end of Christ's blood, which was shed to do that that the blood of beasts under the law could not do, namely, to sanctify. So as apostates do vilify that blood which was shed to sanctify them.

The last thing wherein the sin of apostasy is aggravated is in these words, *hath done despite unto the Spirit of grace*.

This is the greatest aggravation of all ; for by the *Spirit* is meant the Holy Ghost, concerning whom our Lord Christ saith, ' All manner of sin and blasphemy shall be forgiven unto men ; but the blasphemy against the Holy Ghost shall not be forgiven unto men,' Mat. xii. 31. Hereby this sin is made greater than any other.

He calleth this Spirit *the Spirit of grace*, because the Holy Ghost is the author of grace, who worketh it in men's hearts. In which respect he is styled ' the Holy Ghost.' See Chap. ii. 4, Sec. 35.

Here this title, *τὸ Πνεῦμα τῆς χάριτος, the Spirit of grace*, is given to the Holy Ghost to shew how far he had wrought upon these apostates, even to enlighten

them, to persuade them inwardly of the truth and benefit of the gospel, to work in them a sweet taste and apprehension thereof, Heb. vi. 4, 5, and to move them to make profession thereof; notwithstanding all this, to despite the Spirit of grace against knowledge, and conscience, and evidence of that Spirit, maketh their sin to be out of measure sinful.

The Greek word ἐνέχισαs, translated *hath done despite*, is one word, but a compound word. The noun, ὀργήs, whence it is derived, signifieth *wrong*, or *contumely*.

The simple verb, ὀργίζω, signifieth to *wrong one insolently, disgracefully*, Mat. xxii. 6, Luke xviii. 32. This compound signifieth a casting of disgrace or reproach upon such an one in particular. The object of that disgrace being *the Spirit of grace*, makes the sin far the greater.

Thus the apostle hath described the heinousness of that sin, for which nothing remaineth but an expectation of devouring fire, ver. 27.

Many principles before handled are here implied. Whereof see Sec. 117.

Sec. 111. *Of Christians' knowledge of God and of his word.*

Ver. 30. *For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.*

The first particle, γὰρ, as in our English it is set down, being a causal conjunction, sheweth that this verse is added as a reason of that which went before. Now, the last thing noted in the former verse is sure and severe vengeance upon apostates. The proof here alleged to confirm the same is taken from a divine testimony. It is generally hinted in this phrase, *we know him that hath said*; then the particular testimony is alleged thus, *vengeance belongeth unto me, &c.*

The substance of the apostle's argument may thus be framed: He to whom vengeance belongeth will surely and sorely revenge them that revolt from him;

But to God vengeance belongeth;

Therefore God will surely and sorely revenge those that revolt from him.

This phrase, *οἶδαμεν, we know*, hath reference both to God himself, of whom the testimony is given, and also to that particular scripture where this testimony was first set down.

In the former respect it declareth that God, in his dealing with men, is well known. *We know him that hath said.* 'The Lord is known by the judgment which he executeth,' Ps. ix. 16. 'He left not himself without witness, in that he did good,' &c., Acts xiv. 17.

Obj. He 'dwelleth in the light, which no man can approach unto,' 1 Tim. vi. 16. 'His ways are past finding out,' Rom. iii. 33.

Ans. He is indeed thus in himself, and in the depth

of his counsels. But by sundry effects he hath made himself known. Some of them are so clear and evident beams of his divine properties as they shew they are works of God, Rom. i. 20. Others do carry such light from the Spirit of God as makes men believe whose works they are, Exod. viii. 19, and x. 7, and xii. 30; 1 Sam. v. 11.

In this respect they shew their blindness to be wilful, who know not him who executeth vengeance; but imagine that judgment falleth out upon sinners by chance, as the Philistines' did, 1 Sam. vi. 9. Thus God was robbed of much honour. So as it is not want of light, but a winking against that light which God is pleased to shew forth of himself, that makes them ignorant of God. In such cases, 'the god of this world hath blinded the minds of them that believe not,' &c., 2 Cor. iv. 4.

It becometh us to take such notice of the evidences which God giveth of himself, as on all occasions we may say, 'We know him that hath said,' or done this or that. Thus fear and faith will be wrought in us toward him, Exod. xiv. 31; otherwise, though God may say, 'What could have been done more to my vineyard that I have not done in it?' yet they 'consider not the operation of his hand,' Isa. v. 4, 12.

In the other respect, as this act of the mind we know hath reference to the testimony itself in this phrase, *him that hath said*, it implieth such understanding of the Scripture, as they which hear a sentence thereof know where it is written, and by whom it was first uttered, though neither verse, nor chapter, nor book was named. Hereof see more, Chap. ii. 6, Secs. 50, 52.

Sec. 112. *Of vengeance belonging to God.*

The testimonies produced by the apostle for proof of the point in hand are two. The first in these words, *I will recompense.*

This is taken out of Deut. xxxii. 35.

There is some difference betwixt the testimony as first set down by Moses, and here cited by the apostle: Moses thus sets it down, 'To me vengeance and recompence;' that is, these belong to me, and are proper unto me. Thus it is in a manner translated, Rom. xii. 19, 'Vengeance is mine; I will repay, saith the Lord.'

Moses, to terrify the people the more, sets down,

1. God's office, which is to inflict just punishment upon wilful and obstinate sinners; and though, in his unsearchable wisdom, he may some while forbear them, yet, lest they should grow too impudent, and secure, and presumptuous, he addeth this other clause, 'and recompence,' that, by doubling of the word, people might more fear, and be assured that God will do that which belongeth unto him. Whereas the two phrases are thus set down, 'Vengeance belongeth unto me; I will recompence:' the Greek LXX are therein imitated. The first phrase setteth down God's

prerogative, vengeance belongeth unto him; the second sheweth his justice in executing that which belongeth to him, 'I will repay, saith the Lord.' Thus the apostle's quoting of that text is an explanation of the mind of Moses, and no way contrary thereunto.

A special point here intended is, that it is God's prerogative to punish evil doers. In this respect this title is twice together attributed to God: 'O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth,' Ps. xciv. 1. And to like purpose, 'The Lord revengeth; the Lord revengeth; the Lord will take vengeance,' Nahum i. 2. With much emphasis is this thus set down, 'God hath spoken once; twice have I heard this, that power belongeth unto God,' Ps. lxii. 11. By power he meaneth vengeance, as is evident by the opposition of the next verse.

God's excellencies do many ways give proof hereunto, as,

1. God's supreme sovereignty; for this is one part of sovereignty, to take vengeance on rebels.

2. His omnipotency; he is able to beat down his stoutest enemies.

3. His infinite justice; this consisteth, as in giving reward, so in taking revenge.

4. His perfect wisdom, who can order matters to the best.

5. His zeal and hatred of sin.

This demonstrateth the unlawfulness of all private revenge. To this end is this very text quoted, Rom. xii. 19, Prov. xx. 22. Such as undertake single combats enter upon God's prerogative.

Quest. What may then be thought of magistrates, masters, and parents punishing their inferiors?

Ans. These stand in God's room, bear his image, and have their power of God, Rom. xiii. 1.

This aggravates the terror of those who provoke God's vengeance, ver. 31.

Sec. 113. Of God's not failing to execute that vengeance which he undertaketh.

This addition, *I will recompense, saith the Lord*, being inferred upon God's prerogative concerning vengeance, plainly sheweth, that God will not fail to do that which belongeth to him. Upon this very point, that vengeance belongeth to God, the psalmist maketh this inference, 'Render a reward to the proud,' Ps. xciv. 1, 2. And upon a like ground, a prophet maketh this inference, 'The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies,' Nahum i. 2.

God's truth and faithfulness is an especial ground hereof. In every kind it shall be accomplished, both in giving reward, and also in taking revenge.

That he is faithful in reward, see ver. 23, Sec. 73, and that he is faithful in taking revenge is evident, Num. xxiii. 19, 1 Sam. xv. 29. When the Israelites

in the times of the prophets slighted the judgments which where beforehand threatened, God by oath avouched that he would not be entreated to spare them, nor by prayer, Ezek. xiv. 16, 18; nor by sacrifice, 1 Sam. iii. 14. And where others put off judgment threatened to long times, the Lord avouched that he would execute them in their days, Ezek. xii. 21, &c.

1. This teacheth us carefully to observe what God undertakes to do, and answerably expect the accomplishment thereof.

2. This warranteth us to plead and press God's own undertakings for his church against the obstinate enemies thereof, Ps. xciv. 1, 2.

3. Herein they that stand in God's room, and have received power of God, ought to be followers of God; they in special to whom God giveth power. God is to give account to none, yet he is as faithful in executing what belongeth to him, as if he were to give an account. That respect which they bear unto God, and that account which they are to give unto him, should make them endeavour to be like their heavenly Father.

Sec. 114. Of God's undertaking to judge his people.

To the former divine testimony, the apostle here addeth another, and that tending to the same purpose, as is evident by this phrase, *καὶ πάλιν*, and again, whereof see Chap. i. 5, Sec. 63.

This second testimony is taken out of the same book, and chapter, and verse next to the former, namely, Deut. xxxii. 36. The testimony, as here alleged, seemeth not to agree with the scope of Moses whence it is taken; for there it is used to set out God's care over his church, but here his vengeance over his church's enemies.

Ans. 1. It is no perverting of a sentence to apply a general unto a particular, as that of *judging*, which is the general act, to *taking revenge*.

2. Nothing hinders, but that Moses's meaning may be of God's taking revenge, as here it is.

3. That which is intended by the apostle, followeth that which is noted by Moses as a necessary consequence; For if God undertake to protect his people, he must needs execute vengeance on those that forsake the assembling together, and do God's people all the mischief they can.

As this word *κρίνει*, *judge*, is put for taking revenge, and applied to God, see ver. 30, Sec. 112. Of God's undertaking to take revenge, and not failing to do what he undertakes, implied under this phrase, *God shall judge*, see ver. 30, Sec. 113. In that this divine act of judging, or taking revenge, is referred to God's people as the object thereof, it sheweth that outward profession exempteth not from divine vengeance.

Of the notation of the word *λάος*, translated *people*, see Chap. iv. 9, Sec. 57.

As it hath reference to God, and as men are God's

people, it containeth many singular privileges, which are set down Chap. iv. 9, Sec. 57, and Chap. viii. 10, Secs. 68, 69.

But some privileges are oft attributed to men for their former profession's sake, in that they profess themselves to be the people of God, and assembled together [as] God's people.

How far these may fall hath been shewed, Chap. iii. 12, Secs. 131, 136, 137, and Chap. vi. 6, Sec. 87.

This that is here spoken of God's judging his people, is meant of such a kind of people as were hypocrites, and clean fell away. Of such a people hath the apostle spoken before. If they who have professed themselves to be God's people renounce their profession, God will assuredly judge them, as it is here said in the third person, *God shall judge his people*. So Moses, speaking to the people themselves, saith, 'The Lord thy God is a consuming fire, even a jealous God,' Deut. iv. 24. Yea, this apostle useth that phrase in the first person, thus, 'Our God is a consuming fire,' Heb. xii. 29. We have sundry examples hereof, as the Israelites in the wilderness, 1 Cor. x. 5, &c.; and in the time of the Judges, and in the ten tribes that revolted from the house of David, and in sundry churches planted by the apostles, and in sundry others since their days.

1. God's judgments on his people are more remarkable, they make a deeper impression.

2. God is more dishonoured thereby. This was it that aggravated Judas his crime, Ps. xli. 9.

3. Many are made to stumble, 2 Peter ii. 2.

4. Enemies take occasion to blaspheme the holy profession, Rom. ii. 24.

This discovereth their folly, who, forsaking their holy profession, do notwithstanding plead, 'The temple of the Lord, the temple of the Lord,' Jer. vii. 4. A bare profession is like to a reed, whereupon if a man lean, it will break and pierce into his arm, 2 Kings xviii. 21; or like weeds in the bottom of a river, whereon if a man take hold, they will drown him.

Professors, therefore, ought to be very watchful over themselves and others, that they hold fast the profession of their faith without wavering, ver. 23.

Sec. 115. *Of the extremity of God's revenge*, Heb. x. 31.

It is a fearful thing to fall into the hands of the living God.

The apostle having long insisted upon God's just severity in judging apostates, he concludes that point with a rhetorical figure, that doth much aggravate all that he had before delivered thereabouts. Every word herein carrieth an especial emphasis.

1. This word φοβερόν, *fearful*, is enough to cast an apostate into such a trembling passion, as Belshazzar was cast into, when he saw the handwriting upon the wall.

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Of the derivation of the Greek word, see ver. 27, Sec. 96.

2. This phrase, ἐμπεσεῖν εἰς χεῖρας, *to fall into the hands*, being applied to God, is metaphorical; for to speak properly, God hath no hands, nor other members. It is applied to God, ἀνθ' ὧν παθῶν, after the manner of man. The metaphor is taken from an enemy, which seeketh after one of whom he intendeth to take revenge. If he catch him, and lay hold on him, he is sure to pay for it.

3. It is *God* himself, Θεῶν, that layeth hold on this man: how then can he think to escape?

4. This God is the *living* God, ζῶντος, which implieth an everlastingness, so as there is no end of God's vengeance.

Of this title, *living God*, see more, Chap. iii. 12, Secs. 138, 139.

How fearful a thing it is to fall into God's hands, is evident by Belshazzar's passion, Dan. v. 6.

By a prophet's exclamation, Nahum i. 6.

By the imprecations of such as are in God's hands, Rev. vi. 16.

By the effects following thereupon, Mat. viii. 12.

And sundry other ways.

Two particulars are here in special noted, which much aggravate this terror:

One is, the infiniteness of God himself.

The other is, his everlasting continuance.

As God himself is, so is his wrath, a great wrath; so is his hand, a strong hand, a full hand, an heavy hand.

He ever liveth, 'even from everlasting to everlasting he is God,' Ps. xc. 2.

Some comfort it is, that though we fall into the hands of men, yet they shall not always live.

This doth much aggravate the terror of apostates' judgment.

1. There is no escaping of God's hand, Ps. cxxxix. 7, &c. Elijah escaped the vengeance of Jezebel, 1 Kings xix. 2, 3, &c.

2. None can by force rescue out of God's hand, as David rescued the sheep, which he kept from a lion and a bear, 1 Sam. xvii. 35; or as Abishai rescued David from the hands of Ishbi-benob, 2 Sam. xxi. 16, 17.

3. God regards not men's face, or anything else in man; 'he is no acceptor of persons;' as David too too partially respected the beauty and comeliness of Absalom his son, 1 Sam. xvi. 7.

4. God will not be moved with any gifts, as Felix would have been moved, Acts xxiv. 27.

5. God cannot be deceived with any fair pretences, or false suggestions, as Potiphar was, Gen. xxxix. 17.

6. No supplications of such sinners shall prevail with him in the day of his wrath, Prov. i. 28, as the king of Syria prevailed with Ahab, 1 Kings xx. 32.

7. No intercession of others shall prevail with God

for such, as Joab's intercession prevailed with David for Absalom, 2 Sam. xiv. 31.

8. There shall be no mixture of comfort in God's wrath on such. But in all that man can do, there may be much comfort.

9. No man can endure God's strokes, as martyrs have endured the utmost that men can do.

10. No time can put an end to God's revenge : to man's it may.

Sec. 116. *Of the resolution of Heb. x. 26-31.*

Ver. 26. *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin,*

27. *But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.*

28. *He that despised Moses's law died without mercy under two or three witnesses.*

29. *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

30. *For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.*

31. *It is a fearful thing to fall into the hands of the living God.*

The sum of these six verses is in two words, apostates' punishment. Hereof are two parts :

1. A description of their sin.
2. A declaration of their punishment.

Both these are,

1. Propounded ; 2. Aggravated.

Their sin propounded is in ver. 26, and aggravated, ver. 29.

The punishment propounded is ver. 26, 27, and aggravated, ver. 28, 29, &c.

In propounding their sin, two things are observable.

1. The manner of propounding it, in two circumstances :

(1.) By way of supposition, in this particle, *if* ; or participle, *sinning*.

(2.) By way of extension, in the plural number, and first person, *we*.

2. The matter, which is set out,

(1.) By the kind of sin, *wilfully*.

(2.) By the time of committing it, *after that we have received the knowledge of the truth*.

This is aggravated,

1. By an act, *received*.

2. By the object thereof, *knowledge*.

3. By the subject of that knowledge, *the truth*.

The punishment is propounded,

1. Negatively, by taking away the means of pardon.

Where is noted,

1. The kind of means, *sacrifice for sins*.

2. The manner of taking it away, *there remaineth no more*.

The positive punishment is,

1. Generally hinted, in this conjunction of opposition, *but*.

2. Particularly expressed.

In the expression there are declared,

1. The kind of punishment, in two branches,

(1.) *Judgment*.

(2.) *Fiery indignation*.

2. The terror thereof, *fearful looking for*.

3. An effect, *which shall devour*. This is amplified by the persons devoured, who are styled *adversaries*.

The punishment of apostates is aggravated comparatively. The comparison is taken from Moses's law. There are two parts thereof :

1. The doom of obstinate transgressors of the law.

Here is set down,

1. Their sin.

2. The punishment thereof.

Their sin is set down,

1. By the kind of act, *despised*.

2. By the object, *Moses's law*.

The punishment of their sin is,

1. Propounded, in this word *died*.

2. Amplified by the extent, *without mercy*.

And by the restraint, *under two or three witnesses*.

2. The doom of apostates under the gospel. Hereof are two parts :

1. A description of their doom.

2. A farther description of their sin.

Their doom is declared by a just consequence following upon the severity executed on those who obstinately transgress the law, and it setteth down three distinct points :

1. The severity of the punishment, *of how much sorer punishment*.

2. The equity of it, *shall he be thought worthy*.

3. The certainty thereof, in this phrase, *suppose ye?*

2. The sin is described by a double relation : 1, of Christ ; 2, of the Spirit.

In the former relation is set down,

1. The excellent name of him that is despised, *the Son of God* ; amplified by the kind of despite, *who hath trodden under foot*.

2. The benefit that we reap by the Son of God, in this phrase, *blood of the covenant* ; amplified by the despite done to it, in this phrase, *hath counted unholy* ; further amplified by the effect, *wherewith he was sanctified*.

The other relation setteth down,

1. The object despised, *the Spirit of grace*.

2. The kind of despite, *hath done despite*.

The 30th verse produceth further proofs of the main point, namely, of the certainty and severity of the punishment of apostates. The proofs following are taken from divine testimony. Hereabout note, _

1. The manner of producing them, in this phrase, *ye know him that hath said.*

2. The addition of testimony to testimony, in this phrase, *and again.*

3. The matter of the testimonies.

The testimonies are two. Of the first there are two branches :

1. God's prerogative, *vengeance belongeth unto me.*

2. God's performing what he undertakes, *I will repay, saith the Lord.*

In the second testimony there is a threatening of divine vengeance, wherein we may observe,

1. The person who threateneth, *the Lord shall.*

2. The punishment threatened, *judge.*

3. The persons judged, *his people.*

In the 31st verse there is an elegant conclusion of all that hath been before said of the doom of apostates.

In it two things are taken for granted :

1. That apostates fall into *God's hand.*

2. That the Lord is the *living God.*

3. That is a most fearful thing for apostates to *fall into his hand.*

Sec. 117. *Of doctrines raised out of Heb. x. 26-31.*

I. *The utmost danger is to be set before professors.*

Great is that danger which the apostle here implieth professors to be subject unto ; and such were they to whom he here wrote. See Sec. 87.

II. *Danger is to be set before ourselves as well as before others.* The apostle, in setting down the danger of apostates, speaketh to himself as well as to others, and saith, *if we sin.* See Sec. 87.

III. *Wilfulness much aggravateth sin.* It is here brought in as a great aggravation, to *sin wilfully.* See Sec. 88.

IV. *It is very dangerous to trade in sin.* The participle, *we sinning,* intends as much. See Sec. 89.

V. *The gospel is the word of truth.* That is it which is here so called. See Sec. 90.

VI. *The gospel hath a power to cause men to receive what they do conceive.* We are in this respect here said to receive the truth. See Sec. 91.

VII. *To sin against the evidence of the Spirit is the highest pitch of impiety.* These are they that sin after they have received the knowledge of the truth. See Sec. 93.

VIII. *A sacrifice is necessary to expiate sin.* To demonstrate this point, the apostle proveth that their sin remaineth, who have no sacrifice to take away their sin. See Sec. 94.

IX. *Sin may prove inextinguishable.* If there remaineth no sacrifice for sin, that sin cannot be expiated. See Sec. 94.

X. *Apostates shall not be forgiven.* These are they for whom no expiation remaineth. See Sec. 94.

XI. *They who are not pardoned shall be condemned.* This particle of opposition, *but,* intendeth as much. See Sec. 95.

XII. *Apostates cannot but look for fearful judgments.* This the apostle doth here plainly express. See Sec. 96.

XIII. *Apostates incense divine wrath.* They make it to be a *fiery indignation.* See Sec. 97.

XIV. *God's wrath is very fierce.* So much is comprised under this phrase, *fiery indignation.* See Sec. 98.

XV. *Judgment against apostates is certain.* It shall devour them. See Sec. 99.

XVI. *Apostates are adversaries.* They are here so called. See Sec. 100.

XVII. *God's law given by Moses was Moses's law.* It is here so styled. See Sec. 101, yet it remained to be the law of God.

XVIII. *To despise a law is a heinous sin.* So it is here accounted. See Sec. 102.

XIX. *Despisers of Moses's law were put to death.* This is plainly expressed. See Sec. 103.

XX. *In some cases no pity was to be shewed to malefactors.* They must die without mercy. See Sec. 104.

XXI. *There must be good ground for punishing malefactors.* It might not be done without two or three witnesses. See Sec. 105.

XXII. *The gospel denounceth heavier judgments than the law.* This phrase, *of how much sorer punishments,* implieth as much. See Sec. 106.

XXIII. *Severest vengeance followeth contempt of the gospel.* Of this contempt it is said, *of how much sorer punishment shall he be thought worthy?* See Sec. 107.

XXIV. *So clear is God's proceeding against apostates, as any may suppose it to be as it is.* Therefore the apostle appealeth to their conscience, and saith, *suppose ye?* See Sec. 108.

XXV. *Sinners deserve what they suffer.* They are worthy of it. See Sec. 109.

XXVI. *God hath a special Son.* This is his own, proper, begotten, only begotten Son. See Chap. i.

XXVII. *God gave his only begotten Son to man.* See Chap. i. 2, Sec. 15.

XXVIII. *Apostates trample under foot this Son of God.* See Sec. 110.

XXIX. *God's own Son shed his blood for man.* This is that blood that is called the *blood of the covenant.* See Sec. 110.

XXX. *The Son of God shed his blood, to ratify the covenant betwixt God and man.* Therefore it is called the *blood of the covenant.* See Sec. 110.

XXXI. *Men are sanctified by the blood of the covenant.* So much is here expressed. See Sec. 110.

XXXII. *Apostates count that blood, which Christ shed to sanctify them, an unholy thing.* See Sec. 110.

XXXIII. *The Spirit of God is given to men.* This is here implied by the mention that is made of the Spirit. See Sec. 110.

XXXIV. *The Spirit worketh grace in men.* He is therefore styled *the Spirit of grace.* See Sec. 110.

XXXV. *Apostates do despite unto the Spirit of grace.* This is in these very terms set down. See Sec. 110.

XXXVI. *Apostates with scorn disrespect the most precious thing that can be.* They trample under foot the *Son of God.* See Sec. 110.

XXXVII. *Apostates with scorn reject the most beneficial thing that is.* They count the blood of the covenant an *unholy thing.* See Sec. 110.

XXXVIII. *Apostates despise the most efficacious thing that is;* even the operation of the Spirit of grace. These three last doctrines follow by just and necessary consequence. See Sec. 110.

XXXIX. *God is well known in his dealings with men.* This ariseth from this phrase, *we know him.* See Sec. 111.

XL. *The Scripture is well known by the very naming of the words of Scripture, by such as are well exercised therein.* This phrase, *we know him that hath said,* intendeth thus much. See Sec. 111.

XLI. *Vengeance belongeth unto God.* This phrase, *vengeance belongeth unto me,* saith the Lord, intends as much. See Sec. 112.

XLII. *God will execute that vengeance which belongeth to him.* It is God that saith, *I will recompense.* See Sec. 113.

XLIII. *Testimony may be added unto testimony.* This phrase, *and again,* implieth as much. See Sec. 114.

XLIV. *Just revenge is a part of judgment.* Thus the point of God's taking vengeance is expounded, *God shall judge.* See Sec. 114.

XLV. *Outward profession exempteth not from divine vengeance.* External, hypocritical professors are such as are here called *God's people.* See Sec. 114.

XLVI. *Divine revenge is a sore revenge.* This is the general scope of the apostle's conclusion in the one and thirtieth verse, and the five verses before it. See Sec. 115.

Sec. 118. *Of calling to remembrance former days.*

Ver. 32. *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affliction.*

Hitherto the apostle hath insisted upon God's just and severe proceeding with apostates. Now he proceeds to another kind of motive, wherein he endeavoureth to shew that he had a better opinion of them, according to that which he had said, Chap. vi. 9, 'We are persuaded better things of you, and things that accompany salvation, though we thus speak.' So as ministers must testify the good opinion they have of their people, and the good respect which they bear to them. See Chap. vi. 9, Secs. 53-56.

As by the former minatory arguments he dissuaded them from apostasy, so by his exhortatory arguments

which follow he persuades them unto perseverance. For this particle of connection, or rather opposition, *ô; but,* sheweth that they are arguments of differing sorts.

His arguments tending hereunto are of two sorts :

One taken from their former course of life, ver. 32, &c.

The other from their future reward, ver. 35.

That which concerneth their former course of life is their holy and zealous profession of the faith, and that unto suffering for the same. This he would have them call to remembrance.

The Greek word *ἀναμνήσασθε*, translated *call to remembrance*, is a compound. Of the composition and emphasis thereof, see ver. 3, Sec. 6.

In general, this sheweth that a Christian's thinking upon his former good profession is an especial means of perseverance. Nehemiah, by calling to mind such a matter, was moved courageously to hold out in his cause; for, saith he, 'should such a man as I flee?' Neh. vi. 11.

To revolt after an holy profession is both most disgraceful for the time present, and also most dangerous to soul and body for the future.

Consider this, all ye that hear me this day, for this your assembling together giveth evidence of your holy profession. Call that, therefore, to remembrance, and let that be one means of preventing revolt.

That which he would have them call to remembrance is thus in general set down, *the former days.*

In this word *days* there is a double trope :

1. A metonymy; *days* put for those things that were done or endured in those days.

2. A synecdoche, a particular time of days put in general for time. This synecdoche is frequent in Scripture, as Gen. xlvii. 9, Ps. xc. 10, 12.

The reason of this trope is, the swiftness of time, which passeth away as a day, and the brevity of man's time, which is but as a day; yea, man hath not assurance of one day, in which respect the psalmist prayeth that God would 'teach us to number our days,' Ps. xc. 12.

The word *πρότερον*, translated *former*, is a kind of adjective, which useth to be applied to both numbers, to all persons and genders, Chap. iv. 6, 1 Pet. i. 14.

By former days he meaneth that time which was past from their first conversion, and profession of the gospel of Christ, to that present.

In general, this sheweth that our former course of life is oft to be thought on. This is true of days ill spent, concerning which, saith the apostle, 'Remember that ye being in time past Gentiles,' &c., Eph. ii. 11. Yea, of himself he saith, 'I was before a blasphemer,' &c., 1 Tim. i. 13. But especially this is to be done in regard of that ability which God hath given us to do his will, or to suffer for his truth. This is the end why the apostle here willeth them to

call to remembrance their former days. This is further manifest by his description of those former days, in this phrase, *in which, after ye were illuminated, ye endured, &c.*

Sec. 119. *Of Christians suffering upon their first profession.*

Of this word φωτισθέντες, *illuminated*, see Chap. vi. 4, Sec. 32. The Greek fathers set out under this word those that, having been catechised and instructed in the Christian faith, attained to such measure of knowledge as they were able to make a confession of the Christian faith; which, when they had done, they were baptized, admitted as members of the church, and styled φωτισθέντες, *illuminati*, 'enlightened ones.' They did use the active verb from whence this is derived, φωτίζειν, to baptize, and a noun, φωτισμα, derived from that verb, for baptism; and the days appointed for baptism they called ἡμέραι τῶν φῶτων, the days of light. The word thus taken implieth the beginning of their Christian profession.

But question may be made of this use of the word in the apostle's time, when this epistle was written. I will not therefore too strictly press it. The ordinary acception of the word, for knowledge and understanding of the mysteries of godliness, as Eph. i. 18, and the manner of inferring it upon former days, evidently shew that the apostle meaneth the time of their first conversion to the Christian faith, and of their profession thereof, so as both interpretations carry in effect the same sense and meaning.

1. This phrase, *after ye were illuminated*, or as it is in the Greek, word for word, φωτισθέντες, *being illuminated*, implieth, that they were brought to trials at their first conversion or profession of the Christian faith; as the Israelites anon after they came into the wilderness, and were separated for the church of God from all the world, were set upon by the Amalekites, Exod. xvii. 8, &c., Deut. xxv. 18. Thus the primitive Christian church, even in the apostles' days, was much persecuted, Acts iv. 25, &c.

This is a main thing intended by the dragon's watching the woman which was ready to be delivered, for to devour her child as soon as it was born, Rev. xii. 4. This might be exemplified by the persecutions that have been raised time after time against professors of the Christian religion, either in new planting churches, or in reforming religion where it hath been corrupted.

1. God suffers this, to shew what strength he can put into his, so soon as he calls them unto himself.

2. Satan hath a malicious end, for he seeks hereby to crush the bird in the shell, and to prevent the increase of spiritual strength. Thus did he boldly set upon Christ so soon as he was baptized, and set apart to his public ministry, Mat iv. 2.

All therefore that set themselves to run the Christian race must observe Christ's advice, namely, to sit

down first and consider whether he have sufficient to finish his course, Luke xiv. 28.

Sec. 120. *Of the sore trials whereunto Christians are subject.*

As Christians use to be soon assaulted for their profession's sake, so their trials use to be great. The greatness of their trial is set down with much emphasis in these words, *a great fight of afflictions*. Every of these words have their especial force.

1. The word ἀν.η.σ.ον, *fight*, is metaphorical, taken from soldiers, fencers, or others that strive for masteries. Their strife is oft such as makes them put forth their whole strength, and use their best wit, and oft brings them into great danger. The word in Greek is a compound word, of a preposition α.ν. (contract. *pro aei semper*), that signifieth *always*, and a participle ὁλ.α.ς, that signifieth *enduring*; both joined together imply *always enduring*. There is a verb which signifieth to strive, that is of the same composition and signification, used twice together, 2 Tim. ii. 5, ἀν.λ.η.σ.η. ἀν.λ.η.σ.η.

2. To shew that it is no fight or strife in sport, he calleth it a *fight of afflictions*. Of the Greek word παθημάτων, translated *afflictions*, see Chap. ii. 9, Sec. 76. It being here applied to the fight of Christians, implieth, that it was a sore fight, a fight wherein they endured much.

3. Their sufferings are much aggravated by this epithet, πολ.ύ.ς, *great*, which, according to the subject whereunto it is applied, is divers ways translated.

1. In reference to number, it is translated *many*, Mat. xx. 16.

2. To quantity, *great*, Luke x. 2.

3. To worth or price of things, *much*, Mat. xxvi. 9.

4. To time, *long*, Mat. xxvii. 14.

5. To the extension of a thing, *a great deal*, Mark x. 48.

6. To the extension of affection, *much*, Luke vii. 47.

7. To the extent of voice, *loud*.

8. To a number and measure both, *many*, Mat. xvi. 21. Thus it may here in my text be taken in reference both to the multitude, and also to the greatness of the sufferings whereunto these Hebrews were brought.

By all the fore-mentioned circumstances it is evidenced, that Christians have suffered much for their holy profession. There are sundry more like evidences given, Chap. xi. 36, 37.

Never was there such cruelty shewed to any sort of people as to Christians, and that for their holy profession. Witness the ten fiery persecutions of heathenish Rome against Christians. Greater tortures could not be invented by men, than have been inflicted by persecutors of Christians. Those persecutions continued from the time of Nero Domitius, which was about the sixty-seventh year of the Lord, and continued till

Constantine's time, under ten emperors, for the space of above one hundred and fifty years. It was a fiery persecution :

1. In regard of the long continuance of it.
2. In regard of the multitudes that lost their lives therein.
3. In regard of the exquisite torments which they endured ; yet are all those circumstances exceeded by antichristian Rome. Antichristians' persecuting of true Christians hath longer continued, and farther spread itself, and been exercised with more cruelty, and more have they taken away thereby, than were by heathenish Rome's persecution.

Of the grounds and uses hereof, see *The Whole Armour of God*, treat. ii. part. v., on Eph. vi. 15, sees. 12, 13, &c.

Sec. 121. *Of Christians' courage when they are first converted.*

Notwithstanding the foresaid many and great trials whereunto these Hebrews were brought, it is added, *ye endured*, ἐπέμεινεν (*μεινω, maneo, ἐπι, sub*), which properly signifieth an abiding under a burden, or a patient bearing of affliction. Of the noun ἐπέμεινον, translated *patience*, see Chap. vi. 12, Sec. 86. It is here added to shew their courage, and it implieth that Christians use at their first illumination to have great courage. This is true of churches in general, and of particular members thereof. Instance the churches first planted by the apostles, and churches first reformed from antichristianism. It is said of Saul, who afterward was called Paul, that immediately upon his conversion, 'he increased the more in strength,' &c., Acts ix. 22. In the beginning of John's ministry, who was the first preacher of the gospel, common people, publicans, and soldiers inquired of him what they should do, Luke iii. 10, &c. ; and by reason of their earnest desires after the gospel, 'the kingdom of heaven is said to suffer violence, and the violent to take it by force,' Mat. xi. 12. Great was the courage and zeal of Christians in the beginning of the primitive church, Acts ii. 41, &c.

1. One especial ground hereof is the divine providence of God, who, knowing that profession of his truth causeth persecution of professors, gives to those that profess his name the spirit of zeal and courage, together with the spirit of illumination, that his soldiers should not faint in his quarrel.

2. Another ground is Christians' deep apprehension of their blessed change. Then that woful estate, wherein they were by nature, is fresh in their memory, and they would not for all the world be of that state again. The fresher that the memory of this change is, the more courageous they will be in abiding therein.

This serves to put on the former point, of calling to remembrance our first love and former zeal and courage, that thereby we may be provoked to continue

and increase therein. Men are prone to leave their first love. Christ complains hereof in the church of Ephesus, Rev. ii. 4. We have need to be watchful against it. As water, though seething hot, is ready to wax cold, and heavy things to fall downward, if means be not continually used to keep the water hot, and the heavy things upward ; so we in reference to grace. Of means of perseverance, see Chap. iii. 6, Sec. 70.

Sec. 122. *Of the cause and manner of suffering.*

The description of the time when these Hebrews courageously endured, namely, so soon as they professed the true faith, further sheweth, that it was the cause of their suffering which made them so to endure as they did. It was their knowledge, acknowledgment, and profession of the gospel, so as it is the cause of suffering which works confidence and courage. See more hereof in *The Whole Armour of God*, on Eph. vi. 20, treat. iii. part. vii. sees. 191, 192.

The foresaid knowledge made them endure (ἐπέμεινεν) that fight of afflictions whereunto they were brought. It made them with patience to submit themselves thereunto. Nothing is of more force to work patience, than to suffer for the gospel's sake, which is indeed for Christ's sake ; and nothing so useful unto us in time of affliction, as patience well grounded. Of this grace of patience, of the benefit, excellency, and necessity of it, see *The Whole Armour of God*, on Eph. vi. 15, treat. ii. part. v., sees. 8, 9, &c.

Sec. 123. *Of the many afflictions whereunto Christians are subject.*

Ver. 33. *Partly whilst you were made a gazing-stock, both by reproaches and afflictions ; and partly whilst ye became companions of them that were so used.*

A second branch of the apostle's exemplification of the trials whereunto these Hebrews were brought, was disgrace. To shew that this was not all, he bringeth in this kind with a distributive phrase, *τοῖς, partly*. That thus this particle is to be taken, is evident by the repetition of it in the next clause. Thus he implieth, that albeit their being made a gazing-stock were a great matter to be endured, yet it was not all, as we shall see afterwards. If Christians be wronged one way, they cannot thereupon think themselves exempted from all other trials ; there are many ways to try the very same persons. 'Many are the afflictions of the righteous,' Ps. xxxiv. 19. Take a particular instance thereof in Paul himself, 2 Cor. xi. 23, &c.

The devil wants not malice and subtilty to invent many, nor power and envy to execute the same.

It will be therefore our wisdom, in enduring some trials, to look for others, and to prepare ourselves against them. See *The Whole Armour of God*, on Eph. vi. 13, treat. ii. part. iv. sec. 11 ; and part v. sec. 12 ; and treat. ii. part. iv. sec. 10.

Sec. 124. *Of the disgrace whereunto Christians are subject.*

The disgrace whereunto these Hebrews were put, is thus expressed, *whilst you were made gazing-stocks.*

All this is the interpretation of one Greek word, *θεατῆζόμενοι*. It is derived from a verb, *θεάσασθαι*, that signifies *to see*, Rom. xv. 24. Whence a noun, *θεάτρον*, that signifies a *theatre*, where persons are brought forth to be shewn unto people, Acts xix. 29, 31. Thence the word of my text is derived, which signifieth to be made an open spectacle, or, as it is well translated in the text, *to be made a gazing-stock*. Thus it appears, that it is one part of a Christian's trial, to be made in scorn a spectacle. Hereunto the apostle thus alludes, 'We are made a spectacle unto the world,' 1 Cor. iv. 9. So much is intended under this phrase, 'Ye shall be brought before governors and kings,' &c., Mat. x. 18. We have a special instance hereof in the Philistines' dealing with Samson, Judges xvi. 25. The world hath an inveterate hatred against Christians. 'I have chosen you out of the world,' saith Christ, 'therefore the world hateth you,' John xv. 19; besides, the world gives itself to evil, and 'every one that doth evil hateth the light,' John iii. 20, and such as hold it out.

1. This teacheth us to deny¹ shame, as Christ did, Heb. xii. 2.

This directeth us to acquaint ourselves with other spectators than the men of this world. Thus though we be as gazing-stocks to enemies of the Christian religion, yet we shall be objects for others that see us to rejoice, in seeing us hold fast our profession. Besides saints living in this world, we shall have God, Father, Son, and Holy Spirit, and the innumerable company of holy angels to be joyful spectators of us.

This general, of being *made a gazing-stock*, is further exemplified in two particulars, reproaches and afflictions.

That these are two specials of the foresaid general, is evident by these two copulatives, *καί, zai, both, and.*

Concerning reproaches, see Chap. xiii. 13, Sec. 135.

It is here evident, that reproaches for the gospel are a kind of persecution. The apostle saith of Ishmael, who reproached Isaac, Gen. xxi. 9, that he persecuted him, Gal. iv. 29; and the Lord himself reckoneth up reproaches among the kinds of persecution, Mat. v. 11; and his apostle thereupon accounteth such 'blessed' as are 'reproached for the name of Christ,' 1 Peter iv. 14.

Reproaches pierce farther than the sword can; they pierce the soul, and that deeply, as is evident by saints' complaint thereof, Ps. cxliii. 4.

1. This is a ground of comfort and encouragement to such as are reviled for righteousness' sake; they are therein made martyrs, and the crown of martyrdom belongeth unto them.

¹ Qu. 'despise,' or 'defy'?—Ed.

2. This teacheth us to take heed of reproaching professors of the truth for their profession's sake. They who do so make themselves persecutors, and pull upon their own souls the punishment of persecutors.

Sec. 125. *Of enduring evil deeds,*

The other particular wherein these Hebrews were made a gazing stock, is said to be *θλιψίσι, afflictions*. The word properly signifieth a *pressure*, or a *pressing*,¹ namely, of the body; for a man, after he hath killed the body, hath no more that he can do, Luke xii. 4, 2 Cor. i. 6. The noun is translated *affliction*, Mark xiii. 19; *tribulation*, Mat. xxiv. 21; *persecution*, Acts xi. 19; *trouble*, 1 Cor. vii. 28, and other like pressures.

This, distinguished from the former, of reproaches, giveth Christians to understand, that they must look for heavy strokes as well as bitter words here in this world. So it befell our head: as he 'despised the shame,' so he 'endured the cross,' Heb. xii. 2. Christ foretold thus much concerning his disciples, Mat. x. 17, 18. The history of all ages, and experience of our times, demonstrate as much.

The malice of adversaries of the truth is unsatiable; they think they have never done enough, till they have done the uttermost that they can in word and deed.

We may from hence learn to prepare ourselves for more and greater afflictions than words are, and by this extent of enduring, to shew that the spirit of the Lord Christ is in us. Indeed, our weak bodies are sensible of pressures and oppressions; but to prepare against them will the better enable us to endure them.

Sec. 126. *Of being companions with such as suffer for the gospel.*

This other distributive particle, *καὶ οὗτο* (see Sec. 123), *paritly*, sheweth how these Hebrews came to have such courage, as to be made a gazing-stock for their profession's sake; namely, that company which they kept with others that were so dealt withal. The word *συνσώται*, translated *companions*, is sometimes used in the abstract, and translated fellowship, 1 Cor. x. 20. It properly signifieth, as here translated, *companion*, one that hath a common share in such and such a case; and is translated *partaker*, Mat. xxiii. 30, 2 Cor. i. 7, and *partner*, Luke v. 10. As to be made a gazing-stock was one part and evidence of their enduring a great fight of afflictions, so their keeping company with other afflicted ones was another part and evidence. This latter was a Christian duty as well as the former, and this a matter of commendation as well as the former; yea, this also a matter of comfort and glory as well as the former. 'Moses chose to suffer afflictions with the people of God,' Heb. xi. 25. It was Baruch's praise to accompany Jeremiah in the prison, Jer. xxxii. 12. And Onesiphorus, who

¹ *ἰσχυρῶς, premere, ut calceus dicitur ἰσχυρῶς premere pedem, et uvæ dicuntur ἰσχυρῶς.*

sought out Paul very diligently, and found him when he was in his troubles, and that to refresh him, 2 Tim. i. 16, 17. Yea, Christ the great judge promiseth to his disciples, who followed him all the time of his public ministry, wherein he was much persecuted, to sit with him on so many thrones, Mat. xix. 28.

To be a companion with such as suffer for Christ, is an evidence of great zeal to God's glory, of love to the truth, of undauntedness and courage in suffering, of love to saints, and of readiness to succour such as suffer for the gospel.

1. This is a just taxation of their fear and shame, who, when they see their friends questioned, or any way persecuted for their holy profession, withdraw themselves, and will not be seen in their company; but rather, if they be suspected to be of their kindred, neighbourhood, friends, companions, or any way associated with them, deny it, as Peter did, Mat. xxvi. 70; and John Mark, Acts xv. 38; and as Demas, so sundry other professors, 2 Tim. iv. 10, 16. Fearful is the doom that is denounced against such, Mark viii. 38.

2. This much maketh to press that point that was noted, Sec. 79, about not forsaking the assembling of ourselves together, especially when others are questioned; but we, having other friends and means, are suffered to live free and quiet from trouble. Then are we called to shew forth our Christian faith and courage by associating ourselves with them. Then will trial be made of the truth of that grace that is in us. Then as a companion we ought to speak for them, as Jonathan did for David, 1 Sam. xix. 4; to succour them, as Obadiah did the prophets of the Lord, 1 Kings xviii. 13; and to visit them, as our Lord Christ doth commend those who visited such as were sick, imprisoned, and otherwise restrained, Mat. xxv. 39.

Sec. 127. *Of acknowledging kindness.*

Ver. 34. *For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance.*

A third branch of the exemplification of their former good beginning is their compassion of this apostle himself in his bonds.

These two relatives, *me* and *my*, do shew that that which he here speaks of had reference to himself.

The copulative *and*, or *both*, and the causal conjunction *γὰρ*, *for*, do shew that this depends on the former as a reason, and as such a reason as the former was; which may be thus more fully expressed: it is evident that ye were made a gazing stock, and became companions of other sufferers, in that ye had compassion of me in my bonds, and took joyfully the spoiling of your own goods.

The connection of this verse with the former, by these two conjunctions, *for*, *and*, sheweth that many are the trials wherunto Christian professors are

brought: some on their own behalf, others on the behalf of others. See more hereof Sec. 123.

That for which these Hebrews are here commended in reference to their former course of life is, in one word, *compassion*. The apostle here sets it down in the verb thus, *συμπάσχετε*, *ye had compassion*.

Of the notation of that word, see Chap. iv. 15, Sec. 88; and of the extent of it to all of all sorts, see Chap. v. 2, Secs. 9, 11.

The particular person on whom these Hebrews had compassion was the apostle himself, who makes this grateful acknowledgment thereof; so as kindnesses, even done by men, are gratefully to be acknowledged. The king of Sodom acknowledged Abraham's kindness in rescuing him and his from their enemies, Gen. xiv. 21. So did the Egyptians acknowledge Joseph's kindness in saving them alive, Gen. xlvii. 25. The like did Jonathan in acknowledging David's kindness, 1 Sam. xix. 4, 5. To omit other instances, Christ himself, as the head of a mystical body, doth acknowledge kindnesses done to the members of that body, Mat. xxv. 30, &c.

1. This argueth a good spirit to be in men, which makes them take notice of the means and instruments which are used by the divine providence for their good.

2. This grateful acknowledgment is so acceptable to them that do a kindness, as it makes them not to repent the kindness done, but as occasion is offered to do more and more kindness.

3. If kindnesses done by men be gratefully to be acknowledged, how much more kindnesses done by God! especially if we consider how free they are, how great, how needful, how useful, and every way commodious unto us. The kindnesses of God do infinitely exceed all that man can do. Besides, man is but God's minister; what good soever he doth unto us, is indeed done by God. Let, therefore, the kindnesses done by man quicken up our spirits unto all thankfulness to God.

Sec. 128. *Of compassion towards ministers especially.*

It is here taken for granted that this apostle was in bonds, *δεσμούς*. Hereby he sheweth that he was as one bound, restrained of liberty; so as he could not come to them or to others for to seek help.

Of the many ways of being in bonds, and of succouring such as cannot seek it, see Chap. xiii. 3, Secs. 25, 26.

Malefactors use to be so dealt withal, namely, to be held fast in bonds; whereby it appears that professors of the Christian faith, yea, and preachers also thereof, are used as malefactors. See more hereof in *The Whole Armour of God*, treat. iii. part vii., on Eph. vi. 20, secs. 189, 193, 194.

The duty that is here commended in these Hebrews, in reference to the apostle's being in bonds, is thus

expressed, *ye had compassion of*. This is the interpretation of one Greek compound word, *συμπάθησας*; whereof see Sec. 127, and Chap. iv. 15, Sec. 88. The word implieth a sympathy or fellow-feeling of other men's miseries, yea, such a sympathy and compassion as may move them to succour those that are in distress, even as if they themselves were in the same distress. Of this duty, see more, Chap. xiii. 3, Sec. 27.

As such compassion is to be shewed to all the members of Christ's body, so in special to ministers of the word; for he was a minister of the word who thus saith, 'ye had compassion of me.' These are especially to be prayed for, as is shewed, Chap. xiii. 18, Sec. 153; and in *The Whole Armour of God*, treat. iii. part vii., on Eph. vi. 19, sec. 151.

Sec. 129. *Of persecution by spoiling of goods.*

A fourth branch of the exemplification of their former good course is thus set down, *and took joyfully the spoiling of your goods*.

By spoiling of goods, he meaneth a violent taking of them away, not by common enemies of their nation, but by their own countrymen, who, in hatred of their Christian religion, entered into the houses of such as professed themselves Christians, and violently took away their goods. So much is implied under the Greek word *ἀρπαγήν*, translated *spoiling*.

It is derived from a verb, *ἀρπαζω*, which signifieth to *pull or take away by violence*, as to pull a thing out of the fire, Jude 23. It is applied to wolves catching sheep, John x. 12; yea, to the devil's catching the word out of men's hearts, Mat. xiii. 19. The word of this text is applied to extortioners, *ἀρπαγεις*, Mat. xxiii. 25. And extortioners are oft called *ἀρπαγεις*, harpies, Luke xviii. 11; 1 Cor. v. 10, 11, and vi. 10; for there is a ravenous kind of fowl that are called harpies,¹ which use with violence to take men's meat from their table. Hereby the violent, forceable, and tumultuous manner of taking away the Hebrews' goods is set out to the life.

The word translated *goods* is a compound. The verb, *ὑπέζω*, *sum*, signifieth *to be*, or *to subsist*; the participle, *τα ὑπεζχοντα*, is used to set out such a thing as a man hath; as riches, wealth, or anything else that he possesseth. There is another Greek word, *ὑπαρξις*, in this verse, derived from the same root, and translated *substance*. In these titles, the apostle followeth the common use in calling the things of this world goods; though comparatively, in reference to grace and things of eternal life, they be but trash and shadows.

The apostle bringeth in the *spoiling of their goods* as a kind of persecution. The devil herein manifested his persecuting mind when he spoiled Job of all his

goods, Job i. 10, &c. So dealt the Midianites with the Israelites, Judges vi. 4.

Well may this be accounted a kind of persecution, because the goods of this world are not only for delight, but for a kind of necessity; our very life is preserved by them.

1. It hereby appears that it is no small wrong that they do who spoil others of their goods, especially if it be for conscience' sake, by reason of their holy profession who are spoiled; whether it be under pretence of law, or by open violence, it is in God's account persecution.

2. Be moved hereby, whosoever suffer in this kind, patiently to bear it, and to put this kind of persecution as a jewel into the crown of martyrdom.

The verb *πρὸςδέξασθε*, translated *took*, is a compound of a simple verb, *δέχομαι*, that signifieth to *take*, Mat. x. 40, and a preposition, *πρὸς*, that signifieth *to*. The compound hath emphasis, and is commonly translated *to receive*, *πρὸςδέχομαι*, Luke xv. 2, Philip. ii. 29.

Of the manner of enduring the spoiling of their goods, *μετὰ χαρᾶς*, *joyfully*, see Chap. iii. 6, Secs. 64, 67.

Sec. 130. *Of the kind of reward given to such as suffer in Christ's cause.*

Hitherto of the first motive to perseverance, which was the former good beginning of these Hebrews. Another here followeth, taken from their future reward, thus set down, *knowing in yourselves that ye have in heaven a better and enduring substance*.

This in general sheweth that saints' sufferings have their recompence, *ἔχεν*, *ye have*, saith the apostle. Mat. v. 12; 2 Cor. iv. 17; 2 Tim. ii. 12.

That which is noted of salvation accompanying good works, and of the reward of faith and patience, Chap. vi. 9, Sec. 57, and ver. 12, Sec. 88, may be applied to the reward of suffering.

That reward may be aimed at, as is shewed, Chap. vi. 18, Sec. 149. And that reward may stand with grace, is proved, Chap. viii. ver. 8, Sec. 43.

The particular kind of reward is here said to be, *ὑπαρξιν*, *substance*. Of the derivation, see Sec. 129. Under it is comprised all that glory which Christ hath purchased for his in heaven. He calleth this glory *substance*, in reference to those goods of this world whereof they were spoiled. Men usually call the things of this world *their substance*, Luke viii. 3. We there translate this word *ὑπεζχοντα*, which is here in this text termed *goods*, we translate it *substance*.

But the substance here meant being of another kind, not of earth but of heaven, he styleth it, *κρείττονα*, *better*. And because they were spoiled of their earthly substance, he addeth this epithet, *μένουσαν*, *enduring*. The apostle useth this word *substance*, to shew that saints' recompence shall be answerable to their damage. Thus may this phrase be taken, 'God

¹ Extruimusque toros, dapibusque epulamur opimis.
Harpyiæ diripiuntque dapes, &c.—*Virg. Æneid*, lib. iiii.

will render to every man according to his deeds,' Rom. ii. 6. And this, 'whatsoever a man soweth, that shall he also reap,' Gal. vi. 7, Luke vi. 21. The ground hereof is God's righteousness, which this our apostle doth thus emphatically set out, 'God is not unrighteous.' Hereof see Chap. vi. 10, Sec. 60. God will not suffer any to be losers in his cause.

The apostle therefore addeth these two properties of that reward, *better, enduring*. So as a saint's recompence far surpasseth his damage: 'Every one that hath forsaken houses, or brethren, or sisters, &c., shall receive an hundred fold, and shall inherit everlasting life,' Mat. xix. 29. On this ground it is truly said, 'The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us,' R^m. viii. 18. 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,' 2 Cor. iv. 17.

God's bounty and magnificence puts him on hereunto. In all things he sheweth himself like a God; and in all things exceeds man. None shall repent the loss of any thing for his sake.

This added to the former is a strong incitement to do, undergo, let go, and endure whatsoever God calls us unto: 'The husbandman waiteth for the precious fruit of the earth,' &c., James v. 7. And should not we wait and endure for this precious recompence? Hold not wealth too dear, cast not away this recompence of reward.

This latter property, *enduring*, implieth an everlastingness in the reward here intended.

Hereof see Chap. v. 9, Sec. 51.

Sec. 131. *Of saints' assurance of heaven.*

That the reward here spoken of might not be mistaken, he expresseth the place where it is to be enjoyed, *in εἰς αὐτὴν, in heaven*.

This is plentifully proved in the New Testament especially.

The place addeth much to the excellency of it. Hereof see Chap. ii. 10, Sec. 93. This is the true paradise, 2 Cor. xii. 4.

This is that city, for the setting out whereof the most precious things of this world are used, Rev. xxii. 10.

1. This amplifieth the bounty of God. He seeketh not on earth that which satisfieth him to bestow on his, therefore he provideth an inheritance in heaven for them. Indeed, if man be regarded, earth may seem an habitation good enough for him, notwithstanding all he can do or endure. But it seemeth not enough to the divine Majesty to bestow.

2. Who would not serve such a Master? who would not depend on such a Father?

3. Much may this comfort saints against their ordinary condition in this world. Were it not for their hope in heaven, they would be 'of all men the

most miserable,' 1 Cor. xv. 19. But expectation of heaven is enough to uphold their heads and hearts.

4. Sundry duties may hence be inferred:

1. Heaven is on high: 'Therefore set your affections on things above,' Col. iii. 2.

2. Heaven is invisible. Look up to it with faith, the eye of the soul, Heb. xi. 27.

3. Heaven is far off. Therefore wait 'till the Lord come,' Mat. xxv. 14.

4. Heaven is a pure and clean place. Therefore 'cleanse yourselves from all filthiness,' 2 Cor. vii. 1, 2 Cor. vi. 6.

5. Heaven is not for external, pharisaical righteousness, Mat. v. 20. Let us 'make our robes white in the blood of the Lamb,' Rev. vii. 14, 15.

6. Heaven may be forfeited by the things of this world. Therefore be ready to let them go for Christ's sake.

7. Heaven is to come. Therefore 'look' for it, chap. ix. 28.

8. The keys of the kingdom of heaven are God's ordinances, Mat. xvi. 19.

Let them therefore be observed and kept pure.

To all that hath been said about reward, the apostle annexeth this evidence, *γινώσκοντες ἐν ἑαυτοῖς, knowing in yourselves*. This is sometimes set down as a duty, Eph. vi. 8; and sometimes as a privilege, implying, that God by his Spirit giveth his saints, even here while they live on earth, this prerogative, to know they have such a reward laid up for them in heaven. It hath been shewed, Chap. i. 14, Sec. 161, that saints are sure of salvation, and by those evidences whereby it is made sure to them they may know it. It hath also been proved in *The Whole Armour of God*, treat. ii., part 6, of faith, Secs. 36, 37, &c., that true faith may be known. Now faith is the substance of things hoped for, that is, the reward in heaven. They therefore that know they have faith, may also know that they have in heaven an enduring substance.

Sec. 132. *Of holding fast confidence.*

Ver. 35. *Cast not away therefore your confidence, which hath great recompence of reward.*

The illative conjunction *εἰν, therefore*, sheweth that this verse is added as a conclusion of the former point, namely, that we should persevere in our holy profession, because it hath so great a reward. By this inference it is evident, that true Christians may have their eye upon the reward that is set before them, in suffering for the gospel's sake. See more hereof, Chap. vi. 18, Sec. 149.

The duty enjoined upon aiming at reward, is set down negatively thus, *cast not away your confidence*.

Of the composition and diverse acception of the word translated *παρρησία, confidence*, see Chap. iii. 6, Sec. 61. The word signifieth in general a free profession.¹ Some refer it to an open profession of

¹ Liberam illam professionem.

the Christian faith before men. Thus they make it contrary to a man's drawing back, ver. 38. But most interpreters take it to be a firm confidence in God, which maketh us free in uttering our mind to him. In this sense it importeth the cause of a free profession of the faith, which is confidence in God.

This being attained, must be maintained, which for the greater enforcement the apostle thus expresseth negatively, *μη ἀποεάλητε*, *cast not away*. The word used by the apostle is a compound. The simple verb, *βάλλω*, signifieth to cast or lay aside, Rev. ii. 22, and iv. 10. The compound, *ἀποεάλω*, to cast away, as the blind man that made haste to Christ cast away his garment, Mark x. 50. They that do not fast hold their confidence, cast it away.

Of fast holding confidence, see Chap. iii. 6, Sec. 68.

Hereby the folly of proud, secure, careless, and fearful Christians is discovered, who after evidence of some confidence given, cast away the shield of faith, like a fearful braggadocio after one skirmish casteth away his armour, and brings upon himself a perpetual reproach of a coward.

To encourage Christians to stand to their cause, and to hold their confidence to the end, the apostle expressly declareth the issue of perseverance in this phrase, 'which hath great recompence of reward.' The relative *ἥτις*, *which*, hath reference to confidence, for it is of the same gender, and giveth us plainly to understand that perseverance procures a blessed recompence. See Chap. iii. 6, Sec. 69.

These two words, *recompence of reward*, are the interpretation of one Greek compound word, *μισθαποδοσία*, whereof see Chap. ii. 2, Sec. 16. Here it is taken in the better sense, for that reward which is mentioned before, Sec. 130, concerning which Christ saith, 'He that endureth to the end shall be saved,' Mat. x. 22. Hereupon Christ himself at the end of his work saith, 'I have finished the work which thou gavest me to do. And now, O Father, glorify thou me,' &c., John xvii. 4, 5. And this apostle thus, 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness,' 2 Tim. iv. 7, 8.

The reward is given at the end of the work, as in a race it is given at the goal, and in the battle he that overcometh is recompensed, Rev. ii. 7.

Of the benefit of persevering, and damage of giving over before all is finished, see Chap. iii. 6, Sec. 69.

Yet further to amplify the foresaid reward, the apostle here styleth it a *great* recompence of reward.

The excellency of the reward is hereby set down, for this epithet *great* is attributed to excellent things. In particular, Christ, as the most excellent high priest that ever was, is styled 'a great high priest,' chap. iv. 14, sec. 83, and 'the great shepherd,' chap. xiii. 20, sec. 168. Another word, but of the same signification,

is attributed to the reward here spoken of, salvation, chap. ii. 3, sec. 21.

The reward may here be styled great,

1. In the quality of it, it being the most excellent, delightful, comfortable, and commodious that can be.

2. In the quantity, it being as much as a man is capable to receive.

3. In the continuance, it being everlasting, without any date at all.

The author of it is a great King. The procuring cause of it is great love. The meritorious cause is a great price, even the blood of the Son of God.

Sec. 133. *Of the resolution of Heb. x. 32-35.*

Ver. 32. *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affliction;*

33. *Partly whilst ye were made a gazing-stock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used.*

34. *For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance.*

35. *Cast not away therefore your confidence, which hath great recompence of reward.*

The sum of these five verses is a persuasion to perseverance in their holy profession.

Two points are to be considered therein:

1, The arguments; 2, the conclusion,

The arguments are of two sorts:

One hath reference to their former course;

The other to their future reward.

In propounding the former, is set down,

1. An act, *call to remembrance*.

2. The subject matter thereof. This is,

1. Propounded by a description of the time, which is, (1.) Indefinitely implied, thus, *the former days*.

(2.) Distinctly expressed, *after you were illuminated*.

2. Exemplified, and that in four branches:

1. Enduring afflictions. This is amplified by the greatness thereof, 'a great fight.'

2. Disgraces, in this metaphor, 'made a gazing-stock;' and this two ways:

1. By reproaches.

2. By afflictions, amplified by their fellowship with other sufferers: 'Ye became companions of them that were so used.'

3. Compassion of the apostle himself, 'in his bonds.'

4. Loss of goods. This is amplified by their joyful letting go the same.

The other argument, that hath reference to their future reward, setteth down,

1. The kind of reward, *substance*. This is amplified,

(1.) By the excellency of it, and that comparatively, *better*.

(2.) By the continuance of it, *enduring*.

2. The place where it is enjoyed, *in heaven*.
 3. The evidence thereof, *knowing in yourselves*.
- The conclusion declares two points:

1. The duty required.
2. The reward that followeth thereupon.

In setting down the duty observe,

1. The manner, negatively, *cast not away*.
2. The matter, *your confidence*.

The reward is,

1. Generally expressed thus, *recompence of reward*.
2. Amplified by this epithet, *great*.

Sec. 134. *Of observations raised out of Heb. 'x. 32-35.*

I. *To dissuasions from apostasy, persuasions to perseverance are to be added.* The inference of these verses upon the former by this conjunction of opposition, *but*, demonstrateth as much. See Sec. 118.

II. *Things past are to be meditated on.* This word, *call to remembrance*, intends as much. See Sec. 118.

III. *Others' good courses are to be acknowledged.* So doth the apostle here. See Sec. 118.

IV. *Men at first illumination use to be zealous.* So were these Hebrews, which is implied by this relative, *in which*. See Sec. 121.

V. *Christians at their first conversion are subject to trials.* This is here verified in these Hebrews. See Sec. 119.

VI. *The trials wherunto Christians are subject are dangerous.* They are here said to be a *fight*. See Sec. 120.

VII. *The dangers wherunto Christians are subject are great.* Thus much is here expressed. See Sec. 120.

VIII. *Christians at their first conversion use to have much courage.* This is here affirmed of these Hebrews, under this word *endured*. See Sec. 121.

IX. *The sufferings of Christians are a ground of confidence.* For this end doth the apostle here put them in mind of their sufferings, to make them confident. See Sec. 123.

X. *A good cause worketh courage in sufferers.* The cause of these Hebrews appeareth to be good, because it was upon their illumination that they suffered. See Sec. 122.

XI. *Christians are subject to many sorts of trial.* This distributive particle, *partly*, intendeth as much. See Sec. 123.

XII. *Disgrace accompanieth profession of the truth.* This is noted in this metaphor of a gazing-stock. See Sec. 121.

XIII. *Reproach for profession of the faith is a persecution.* So it is here set down to be. See Sec. 121.

XIV. *Hard usage, as well as ill language, followeth the professing of the true faith.* Therefore afflictions are here joined with reproaches. See Sec. 125.

XV. *True professors will be companions with other*

sufferers. This is here expressly noted of these Hebrews. See Sec. 126.

XVI. *Kindness is to be acknowledged.* This apostle acknowledgeth the kindness done unto him. See Sec. 127.

XVII. *True Christians have compassionate hearts.* So had these Hebrews. See Sec. 128.

XVIII. *Christians have compassion, especially on their ministers.* This apostle, on whom these Hebrews had compassion, was their minister in special. See Sec. 128.

XIX. *Ministers of the word are subject to bonds.* This apostle was in bonds. See Sec. 128.

XX. *Christians are subject to be spoiled of their goods for their profession's sake.* So were these Hebrews. See Sec. 129.

XXI. *Spoiling professors of their goods is a persecution.* It is here reckoned up so to be. See Sec. 129.

XXII. *True professors take joyfully the spoiling of their goods.* So did these Hebrews. See Sec. 129.

XXIII. *Sufferers for Christ shall have a recompence.* This is plainly expressed. See Sec. 130.

XXIV. *The recompence of sufferers shall be answerable to their loss.* They lose goods, and receive substance. See Sec. 130.

XXV. *The recompence of sufferers for Christ shall be greater than their loss.* This is plainly expressed. See Sec. 130.

XXVI. *The recompence of sufferers for Christ is everlasting.* It is an enduring substance. See Sec. 130.

XXVII. *Saints' reward is in heaven.* So much is here expressed. See Sec. 131.

XXVIII. *Saints are sure of their reward.* They know it in themselves. See Sec. 131.

XXIX. *Confidence may be obtained.* This is here taken for granted. See Sec. 132.

XXX. *Confidence attained must be maintained.* It must not be *cast away*. See Sec. 132.

XXXI. *Former evidence of grace is an inducement to future perseverance.* This is inferred from this note of reference, *therefore*. Because they had such courage and confidence before, they must not now cast it off. See Sec. 132.

XXXII. *Perseverance brings the reward.* This is it that hath a reward. See Sec. 132.

XXXIII. *The reward of perseverance in the true faith is great.* So it is here expressly said to be. See Sec. 132.

Sec. 135. *Of the increase of patience for perseverance.*

Ver. 36. *For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*

Here the apostle beginneth to lay down such means as may be helps to perseverance. The means are of two sorts, *patience and faith*.

The word *ὑπομονή*, here translated *patience*, is de-

¹ Qu. 'need'?—Ed.

rived from that verb *ὑπομένετε*, which is translated *endured*, ver. 32, Sec. 121.

The causal particle, *for*, implieth a reason of that which went before. If then it be demanded, why they have need of patience, this inference giveth a ready answer, that they may persevere. In this respect patience may be resembled to an anchor, which holdeth a ship so fast, as by a storm it cannot be carried away; and the apostle doth fitly resemble it to shoes, or leg harness, whereby men are enabled to hold out in their way. See *The Whole Armour of God*, on Eph. vi. 15, treat. ii. part. v., secs. 2, 15.

These Hebrews were before commended for their enduring, ver. 32, Sec. 121, which implieth *patience*, yet the apostle here saith, *ye have need of patience*. Whereby he gives them to understand, that grace may be begun in a Christian, and yet not fully perfected; he may *have need of it*, namely, need to hold, increase, and perfect it. A prophet exhorteth those whom he calleth meek, to *seek meekness*, Zeph. ii. 3. The apostle acknowledged that God had 'abounded towards the Ephesians in all wisdom and prudence,' yet he prayeth that God would 'give unto them the Spirit of wisdom,' Eph. i. 8, 17. And he giveth witness to the love of the Thessalonians, yet beseecheth them to increase more and more, 1 Thes. iv. 10.

Grace is wrought by degrees, 1 Cor. xiii. 9, and that for these ends:

1. That the increase of God's goodness may be more sensibly discerned.

2. That means of growth may more conscionably be used.

3. That men be not puffed up with a sudden fulness of grace, as Jonah was with the gourd, which grew in a night.

4. That continual matter of thanks may be ministered to men.

This affords a good direction to such as have attained some measure of grace, well to consider what yet is further wanting, and to press on to that which is before, Philip. iii. 13, 14, 'Take heed of boasting in what thou hast, like the church of Laodicea, Rev. iii. 17; or in being secure, as if thou needest no more.'

Of the grace of patience, and need thereof, see Chap. vi. 12, Sec. 86.

Sec 136. *Of reward upon doing God's will.*

The gift of patience is here pressed as a means of obtaining a reward of God. Thus much is intended by the manner of inferring the promise with a particle that setteth out the final cause, *ἵνα, that*; 'ye have need of patience, *that* you might receive.' Hereupon, saith Christ, 'he that endureth,' or (*ὑπομένας*) 'hath patience to the end, he shall be saved,' Mat. x. 22. On this ground it is said of ancient saints, that 'through patience they inherit the promises.' See Chap. vi. 12, Secs. 88, 111, 112.

One special ground of patience is thus laid down, *done the will of God*. We must therefore patiently hold out in our Christian course, because therein the will of God is done, for it is the will of God we should so do. This ground sheweth, that God's will is man's rule, and that God's will must be practised. See Chap. x. 7, Sec. 20, and Chap. xiii. 21, Sec. 173. Of God's secret and revealed will, see Chap. ix. 28, Sec. 141. God's revealed will is that which is our rule, Dent. xxix. 29; and this is not only to be known, but also to be done and practised by us. See *The Saint's Sacrifice*, on Ps. cxvi. 9, sec. 59.

Upon doing the will of God the reward is promised, and thereupon it may be expected. See ver. 35, Sec. 132. The word *ποιήσαντες, done*, is a participle of the time past, and may be word for word thus translated, *having done*. The sense of it is thus fitly and fully expressed, *after we have done*, so as reward is to be expected after the work is finished; not before, to incite us to continue working, yet after, to testify God's truth, faithfulness, and bounty, that we may know it shall not be in vain to hold out in doing his will, 1 Cor. xv. 58.

This demonstrateth a double folly:

1. Of those who work not, yet expect a reward, like the foolish virgin and slothful servant, Mat. xxv. 11, 18.

2. Of those who think it is in vain to work, Mal. iii. 14.

Both these conceits make men dissolute and careless; but this order of expecting reward after the work is done, is an antidote against both those poisons.

The reward is expressed under this word *ἐπαγγελία, promise*. Promise is here metonymically put for the reward promised.

To shew that God's promise is the ground of reward, see Chap. vi. 12, Secs. 87, 88.

Of the Greek word *λαμβάνετε*, translated *receive*, see Chap. x. 19, Sec. 100.

Sec. 137. *Of the meaning of Heb. x. 37.*

Ver. 37. *For yet a little while, and he that shall come will come, and will not tarry.*

This verse is apparently added as a reason of that which goeth before. This causal particle *γὰρ, for*, giveth proof thereof. It is a reason of two points:

1. Of the main point here handled, perseverance; in that the Lord, for whose sake they suffered, would surely and speedily come to succour them.

2. Of the reward that is promised in the former verse, where it was shewed that patience should be rewarded. This must needs be so, because that he that giveth the reward shall surely and speedily come.

Both these references tend to the same scope, namely, to encourage Christians to hold out.

Many conceive that this verse, as well as the next, is taken out of Habakkuk, chap. ii. 3, 4, and I will not deny, but that it may so be. There is indeed

some discrepancy betwixt the words of the prophet and apostle. First, where the prophet saith, 'the vision is for an appointed time,' the apostle thus renders it 'yet a little while;' whereby he sheweth, that that set and appointed time was of no long date.

The apostle's expression of his mind is very elegant and emphatical; he useth a word, *μικρόν*, that signifieth *a little while*; 'yet a little while, am I with you,' saith Christ, John xiii. 33. So here, *ἐτι μικρόν*, 'yet a little while.' The apostle, for further emphasis, addeth another particle, *ὅσον*, by way of diminution, thus, *a very little while*. Yea, he doubleth that particle, *ὅσον ὅσον*, thus, *a very, very little while*.

This is to be taken respectively, and that,

1. In regard of the many ages that were past.

2. In regard of the eternal recompence that was to come.

2. Where the prophet saith, *נָכַד נָכַד*, *veniendo veniet*, 'It will surely come,' or word for word, 'In coming, it (or he) will come,' the apostle thus, 'He that shall come will come.' Betwixt these two phrases there is no difference in sense, only the Hebrew hath a special emphasis in doubling the word. By *coming* is meant indefinitely, affording succour, or determinately, finishing all things at the last day, or both.

3. Where the prophet saith, *I will not tarry*, the apostle, *he will not put off*, or delay. The words that the one and the other useth, do in general signify the same thing; that which the prophet applieth to the vision, the apostle attributeth to the Lord, who appointed that vision, and by whose coming the vision is accomplished.

Concerning these seeming differences, we are to know,

1. That the penmen of the New Testament did quote and not translate sentences of the Old Testament, so as they were not tied to words. It was enough to hold the general sense.

2. The apostle giving no intimation of quoting this testimony out of any prophet, he might use some words of the prophet, finding them fit for his purpose, though in another sense. The like we may observe by comparing Rom. x. 18 with Ps. xix. 4.

3. In the main scope the prophet and apostle agree; which is, to provoke saints patiently to expect the deliverance which the Lord will give, and to support themselves in assurance of a speedy reward.

See. 138. *Of the shortness of saints' suffering.*

This expression of the time, *yet a little while*, hath reference to the troubles whereunto these Hebrews were subject; and it giveth instance that saints' sufferings are but short. The apostle implieth as much under this phrase, 'The God of peace shall bruise Satan under your feet shortly,' Rom. xvi. 20. This determinate setting down the church's tribulation by 'ten days,' Rev. ii. 10, importeth a short time. The

apostle therefore saith of affliction, that it is 'but for a moment,' 2 Cor. iv. 17.

This is true, whether the sufferings of saints be considered simply or comparatively.

1. Simply, in a double respect:

(1.) In that they continue not beyond this life. For 'when man hath killed the body, he hath no more than he can do,' Luke xii. 4. And 'they that die in the Lord rest from their labours,' Rev. xiv. 13, and xxi. 4. But our life is short. It is resembled to the shortest things that are, Job xiv. 1.

(2.) In that they are not continual in this life; for God affords to his children in their greatest trials some intermissions and some refreshings. They have a time of sleep. After great pain they have oft ease. Yea, they have spiritual comforts which swallow up their outward griefs. They have also many occasions of rejoicings: 'Weeping may endure for a night, but joy cometh in the morning,' Ps. xxx. 5.

2. Comparatively, in reference to eternity; thus without all question it is most true that saints' sufferings are but short. For how short is the longest life, even the life of Methuselah, to eternity; yea, how short is the space of the whole world compared thereto; not a day, not an hour, not a minute, not a moment.

O/j. Saints have made complaints of their long sufferings, Ps. xiii. 1; Lam. v. 20.

Ans. Their complaints were effects of the flesh in them, which is weak, Mat. xxvi. 41, and not fit to judge aright of God's visitation.

The shortest time of trouble seemeth long to flesh and blood, which is very sensible thereof. The Sabbath, though it be but one day, and a great part thereof be spent in sleeping, putting on apparel, eating and drinking, and sundry other things besides the holy ordinances of God, yet to flesh it seemeth long, Amos viii. 5.

The chief author of saints' sufferings will not suffer them to be over long. He afflicts his children in love and wisdom, with mercy and pity, and tender compassion; and thereupon so moderates the same as they may endure.

1. This manifesteth a great difference betwixt saints' sufferings in this world, and the sufferings of the wicked in hell, where there is no cessation, intermission, ease, comfort, or any manner of refreshing, Mark ix. 43, Mat. xxv. 41.

2. This admonisheth us to take heed of stubbornness, or senselessness under a cross; for hereby God may be provoked to add cross to cross, and to continue the same the longer, Lev. xxvi. 18, &c. And if we remain impenitent, to add eternal torment in hell, to the momentary sufferings here on earth.

3. Among other motives this may be added, for a patient enduring of afflictions in this world. Though they be grievous to the flesh for the time, yet God will take care that they shall not be over long: 'He

will with the temptation make a way to escape, that we may be able to bear it,' 1 Cor. x. 13. Men of courage will endure great brunts which they know will not be long. To add an edge to this motive, consider,

1. That it is your Father, a wise, tender, loving Father, who correcteth you.

2. That he will do it no longer than he seeth it to be useful and necessary.

3. That a far more exceeding and eternal weight of glory will follow thereupon.

Sec. 139. *Of the Lord's being yet to come.*

This phrase, *ὁ ἐρχόμενος*, *he that shall come*, is the interpretation of one Greek word; and it is appropriated to Christ, Mat. xi. 3, Rev. i. 4, 8, and iv. 8, and xi. 17. This very title giveth proof that the Lord Christ is yet to come. This is meant of his second and last coming, whereof see Chap. ix. 28, Sec. 143.

The Lord put off his first coming till the fulness of time, Gal. iv. 4, which was about the space of three thousand nine hundred and fifty years; and he hath put off his second coming 'till the times of restitution of all things,' Acts iii. 21. This he did, in reference to the one and other coming;—

1. To prepare men the better unto his coming.

2. To nourish faith and hope, which cease, when the thing believed and hoped for is accomplished. We hope for that we see not, Rom. viii. 24.

3. To try patience, James v. 7.

4. To exercise wisdom, courage, obedience, and other like graces.

5. To discover such corruptions as lurk in the heart, Deut. viii. 2.

6. To make men the more long for the Lord, before he come, and more welcomely to accept him when he cometh.

That which is to come is to be waited for.

Sec. 140. *Of the certainty of the Lord's coming, and that without delay.*

The apostle addeth this phrase, *ἔτι, will come*, to that former phrase, *shall come*, to set forth the certainty of the point, that the Lord will assuredly come. To give further evidence hereof, this note of assurance, *behold*, is frequently prefixed before that point of the Lord's coming; and the point itself set down in the time present, being as sure as if it were already accomplished, Jude 14, Rev. iii. 11. So also this asseveration, *amen*, Mark xiii. 30, and this, *surely*, Rev. xxii. 22; and this comparative expression, 'heaven and earth shall pass away; but my word shall not pass away,' Mark xiii. 31. Among other words, this of Christ's coming is to be understood. See more of the certainty of Christ's coming to judgment, Chap. ix. 27, Sec. 137.

Yet, to assure these Hebrews of the certainty of

Christ's coming, the apostle addeth this clause, *and ὁ ἔρχων, will not tarry*, namely, beyond the time set down and appointed by the Father. 'For he hath appointed a day in the which he will judge the world,' Acts xvii. 31.

The Greek word translated *tarry*, is ordinarily used for putting off or making delay, and that beyond a time appointed or expected. Thus it is used, Mat. xxv. 5, Luke xii. 45. In this sense it is here denied that the Lord will tarry. As it is said of the Israelites, that 'the self-same day' (namely, at the end of four hundred and thirty years, which the Lord had set down beforehand), it came to pass, that all the host of the Lord went out from the land of Egypt, Exod. xii. 41. Even so, in the self-same day that the Lord hath appointed for his coming, he will come, and not tarry. That day cannot be prevented, shall not be overslipped.

As the truth of God is manifested in the accomplishment of all his purposes and promises, so especially in this; because it is 'the day of restitution of all things,' and of giving a just recompence to every one that ever were or shall be. See more hereof, ver. 25, Secs. 82–85.

Sec. 141. *Of the resolution of Heb. x. 36, 37.*

Ver. 36. *For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*

37. *For yet a little while, and he that shall come will come, and will not tarry.*

In these two verses is laid down an especial help for perseverance.

This help is, 1, propounded, ver. 36; 2, confirmed, ver. 37.

In the proposition is declared,

1. The means itself.

2. The end thereof.

The means is in one word, *patience*, amplified by the need thereof: *ye have need of patience*.

The end of this grace is a blessed recompence.

This end is,

1. Generally hinted in this phrase, *that ye might receive*.

2. Particularly exemplified.

In the exemplification is set down,

1. The time when they should receive this reward, in this word *after*.

2. The ground of the reward.

About the time is noted,

1. Man's act, in this word *done*.

2. The rule thereof, *God's will*.

2. The ground of the reward is in this word *promise*.

The confirmation is taken from the coming of the Lord.

This is set out,

1. By the time, *yet a little while*.

2. By the person, who is described by his purpose, *he that shall come*, and by his performance.

This performance is amplified by the certainty of it, and that two ways :

1. Affirmatively, *will come*.
2. Negatively, *will not tarry*.

See. 112. *Of observations out of Heb. x. 36, 37.*

I. *Patience is an help to perseverance.* For this end it is here brought in. See Sec. 135.

II. *They who have attained some patience have need of more.* These Hebrews had endured much, yet they have need of patience. See Sec. 135.

III. *Patience is a needful grace.* So it is here expressed to be. See Sec. 135.

IV. *Patience procureth reward.* For this end he exhorteth them to patience. See Sec. 136.

V. *Reward is after work done.* Thus much is expressed. See Sec. 136.

VI. *God's will is man's rule.* So it is here laid down to be. See Sec. 136.

VII. *God's will must be practised.* This word *done* intendeth as much. See Sec. 136.

VIII. *They who observe the condition shall partake of the recompence.* This word *receive* intends as much. See Sec. 136.

IX. *God's promise is the ground of man's reward.* The reward, therefore, is expressed under this word *promise*. See Sec. 136.

X. *Saints' sufferings are but short.* They are a very little time. See Sec. 138.

XI. *The Lord is yet to come.* In this respect this title, *he will come*, is given unto him. See Sec. 139.

XII. *The Lord will assuredly come.* This is plainly expressed. See Sec. 140.

XIII. *The time of the Lord's coming shall not be put off.* He will not tarry. See Sec. 140.

XIV. *The Lord's coming is a strong motive to hold out.* His coming is here brought in as a reason tending to that end. See Sec. 137.

See. 143. *Of comparing Heb. x. 38 with Hab. ii. 4.*

Ver. 38. *Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.*

Hitherto of *patience*, as one means of persevering in the Christian profession; another means here followeth, which is *faith*. In setting down this means, that it might be the better heeded, it is produced from the prophet Habakkuk, chap. ii. 4, but so as the apostle useth his liberty to leave out, add, and alter what seemeth fitting to his purpose.

1. The prophet setteth these words, *the just shall live by his faith*, in the last place, but the apostle in the first. The reason may be this: he would first establish them by the promise of life, before he terrified them with fear of apostasy.

2. The prophet adds this affix *his*, by his faith, *וּבְיָמֵינוּ*, but the apostle leaves it out; for the Greek and Latin use to understand such affixes. The LXX use another affix or relative pronoun, namely, *μου*, *my*, thus, 'by my faith,' whereby they make God to be the object of that faith; as if the Lord had thus said, the just live by that faith wherewith they rest on me.

3. Where the prophet saith, *his soul which is lifted up*, the apostle thus hath it, *if any man draw back*, whereby he declareth the woful consequence of confidence in one's self. For this phrase, *his soul which is lifted up*, setteth out self-confidence, which is an occasion of a man's drawing back, and falling away, which is the main point here dissuaded.

4. Instead of this phrase, *his soul is not upright in him*, used by the prophet, the apostle useth this in reference to God, *my soul shall have no pleasure in him*, and that to declare the fearful issue of man's disrespect to God; for the prophet's phrase implieth that the backslider is not upright and faithful with God, and thereupon the apostle inferreth that God can take no pleasure in him.

Thus we see by this variety of words and order, that the apostle is so far from contradicting anything in the prophet, as he doth clear his sense and meaning. Fitly doth the apostle infer this testimony, 'the just shall live by faith,' upon Christ's certain coming, mentioned in the former verse, to shew that, through faith in that coming of the Lord, the just supports himself, and so lives by that faith.

See. 144. *Of righteous or just men.*

Of the notation of the Greek word *δίκαιος*, translated *just*, see Chap. i. 9, Sec. 114. We sometimes translate this same word *righteous*, chap. xi. 4; and the substantive, *δικαιοσύνη*, *righteousness*, chap. xi. 7; and the adverb, *δίκαιως*, *righteously*, Titus ii. 12. This taketh it for granted that there are just and righteous men.

This is here to be taken of such as are so before God and man; not of such as are so only in their own conceit, as the pharisee was, Luke xviii. 9; or only in man's apprehension, as Saul was before his conversion, Philip. iii. 6. These are no more in deed and truth just or righteous, than painted or carved men are true men. Thereupon, saith Christ, 'Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven,' Mat. v. 20. Almost as many proofs might be brought for the point as there are leaves in the book of God.

Such as these :

1. This epithet, *just* or *righteous*, is frequently attributed to sundry persons, as Abel, Mat. xxiii. 35, Noah, Gen. vi. 9, and many others.

2. The mention of men approved under this epithet, Job xii. 4, Ps. xxxvii. 12, Prov. xx 7.

3. Commendations of such as are righteous, Prov. xii. 26.

4. Remuneration of those that are righteous, Ezek. xviii. 5, &c.

5. Vengeance on such as are not righteous, Prov. xi. 7, 1 Cor vi. 9.

The righteous are those that give to every one their due. They, therefore,

1. Are fittest in this world to honour God.

2. They especially will disperse and give to the poor, Ps. cxii. 9.

3. They will deal most fairly with all sorts of men, and be most helpful to others.

Quest. 1. How is it then said, that 'there is none righteous, no, not one'? Rom. iii. 10, Ps. xiv. 3.

Ans. That negative is true in four respects.

1. There is none *originally* righteous. This was Christ's prerogative, Luke i. 35. All others are brought forth in sin, Ps. li. 5, Job xiv. 4.

2. None are *legally* righteous, that is, so righteous as to be justified by the law, Gal. iii. 11. This was Adam's prerogative in his entire estate, Eccles. vii. 29.

3. None are *perfectly* righteous, Isa. lxiv. 6. This is the prerogative of glorified saints, Heb. xii. 23.

4. None are *meritoriously* righteous, Luke xvii. 10. This was Christ's honour, and that by virtue of the union of his human nature with the divine. In this respect God is said to have 'purchased his church with his own blood,' Acts xx. 28.

Quest. 2. How, then, may any sons of Adam in this world be counted just or righteous?

Ans. 1. Though not legally, yet evangelically. The law requireth two things;—

1. Perfect righteousness, and that in every part, point, and degree, Gal. v. 3.

2. Personal righteousness, that the person himself that looks for acceptance by the law, do that which the law requireth by himself in his own person. 'The man,' even the man himself, 'which doth these things, shall live by the law,' Rom. x. 5.

But the gospel limiteth and mitigateth both these; for perfect righteousness it accepteth a true and faithful endeavour, Philip. iii. 14, 15. Instead of personal righteousness, it accepteth the righteousness of a surety.

2. Though none be righteous by carnal generation, yet there are righteous men by spiritual regeneration.

3. Though none be perfectly righteous, yet there are such as are truly and sincerely righteous. Now, sincerity is accepted of God for perfection.

4. Though none are meritoriously righteous, yet they are so righteous in God's account, as through his grace and favour he rewardeth their righteousness.

On these grounds I may well use this apostolical phrase, 'Follow after righteousness,' 1 Tim. vi. 11;

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and press this exhortation, as the wise man doth his incitation unto wisdom, Prov. iv. 5-7, &c.

Sec. 145. *Of a just man's living.*

There is another thing here taken for granted, namely, that 'a just man,' *ζῆσται*, 'liveth.' So saith righteous Paul of himself, 'I live,' Gal. ii. 20. And he saith of all that 'mortify the deeds of the body,' which righteous ones do, 'ye shall live,' Rom. viii. 13. These are they who are called *ζῶντες*, 'lively or living stones,' 1 Peter ii. 5.

The life here meant is a spiritual life, the life of grace, whereby one is so sustained as he remaineth faithful with his God. In this respect the future tense is used, *shall live*, to shew that the believer continueth to live that life till he come to eternal life.

This spiritual life may truly and properly be called life, in that thereby we have communion with the living God, the God of life, and brought to eternal life.

1. Herein is manifested a great difference betwixt just and unjust, righteous and unrighteous persons. The unjust and unrighteous are dead in sins, Eph. ii. 1, Mat. viii. 22, 1 Tim. v. 6, therefore there is as great a difference betwixt them, as betwixt the living and the dead; yea, far greater than betwixt such as are alive, and such as are dead in the body: 'A living dog is better than a dead lion,' Eccles. ix. 4; but a living saint is much better than a dead worldling. In this respect 'the righteous is more excellent than his neighbour,' Prov. xii. 26. Lazarus, a poor beggar, was better than Dives, a rich man. We use to put dead corpses into the grave because of their noisome savour.

The savour of men dead in sin is much more noisome, and therefore they are cast into the deep pit of hell.

Sec. 146. *Of faith whereby a just man liveth.*

That the apostle might the better instruct us in that life which is proper to a just man, he expressly sheweth the means whereby he liveth, which is *faith*. Four distinct times is this in these words set down by the Holy Ghost, as a point most remarkable, Hab. ii. 4, Rom. i. 17, Gal. iii. 11, and here in this text. An apostle exemplifieth this in himself thus, 'I live by the faith of the Son of God,' Gal. ii. 20.

By faith is here meant a true justifying faith, whereby we so receive and apply Christ unto ourselves, as we rest on him for supply of all our necessities, and for all needful succour in all distresses, and assistance against all assaults; and in that respect abide faithful with him, and never depart from him.

Faith draws life from Christ in these and other like respects.

1. It is that instrument whereby we lay such hold on Christ, as we are united unto him like a scion put into a stock.

Thus Christ is resembled to a vine, and we to the branches thereof, John xv. 5. Hereupon Paul saith, 'I live by the faith of the Son of God,' Gal. ii. 20; and Christ is said to 'dwell in our hearts by faith,' Eph. iii. 17.

2. It draweth virtue from Christ, as a branch from the stock; for 'of his fulness we all receive, and grace for grace,' John i. 16.

3. It persuades the soul of God's love to us, as to such as are united unto his Son. Hence followeth assurance of reconciliation with God, remission of sin, and acceptance to eternal life.

4. It makes confident in Christ's support and assistance against all trials by man or devil. 'This is the victory that overcometh the world, even our faith,' 1 John v. 4. Faith also is a shield whereby we may quench the fiery darts of the devil, Eph. vi. 17.

5. It maketh us resign ourselves and affairs to Christ's disposing, cheerfully going on in our warrantable courses, and patiently waiting for that issue which he will give. Faith makes a man believe that his head better knows what is fit for him than himself.

6. It works hope above hope, Rom. iv. 18. It makes a man, through a thick cloud of temptations, to behold comfortable glimpses of God's favour; and against sense to rest on God's word, Ps. xliii. 5. Thus by faith we are united to Christ, justified, sanctified, supported, established, quieted. Therefore, it is a sovereign means to make us stedfast in our profession, and to keep us from apostasy. This is fitly added to patience as the ground thereof, see Chap. vi. 12, Sec. 86.

If faith do so support us and keep us from apostasy, surely it cannot be totally and finally lost.

This text, 'the just shall live by faith,' being three several times quoted in the New Testament, I hold it meet to shew how in every of the places they agree with the prophet out of whom it is quoted.

The main scope of the prophet and of the apostle is the same, namely, to shew how, when all means fail, a man may be safe. For this end he declareth who is safe, *the just*; and how he is safe, *by faith*. All are not safe, nor are any safe by anything in themselves. But the just, by faith: thus he is established. This text is produced, Rom. i. 17, to prove that by nature men are not just; because 'the righteousness of God is revealed from faith to faith.' This is proved by this text.

Again, this text is produced, Gal. iii. 11, to prove that no man is justified by the law; for the prophet saith, 'the just shall live by faith.'

Here it is produced to prove the stability of Christians, which ariseth from faith.

All these are intended by the prophet, for he inferreth,

1. That all men are not righteous; because the righteous live by faith: for 'all have not faith,' 2 Thes. iii. 2.

2. That no man by his works, which is by the law, can be justified; for they 'live by faith.'

3. That faith is the ground of their stability. For 'his soul, which is lifted up, is not upright in him;' that is, a man confident in himself cannot be stable, 'the just shall live by his faith.'

Faith being the ground of man's stability, we may well think that want of faith is an especial reason of men's restless cares for future wants, and troublesome fears of being undone. What makes men upon every sin to question God's favour, but want of faith? What makes men faint in their Christian course? what makes them fear that they shall not hold out? what makes them use indirect means? what makes sin to abound and Satan to tyrannize, but want of faith? Want of faith is it that makes men revolt. Is it any marvel if a corpse putrefy, and swarm with worms and other vermin, when it hath no life in it? Where there is no faith there is no spirit, no life, no assurance of God's favour, no right to Christ. Faith brings all.

This is enough to stir us up to use all means for getting, strengthening, and preserving faith. Hereof see more in *The Whole Armour of God*, on Eph. vi. 16, treat. ii. part vi. sec. 17, &c.

Sec. 147. *Of a just man's living by his own faith.*

That relative pronoun *his*, which is plainly expressed by the prophet, Hab. ii. 4, thus, 'the just shall live by *his* faith,' בְּאֵמָנָתוֹ, is implied and understood under the Greek phrase, and sheweth that the faith whereby a just man lives, must be his own. As 'it is the wisdom of the prudent to understand *his* way,' Prov. xiv. 8; and as 'the just man walketh in *his* integrity,' Prov. xx. 7; so 'the just man lives by *his* faith.' 'To him that believeth *his* faith is counted for righteousness,' Rom. iv. 5. For 'every one shall give an account of himself to God,' Rom. xiv. 12.

Obj. 1. Christ saw the faith, ἀγάπην, of them that brought an impotent man unto him, and thereupon said to that man, 'Thy sins are forgiven thee,' Mat. ix. 2.

Ans. He saw the faith of the impotent man himself, as well as the faith of his friends.

Obj. 2. Upon the faith of the woman of Canaan, Christ cast the devil out of her daughter, Mat. xv. 28; and on the like ground he did the like for a man's son, Mark ix. 23, 25.

Ans. This was a temporal blessing; but our text speaketh of a spiritual life.

Obj. 3. The unbelieving husband is sanctified by the wife, 1 Cor. vii. 14.

Ans. That is in regard of matrimonial communion.

Obj. 4. A believing wife may save her husband, 1 Cor. vii. 16.

Ans. By being a means of working faith in him, so as to be saved by his own faith.

Obj. 5. Children of a believing parent are in that respect holy, 1 Cor. vii. 14.

Ans. Not in regard of an inherent or imputed holiness; but in regard of their right to the covenant of grace and the privileges thereof.

This directeth every particular soul to labour for faith, as they do desire to live thereby, and to partake of the benefits thereof. Let not children so trust to the faith of their parents, as they neglect to get faith of their own. The like may be said to people in reference to their ministers; to wives in reference to their husbands; to husbands in reference to their wives; to servants in reference to their masters; and to one friend and neighbour in reference to another. That which the wise virgins implied concerning their own oil, Mat. xxv. 9, that they had but enough for themselves, may be said of every one's faith, they have but enough for themselves. Christ expressly sheweth that of those that are nearly knit together in this world, 'one may be taken and another left,' Luke xvii. 34, &c.

What now may we think of works of supererogation?

What of implicit faith?

Sec. 148. *Of professors revolting.*

To move us the more diligently to labour after faith, the apostle sheweth the damage of failing thereof; for he implieth, that without faith men will *draw back*, and then God will have no delight in them.

The word *υποσείληται*, translated *draw back*, is a compound. The simple verb, *σείλω*, signifieth *to send*. In the middle voice, *σείλομαι*, it signifieth *to avoid*, or *shun*, 2 Cor. viii. 20; yea, and *to withdraw*, 2 Thes. iii. 6. The preposition, *υπο*, signifieth *under*. The compound properly signifieth to slip away, and that under hand, privily, and for fear, or shame. It is used of Peter, who withdrew himself from communion with the Gentiles, Gal. ii. 12. St Paul, on the contrary, useth the word with a negation, where he saith, that he did 'not shun or forbear to declare all the counsels of God;' 'I kept back nothing,' saith he, Acts xx. 20, 27.

Here it implieth such as, having made open profession of the true faith, on some bye respect forbear their profession, and withdraw themselves from communion with other professors; so as it intendeth apostasy, whereof see Chap. iii. 12, Sec. 131.

The apostle useth this word to meet with those who think to be excused, in that they do not openly and scandalously renounce their profession, but only covertly. But all manner of apostasy, whether open or covert, is comprised under this word, and thereby condemned.

And that no person may dream of an immunity in this case, the apostle sets it down indefinitely, thus, *και εαν υποσειληται*, *if any man draw back*. Indeed, the word *any man* is not expressed in the Greek, but necessarily understood in the verb of the third person, which hath no nominative case joined with it.

When we say, he that doth this thing, we intend any one that doth it. All of all sorts therefore are to apply this unto themselves, even professors of the true religion.

That professors may fall away hath been shewed, Chap. iii. 12, Sec. 131.

That it is to be prevented, hath been shewed, Chap. iii. 12, Sec. 122.

How it may be prevented, hath been before shewed in this chapter, ver. 25, Sec. 79.

Sec. 149. *Of God's taking no pleasure in them that draw back.*

To make Christians the more watchful against backsliding, the apostle sheweth how hateful such are to God, in this phrase, *My soul shall have no pleasure in him*. God is here brought in, uttering these words; so as this relative *μου*, *my*, hath reference to God.

Obj. Soul, *ψυχη*, hath a special relation to a body; it is derived from a verb, *ψυχω*, that signifieth *to breathe*, or *to cool*, Mat. xxiv. 12.

Ans. Soul is not here properly attributed to God, but by way of resemblance, *ανθρωποπαθως*, after the manner of man, to shew the truth and greatness of God's displeasure. Things done indeed, and to purpose, are attributed to the soul, Mat. xxvi. 38. The soul is the seat of the affections; when therefore men do truly and greatly delight in a thing, their soul is said to delight therein. And when they care not for a thing, but rather loathe and reject it, they are said to have no pleasure or delight therein. Thus it is used of God.

The word *ευδοξει*, translated *have pleasure*, is a compound. The simple verb, *δοξέω*, signifieth *to think*. The adverb, *ευ*, with which it is compounded, signifieth *well*, so as this compound *ευδοξέω*, signifieth *to think well*, *to approve*, *to rest in*, to be *well pleased with*. This word is used, where God saith of Christ, 'In whom my soul is well pleased,' Mat. xii. 18; and where Christ saith, 'It is your Father's good pleasure,' Luke xii. 32. On the contrary, the negative is used of God's disallowing, detesting, and rejecting, as where it is said, 'With many of them, God was not well pleased,' 1 Cor. x. 5. So in this chapter, ver. 6, 8. There is a diminution, *μέωσις*, in this phrase *no pleasure*, for it intends an utter dislike and detestation, and it compriseth under it the wrath and indignation of the Lord, according to that which was said, ver. 27, 'Judgment and fiery indignation.'

The phrase itself implieth that God's heart is alienated from them who are alienated from a true profession of God. What then can such look for, but all the fearful effects of God's wrath and vengeance? 'My soul shall abhor you,' saith the Lord of such, Levit. xxvi. 30. And again, 'My mind was alienated from her,' Ezek. xxiii. 18. See how far God's mind may be turned from such, Jer. xiv. 11, 12, and xv. 1.

1. This demonstrateth the folly of apostates, that

turn away the heart of him from them, in whose favour man's happiness consisteth.

2. It affordeth a strong motive against apostasy.

3. It sheweth how we may have assurance of God's taking pleasure in us, even by our holding close to him.

4. It directeth us, when we see any signs of alienation of God's soul from us, thoroughly to search, whether we have not withdrawn back, and taken our hearts from him.

Sec. 150. *Of judging the best of others.*

Ver. 39. *But we are not of them which draw back unto perdition; but of them that believe to the saving of the soul.*

The doom denounced in the former verse is very terrible.

That they to whom the apostle wrote might not be too much affrighted thereat, and think that he had too hard an opinion of them, as if he thought they were drawing back, he mitigateth it by manifesting his good opinion of them.

Thus much is evident by his manner of inferring this upon the former, by the conjunction of opposition *ὅτι*, *but*.

For such passages as declare a good opinion of any, are opposite to threatenings of judgment. And here that inference implieth a case of difference between them and others, that albeit others might forfeit God's good pleasure towards them, yet he did not so think of them. Of mitigating severe censures, see Chap. vi. 9, Secs. 53–55.

To persuade them the more thereof, he useth the first person plural, *ἡμεῖς*, *we*, to shew that he had such an esteem of them as he had of himself, and that he judged himself as much as he judged them. See ver. 26, Sec. 87.

Thus we see that saints may have a good opinion of one another, as well as of themselves. Oft doth the apostle in his good hope and steadfast persuasion include others with himself; thus, 'We walk by faith,' 2 Cor. v. 7.

1. Charity, which is the rule of judging others, 'believeth all things,' 1 Cor. xiii. 7, that is, the best of every one. What one in certainty knoweth of himself, he may and ought in charity judge of other saints.

2. Every one is so conscious to all his own corruptions, as he knoweth more ill of himself than he may of other saints.

Far from this Christian mind are such conceited pharisees, as judge and condemn others that are better than themselves, Luke xviii. 11. See God's account of such, Isa. lxv. 5.

Sec. 151. *Of the issue of apostates.*

This phrase, *of them which draw back*, is the interpretation of one Greek word, *ὑποσπώλλεις*. The word is a noun derived from that verb *ὑποσπένδω*, which is trans-

lated *draw back*, ver. 38, Sec. 148. There see the notation of it. Word for word it is thus: *We are not of subduction*,¹ or of withdrawing. It is a concise and emphatical phrase.

To make it clear in English, that which is understood must be supplied. Some understand the word *sons*, thus, 'we are not sons or children of withdrawing.' So the Rhemites; but this is very obscure in our English. Our last translators have better translated it thus, 'We are not of them which draw back.' That is, we are not of that mind, or of that carriage, or of that company.

By denying this of himself and of other professors, he sheweth that it ill becometh professors of the true religion to fall back from their profession. See ver. 38, Sec. 148.

This phrase, *unto perdition*, sheweth the woeful issue of backsliders. The noun *ἀπώλεια*, here used, is a compound. The simple verb out of which it is compounded, *ὀλλύω*, *ὀλλύμι*, *perdo*, signifieth in the active *to destroy*; in the passive *to be destroyed*, or *to perish*. Thence is derived a noun, *ὀλέθρος*, which signifieth *destruction*, and the epithet *everlasting* is joined to it, 2 Thes. i. 9. And another noun, *ὀλοφύοντες*, which signifieth *a destroyer*, 1 Cor. x. 10; and a participle, *ὁ ὀλοφύων*, *he that destroyeth*.

The preposition *ἀπὸ*, with which the word of my text is compounded, signifieth *from*, and it carrieth emphasis, implying an utter destruction from all safety. The verb *ἀπολλύμι*, compounded with this preposition, is frequently used, Mat. v. 29, 30, and x. 28. The greatest destroyer of man, from this title, is called *Ἀπολλύων*, *Apollyon*, destroyer, Rev. ix. 11. The word of my text is applied to man's destruction in hell, Mat. vii. 13; so it is here in this place. Judas, John xvii. 12; and antichrist, 2 Thes. ii. 3, are called 'sons of perdition.'

This word is used in both those places. So here it is put for eternal damnation, as is evident by the opposite phrase, *saving of the soul*.

The apostle hereby gives them to understand that eternal damnation will be the issue of the apostates. Hereof see ver. 27, Secs. 95–98.

Sec. 152. *Of the opposition betwixt believing and backsliding.*

The apostle further proceedeth in declaring his good opinion of these Hebrews, which did not consist only in a negative, that they were not sons of perdition, but also in an affirmative, that they were children of salvation. This he thus expresseth, *but of them that believe to the saving of the soul*.

Here is a like concise emphatical phrase used to that which was before, which word for word is thus, *ἀλλὰ πιστεύουσιν*, *but of faith*. So as this phrase, *of them that believe*, is the interpretation of this one word, *of faith*. He brings this in with an adversative conjunc-

¹ Non sumus subtractionis.—*Valg. Lat.*

tion, ἀλλὰ, *but*, to shew that apostasy and faith cannot stand together. The backslider believeth not, he that believeth will not slide back or withdraw. Fitly therefore hath the apostle prescribed faith as a remedy to prevent apostasy; see ver. 38, Sec. 146.

The apostle here affirmeth of himself and others, that they are of them that believe, whereby he declareth that faith may be known. He that hath a true faith, may know he hath a true faith. See *The Whole Armour of God*, on Eph. vi. 16, treat. ii. part vi. secs. 36, 37, &c.

Sec. 153. *Of salvation the end of faith.*

To amplify this grace of faith, and to demonstrate that it is of force to keep men from drawing back, he addeth this issue or end of faith, *to the saving of the soul*.

The word, *σῶσις*, translated *saving*, is a compound noun. The simple verb, *σῶω*, whence it is compounded, signifieth *to do or make*; the compound verb, *to get*, or *to purchase*, Acts xx. 28, 1 Tim. iii. 15. This compound noun, a getting or obtaining that which one seeks for. Thus it is translated *to obtain*, 1 Thes. v. 9, 2 Thes. ii. 14.

The object of this getting or purchase is here said to be *ψυχῆς*, *the soul*, meaning the good of the soul, which is the salvation of it, even eternal life. Therefore saints are said to 'obtain salvation,' 1 Thes. v. 9. This then is 'the end of faith, the salvation of our souls,' for 'we are saved through faith.' This was of old typified by looking upon the brazen serpent, John iii. 14, 15.

The salvation of our souls is in Christ, and to be had from him. Faith is that means whereby we receive it from him, and rest on him for the eternal enjoying of the same.

Among other motives, this is an especial one to stir us up to use all means to get increase, and preserve faith. Hereof see *The Whole Armour of God*, on Eph. vi. 16, treat. ii. part vi. sec. 17, &c.

The end that is here noted will recompense all the care and pains that can be taken thereabout. Saving of the soul is more than getting or keeping all the world besides, Mat. xvi. 26. There is no comparison betwixt the soul and the world. The world cannot be too much undervalued, the soul cannot be overvalued.

Sec. 154. *Of the resolution of Heb. x. 38, 39.*

Ver. 38. *Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.*

39. *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*

In these two verses is another help for perseverance. Of the former see Sec. 141. This help is, first, briefly propounded; secondly, largely amplified in the next chapter.

In propounding the point,

1. The means itself is expressed.

2. The contrary thereunto is aggravated.

In expressing the means, he declareth,

1. The persons whom it concerns, *the just*.

2. The kind of means, *faith*. This is amplified by the benefit thereof, *life, shall live*.

The contrary is first hinted in this adversative particle, *but*.

2. Distinctly laid forth.

In laying it forth, is declared,

1. The vice itself.

2. The consequence following thereupon.

In declaring the vice two things are noted:

1. The person whom it concerns, *any man*.

2. The fault wherein it consisteth, *draw back*.

The consequence is God's displeasure, which is first aggravated, secondly, mitigated, ver. 39.

In the aggravation is laid down,

1. The extent of God's displeasure, in this metaphor, *my soul*.

2. The manner of expressing it, *shall have no pleasure*.

3. The object, *in him*, namely, in him that draweth back.

The mitigation of the foresaid doom consisteth in the apostle's manifesting his good opinion of them.

In setting down his opinion, he shews a difference betwixt such as draw back, and such as hold out.

Here observe,

1. The manner of propounding this difference, in the first person and plural number, *we*.

2. The matter wherein it consisteth; that consisteth of two parts:

1. The issue of backsliders.

2. The issue of believers.

The former is *perdition*, which is denied in reference to these Hebrews.

The latter is *salvation*, which is asserted in reference to believers, which he accounteth them to be.

Sec. 155. *Of observations raised out of Heb. x. 38, 39.*

I. *Sundry graces concur to a Christian's stability.* Before he mentioned patience, here he addeth faith, to the same purpose. See Sec. 143.

II. *Faith is an especial help to perseverance.* It is in this respect here mentioned. See Sec. 143.

III. *There are just men.* This is here taken for granted. See Sec. 144.

IV. *Just men do live an especial life.* This also is here taken for granted, *the just shall live*. See Sec. 145.

V. *Faith is the means whereby the just do live a spiritual life.* Thus much is here expressed. See Sec. 146.

VI. *The faith whereby a just man lives is his own.* This is expressed by the prophet, Hab. ii. 4, and understood by the apostle. See Sec. 147.

VII. *Every apostate makes himself liable to ven-*

geance. This phrase, *if any man*, intends as much. See Sec. 148.

VIII. *All manner of backsliding is damnable.* The word translated *draw back*, implieth a close, secret falling away.

If that be liable to the judgment, much more open apostasy. See Sec. 148.

IX. *God's mind will be alienated from him that is alienated from God.* God will have no pleasure in him. See Sec. 149.

X. *God's displeasure against apostates is an utter displeasure.* His soul hath no pleasure. See Sec. 149.

XI. *Severity in denouncing judgments is to be allayed with testimony of good opinion.* The particle of opposition, *but*, implieth as much. See Sec. 150.

XII. *Saints may have as good an opinion of others as of themselves.* This the apostle here implies by using the plural number and first person, *we*. See Sec. 150.

XIII. *They who stand are not to be suspected to draw back.* This negative, *are not*, intends thus much. See Sec. 150.

XIV. *Damnation is the issue of apostasy.* Such draw back unto perdition. See Sec. 151.

XV. *Ministers may have a good persuasion of them to whom they declare judgments against sinners.* The inference of the apostle's persuasion upon the fore-mentioned judgments proves thus much. See Sec. 152.

XVI. *Believers will not draw back.* The apostle renders this reason of their not drawing back, because they believed. See Sec. 152.

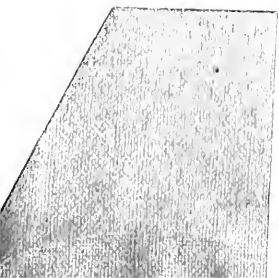
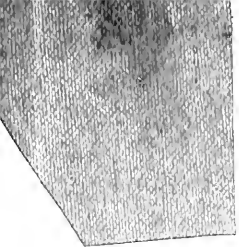
XVII. *True faith may be known.* The apostle here affirms as much of his own and others' believing. See Sec. 152.

XVIII. *Salvation of the soul is the end of faith.* See Sec. 153.

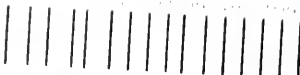
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